

FINE JUDAICA

PRINTED BOOKS, MANUSCRIPTS,
AUTOGRAPH LETTERS & GRAPHIC ART



KESTENBAUM & COMPANY
THURSDAY, DECEMBER 8TH, 2011



KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 334

Catalogue of

FINE JUDAICA

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PRINTED BOOKS, MANUSCRIPTS,
AUTOGRAPH LETTERS & GRAPHIC ART

Featuring:

Books from Jews' College Library, London

To be Offered for Sale by Auction,
Thursday, 8th December, 2011
at 3:00 pm precisely

Viewing Beforehand:

Sunday, 4th December - 12:00 pm - 6:00 pm
Monday, 5th December - 10:00 am - 6:00 pm
Tuesday, 6th December - 10:00 am - 6:00 pm
Wednesday 7th December - 10:00 am - 6:00 pm
No Viewing on the Day of Sale.

This Sale may be referred to as: "Omega" Sale Number Fifty-Three

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

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Order of Sale:

Printed Books: Lot 1 - 237
Illustrated Books: Lots 238 - 251
Manuscripts & Autograph Letters: Lots 252 - 324
Graphic Art: Lots 325 - End of Sale

Front Cover: The Dream of King Nebuchadnezzar. Highly Unusual Illuminated
Vellum Sheet. Northern Europe, circa 1711 (see lot 322)
Back Cover: The David Moss Hagadah (see lot 126)
Frontispiece: Austrian Landscape by Isidor Kaufmann (see lot 334)

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

— PRINTED BOOKS —

1 ABOAB, ISAAC. Menorath HaMa'or ["The Candelabrum of Light": Ethical Treatise]. On final page, printer's device of Brothers Filipponi (Yaari, Hebrew Printers' Marks 29). From the Library of Adolph Lewisohn, with his bookplate. ff. 116. *Some staining, marginal paper repairs. Later gilt crushed morocco, a.e.g. Boards detached, spine sunned. Sm. folio.* [Vinograd, Mantua 95].

Mantua, G. Ruffinelli: 1563. **\$500-700**

• First published in Constantinople in 1514, Menorath HaMa'or has been an immensely popular and inspirational ethical work through the centuries. The publisher states on the title-page of the present edition that, based upon an old manuscript recently discovered, many errors that appeared in earlier editions have now been corrected.

[SEE ILLUSTRATION LOWER LEFT]

2 ABRABANEL, DON ISAAC. Mirkeveth HaMishneh [commentary on the Book of Deuteronomy]. **FIRST EDITION.** Title within architectural floral border. On final page, printer's marks of Tobias Foa and Joseph Shalit (Yaari, Hebrew Printers' Marks 19-20). With the rare unnumbered final leaf containing a full-page poem by Azariah di Rossi (author of Me'or Einayim). Includes tipped-in note stating that this volume was a presentation copy to Israeli Prime Minister Levi Eshkol upon his visit to Yeshiva University in June of 1964. ff. 145, (1). *Stained, previous owners' marks. Later marbled boards, rebeked. Folio.* [Vinograd, Sabbioneta 1; Yaari, Mechkarei Sepher, p. 352, no. 1].

Sabbioneta, Tobias Foa: 1551. **\$1500-2000**

• **THE FIRST HEBREW BOOK PRINTED IN SABBIONETA.** With an important introduction concerning the establishment of the Hebrew press in this town in the Lombardy region of northern Italy.

[SEE ILLUSTRATION LOWER MIDDLE]

3 ABRABANEL, DON ISAAC. Perush al HaTorah [commentary on the Pentateuch]. Edited by Samuel Archivolti. **FIRST EDITION.** Printer's device on title (Yaari, 18). Marginalia and inscriptions on f. 168a, final leaf and back flyleaf, signature on verso of title (Samuel Carillo). ff. 425 (i.e. 424), (1). *Ex-library, small marginal hole on title not affecting text, stained, few leaves marginally frayed. Modern calf. Thick folio.* [Vinograd, Venice 641; Mehlman 626; Adams A-54].

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. As Abrabanel put it: 'I invested in it all my thought and all my knowledge.'" B. Netanyahu, Don Isaac Abravanel: Statesman & Philosopher (1968) p. 86.

[SEE ILLUSTRATION LOWER RIGHT]

4 ADARBI, ISAAC. Divrei Rivoth ["Matters of Dispute": responsa]. Second Edition. Title within woodcut architectural arch. Scholarly marginalia in an Italian hand. ff. 198 (i.e. 200). *Dampstained in places, upper margin of title expertly repaired, trace wormhole on final leaf. Later mottled calf, rebeked. Folio.* [Vinograd, Venice 703; Habermann, di Gara 88; Adams I-177].

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

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



Lot 1



Lot 2



Lot 3



Lot 6

5 **ALBELDA, MOSES.** Olath Tamid [sermons on the Pentateuch]. **FIRST EDITION.** Title within elaborate arch adorned with male and female busts. ff. 231, (1 blank), (4). Stamp on opening leaf, slight staining in places. Modern morocco. Folio. [Vinograd, Venice 933].

Venice, Daniel Zanetti: 1601. \$500-700

• With the scarce four-leaf index missing in many copies. 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.

6 **(ALEPPO). LANIADO, ABRAHAM.** Magen Avraham [sermons pertaining to circumcision, marriage, Torah, charity, repentance, etc.]. **FIRST EDITION.** ff. 180. Dampstained, few leaves toward end marginally frayed. Modern morocco backed boards. 8vo. [Vinograd, Venice 964].

Venice, Daniel Zanetti: 1603. \$700-1000

• 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 Yitzhak 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 on 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 sermons. See David Sutton, Aleppo: City of Scholars (2005) p. 247, no. 345 (title-page illustrated).

[SEE ILLUSTRATION UPPER LEFT]

7 **(ALEPPO). PINTO, JOSIAH.** Nivchar MiKesef [responsa arranged in order of the four sections of Shulchan Aruch]. **FIRST EDITION.** Gilt tooled on front cover: "To Sir Henri Moses, Esq." Appended: 5-page biography of the author. ff.(4), 230, (2). Ex-library. Contemporary boards, rubbed. 8vo. [Yaari, Aleppo 4; Sutton, Aleppo 463].

Aleppo, Elijah Hai ben Abraham Sasson: 1869. \$800-1200

• **FIRST ORIGINAL WORK TO BE PRINTED ON THE NEW ALEPPO PRESS OF ELIJAH HAI SASSON.**

R. Josiah Pinto (RI"ף) (1565-1648), a native and prominent jurist of Damascus, is renowned for his halachic work as well as his commentary to Ein Ya'akov (Legends of the Talmud). He was the father-in-law of R. Samuel Vital, son of the great kabbalist R. Chaim Vital, a fellow Damascene.

The first Hebrew books printed in Aleppo were executed at the press of Elijah Hai Sasson and his younger brother Moses Hai Sasson. Between the years 1865-73 a total of 14 Hebrew books were issued by their press. A year later they moved to Jerusalem and restarted their printing establishment. See D. Sutton, Aleppo: City of Scholars (2005) p. 291, no. 463; Yaari, HaDefus Ha'Ivri Be'Aram Tzovah, pp. 32-4.

[SEE ILLUSTRATION LEFT]



Lot 7

8 (ALEPPO). HEDAYA, SHALOM. Shalom La'Am. FIRST EDITION. Title surrounded by Biblical verses. Vignette of Jerusalem on p. 104. Inscribed and signed by author's son. ff.(6), 112. Ex-library, some marginal worming. Contemporary boards, worn. 4to. [Yaari, Aleppo 21; Sutton, Aleppo, no. 310].

Aleppo, Y. Dayan: 1896. \$600-900

✦ R. Shalom Hedaya (1864-1945), a native of Aleppo and member of an illustrious Rabbinic family, moved to Jerusalem as a young man and was soon appointed Chief Justice of the Sephardic Beth Din of Jerusalem and Head of the Beth-El Yeshiva.

This ethical work, Shalom La'Am became very popular, and in the words of David Sutton: "Many attribute the great respect in Aram-Soba for Torah institutions and Torah scholars to the intense study of this book by the community." (Aleppo: City of Scholars, p. 219). Besides the many *haskamoth* of the rabbis of Aleppo, the book is graced by the endorsement of the Rishon le-Zion, Jacob Saul Elyashar.

The author's son, R. Ovadyah Hedaya (1890-1969), served as judge of the Senior Appeals Beth Din in Jerusalem, as well as head of the reconstituted Beth-El Yeshiva (which has been destroyed when the Old City fell to the Jordanians in 1948). He authored a work of halachic responsa, *Yaskil Avdi*, and a work of kabbalistic responsa, *De'ah ve-Haskel*. (Sutton, Aleppo, no. 309)

The author's daughter Mazal married R. Jacob Kassim (1900-1994), who became Chief Rabbi of the Syrian Jewish community of New York. (Sutton, Aleppo, no. 330).

[SEE ILLUSTRATION UPPER RIGHT]



Lot 8

9 (ALEPPO). LANIADO, ISAAC ELIJAH. Vayizra Yitzchak [kabbalistic sermons on the Pentateuch and for various life-cycle occasions]. FIRST EDITION. pp. (9), 3-153. Later boards. 8vo. [D. Sutton, Aleppo 382 (incl. facs. of title)].

Aleppo, Al-Kamal: 1928. \$500-700

✦ Includes sermons the author preached during the course of visits to the Aleppan congregations of New York and Buenos Aires (see p. 115 and 122).

Born in Aleppo, R. Laniado was counted among the eminent kabbalists of Jerusalem. In order to raise a dowry for his daughter, the Rabbi was forced to travel abroad to the Aleppan communities in New York and Buenos Aires. He passed away in the latter city in 1917. This collection of R. Laniado's kabbalistic insights was published eleven years after his passing by his son Kamal Isaac Laniado. The book bears the *haskamah* of ten Aleppan kabbalists residing in Jerusalem, including Rabbis Chaim Shaul Dweck Hakohen (author "Eiphah Sheleimah"), Yom Tov Yedid Halevi, Saul Kassim, Shalom Hedaya, et al.

[SEE ILLUSTRATION RIGHT]



Lot 9

10 ALFASI, ISAAC BEN JACOB (RI"ף). Sepher Hilchoth Rav Alfasi [Rabbinic Code]. With numerous commentaries. Three volumes. Printer's device on titles. Endpapers with signatures and inscriptions by Dayan Moshe Paschkes of Nikolsburg and others. Foxed and stained in places. Previous owners' inscriptions and signatures. Sold not subject to return. [Vinograd, Sulzbach 270, 293 & 299].

Sulzbach, Meshulam Zalman ben Aaron & Sons: 1762-66. \$300-500



Lot 13



Lot 15

11 **ALMOSNINO, MOSES.** Me'ametz Ko'ach [sermons and eulogies]. Second edition. Printer's devices on title and f. 225v (see Ya'ari, Hebrew Printers' Marks 18), and final leaf (Ya'ari 19; Yudlov, Hebrew Printers' Marks 3). On title, in Sephardic cursive, inscription of former owner: ("I bought it in the city of Sefrou [Morocco]...the year 1829)." Extensive marginalia in old Sephardic cursive hand (see f. 18v, signed "Pinchas Toledano;" f. 42r; f. 56r; ff. 195-196. ff. 1-233, 236. Lacks ff. 234-5. Tipped in 2 leaves of indices. Bottom portion of title wanting. f. 2 tape-repaired. Several leaves frayed. Some light stains and occasional minor worming. Later calf, distressed. 4to. [Vinograd, Venice 726; Habermann, di Gara 102; not in Adams].

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

• The marginalia in this copy are certainly of interest. On ff. 30v we have a tradition from "R. Abraham Tzemach, of blessed memory, son of the great Rabbi, the Kabbalist Jacob Tzemach of blessed memory." R. Abraham Tzemach was a prominent figure in Jerusalem in the 17th century. In the Moussaief Collection at Bar Ilan University resides a 17th-century manuscript of R. Abraham ben Jacob Tzemach, titled Berith Abraham (Ms. Moussaief 17), consisting of sermons on the Pentateuch. See also E. Carlebach, The Pursuit of Heresy (1990) pp. 25-26.

12 **ALSHEICH, MOSES.** Devarim Tovim [commentary on the Book of Ecclesiastes, with text]. **FIRST EDITION.** ff. 35 (i.e. 41), (1). Stained, signature of censor on final leaf. Modern calf. Sm. 4to. [Vinograd, Venice 922].

Venice, Giovanni di Gara: 1601. \$300-500

13 **ALSHEICH, MOSES.** Maroth Hatzovoth [commentary on Former Prophets]. Second edition. Final leaf contains an approbation from R. Isaiah Horowitz (The Shlo'h Hakodosh). ff. 111. Foxed, final leaves remargined. Later patterned calf-backed boards. Sm. folio. [Vinograd, Prague, 289].

Prague, Moshe b. Betzalel Katz: 1620. \$500-700

• According to Yudlov (Ginzei Yisrael 634) the Mehlman copy is incomplete.

[SEE ILLUSTRATION UPPER LEFT]

14 **(AMERICAN JUDAICA). GEIGER, SHLOMO ZALMAN.** Kerem Shlomo [Biblical commentary]. Title page with stamp: Isaacs & Sons, Cincinnati, May 23rd, 1866. Large paper copy. **FIRST EDITION.** Title within elaborate borders, printers mark on final leaf. ff. (1), 49. Browned and stained. Later roan, rubbed. Folio. [Vinograd, Homburg 37].

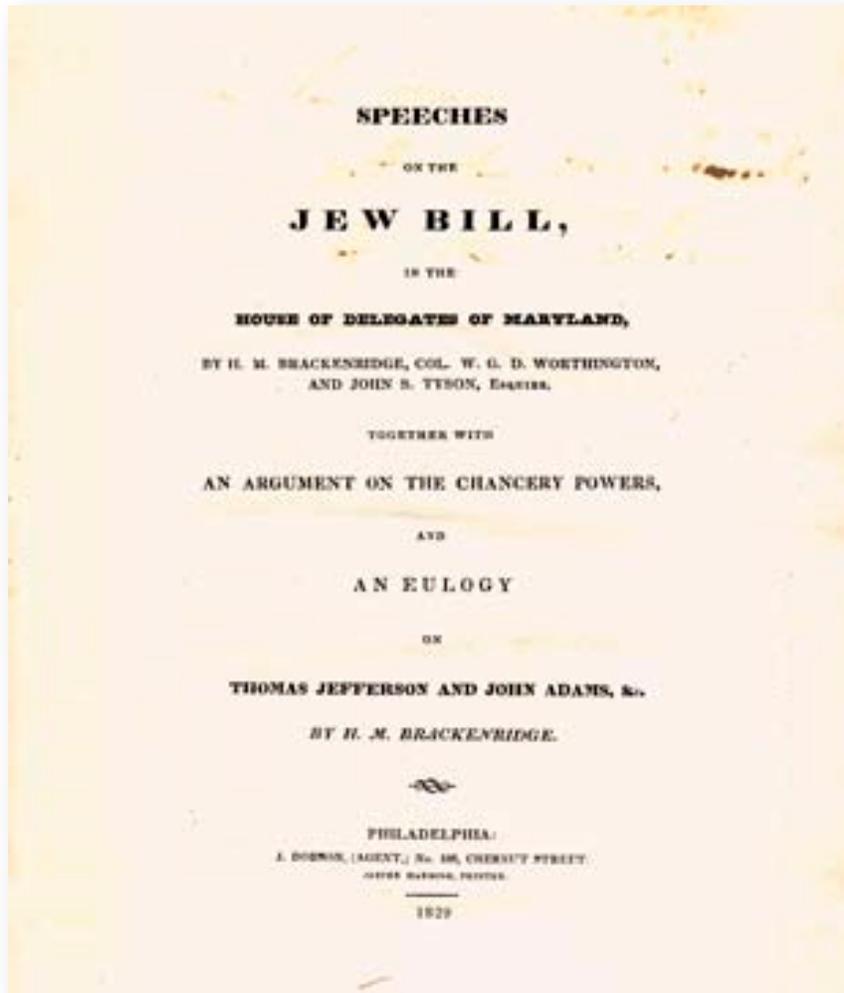
Homburg, A. Dessau: 1738. \$300-500

15 **(AMERICAN JUDAICA). CAMPE, JOACHIM HEINRICH.** Geloth Ha'Aretz HaChadasha al Yedei Christoph Columbus ["The Discovery of the New World by Christopher Columbus"]. Translated from German to Hebrew by Mordechai Aaron Günzburg. **FIRST HEBREW EDITION.** Single leaf by Government Censor in Polish. pp. (16), 72; (8), 59 (i.e., 60); (4), 52. Ex-library, trimmed. Modern boards. 8vo. [Vinograd, Vilna 175 (no collation provided)].

Vilna, n.p.: 1823. \$1000-1500

• The translator, Mordechai Aaron Günzburg (1795-1846), a native of Salant, Lithuania, received for this work the haskamah of R. Abraham Abele [Posweller], Av Beth Din of Vilna, who explains how the momentous discovery of the New World provides man with a greater appreciation of how wondrous and vast is God's creation.

[SEE ILLUSTRATION LEFT]



Lot 16

16 (AMERICAN JUDAICA). HENRY M. BRACKENRIDGE, J. W. D. WORTHINGTON; & JOHN S. TYSON. Speeches on the Jew Bill in the House of Delegates in Maryland. Opening blank inscribed and signed by Brackenridge to the German Society of Philadelphia, with their book-plate on front paste-down. Uncut copy in original publisher's cloth-backed boards. pp. [1], [1], 236. Final blank with upper margin removed. Binding lightly worn, tear to spine. Tall 8vo. [Singerman 477; Rosenbach 312].

Philadelphia, J. Dobson: 1829. \$15,000-20,000

EXCEPTIONALLY IMPORTANT FOR THE ACHIEVEMENT OF FULL CIVIL RIGHTS FOR JEWS IN THE UNITED STATES.

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

Maryland's first constitution, passed in 1776, retained a colonial statute requiring all public servants to take a Christian oath. Not only were governmental officials and members of the legislature considered public servants, but so were lawyers, military officers and jurors. Thus, a Jew was deprived of several possible livelihoods, opportunities to demonstrate loyalty, and the right to trial by his peers. The Jews of Maryland protested their inferior status as early as 1797, but it was not until 1826, when the Jew Bill was confirmed by the legislature, that Jews were alleviated of all disabilities.

The staunchest advocates of the Jewish cause during this struggle were Henry M. Brackenridge, William G. D. Worthington and John S. Tyson. Their speeches are collected in the present volume. Worthington, in his speech, read aloud the entire correspondence between the Jews of Newport and Washington, and quoted from letters that were exchanged between the first President and the other Jewish communities. (Worthington's speech originally appeared in 1824 but contained numerous errors that were corrected here).

Despite the fact that it was a state issue, the impact of the Jew Bill extended well beyond Maryland. It caught the young nation's attention and reverberated overseas. In Britain, where the Jewish question was an even more contentious issue, members of Parliament received copies of pro-Jew Bill speeches. The speech of one member of the legislature was translated into German and there was even a report - albeit one never confirmed - that Worthington's famous 1824 speech was translated into Hebrew.

See S. W. Baron and J. L. Blau, *The Jews of the United States*, Vol. 1; S. F. Chyet, *The Political Rights of the Jews in the United States*, in: *American Jewish Archives* 10.1 (Apr. 1958): 14-75; Edward Eitches, *Maryland's Jew Bill*, in: *American Jewish Historical Quarterly* 60.3 (Mar. 1971): 258-79; A. J. Karp, *Beginnings: Early American Judaica*, 31-6.

[SEE ILLUSTRATION ABOVE]

- 17 **(AMERICAN JUDAICA)**. The American Museum, or, Universal Magazine. In Appendix II (Public Papers), p. 40: "Address of the Hebrew Congregation in Newport, Rhode-Island, to the President of the United States of America, August 17, 1790." * Also in this issue: Appendix III (The Gazette), pp. 11-12, an editorial datelined "Hartford, Feb. 1," inveighing against the "Jewish law" of primogeniture. *Maybe wanting pages at rear of volume. Lightly browned. Unbound. 8vo.*

Philadelphia, June: 1791. **\$1000-1500**

☛ The Address to President George Washington by Moses Seixas, Warden of the Hebrew Congregation of Newport, Rhode Island, was written upon the occasion of Washington's visit to Newport, as an expression of welcome, but also to voice the concerns of America's Jewish citizenry that their rights be safeguarded. The pivotal phrase in this address, "A government which to bigotry gives no sanction, to persecution no assistance," was later reiterated by Washington himself in his reply to the Congregation. See JE, Vol. XI, p. 161; T. Lewis, History of Touro Synagogue, Bulletin of the Newport Historical Society No. 159 (Summer 1975), Vol. 48, Part 3, pp. 288, 292-94.

As for the item concerning primogeniture (here meaning a double portion of inheritance for the firstborn), the editorialist notes that that law was already abolished by the Assembly of Massachusetts, and hopes that Connecticut will follow suit. In a rhetorical flourish, he writes: "To those who plead the levitical law...it may be observed that the Jewish law was made for the Jews. But what have we, as legislators, to do with the types and ceremonies of their religion? If the sticklers for the right of primogeniture hold themselves bound to obey the Jewish laws, let them be circumcised, and abstain from eating pork."

The American Museum, a monthly published by Matthew Carey (1760-1839), ran from January 1787 through December 1792.

- 18 **(AMERICAN JUDAICA)**. The Feast of Tabernacles. An Oratorio. The Music by Charles Zeuner. The Words by Henry Ware, Jr. Performed at the Odeon by the Choir and Orchestra of the Boston Academy of Music. *pp. 12. Unbound. 8vo.* [Singerman 0642].

(Boston), 1837. **\$400-600**

- 19 **(AMERICAN JUDAICA)**. United States Commercial & Statistical Register. Vol. III, No. 11. [16] *pp.* (*pp.* [161]-176), *complete. Unbound. 4to.*

Philadelphia, September 9: 1840. **\$1200-1800**

☛ **ISAAC LEESER PREACHES IN RELATION TO THE DAMASCUS BLOOD-LIBEL.**

One of the most notorious outbreaks of the blood libel in modern times erupted in Damascus, Syria, in February 1840. With the connivance of the Pasha and the French Consul, a group of Jews were thrown into prison and accused of having murdered for ritual purposes a Franciscan friar. The news spread rapidly throughout the world, and while diplomatic and rescue efforts were being launched, the "Damascus Affair" was everywhere discussed and argued.

Here, on pp. 164-65 of the United States Commercial & Statistical Register, is reported a meeting at the Mikveh Israel Synagogue called to order by Hyman Gratz, opened by Abraham Hart and led by Isaac Leeser, who gave an impassioned speech graphically depicting the many sufferings which the Jews in Damascus had endured. It was resolved that: "We invite our brethren of Damascus to leave the land of persecution and torture and seek asylum in this free and happy land, where every man is allowed to enjoy his own opinion, where industry prospers, and where integrity is sure to meet its just reward."

Also recorded here is "correspondence relative to the Damascus persecutions" between J. B. Kursheedt and Theodore Seixas, and President Martin Van Buren.

See Schappes, A Documentary History of the Jews in the United States, p. 86; Blau & Baron, CLXXII ("The New York Meeting on Damascus, 1840," and CLXXIII ("Report on the Philadelphia Meeting, 1840").

- 20 **(AMERICAN JUDAICA)**. (Bible, English). Torah Nevi'im u-Kethuvim / The Twenty-Four Books of the Holy Scriptures. Carefully Translated... and Supplied with Short Explanatory Notes by Isaac Leeser. The Hester Rothschild Copy, with her signature and four manuscript pages of Rothschild family records. *pp. 4, 1011, (1 blank). Ex-library, few stains. Contemporary diced calf, heavily scuffed, boards broken. Thick 4to.*

Philadelphia, L. Johnson & Co: 1853. **\$1500-2500**

☛ **THE FIRST ENGLISH TRANSLATION OF THE BIBLE BY A JEW.** Prepared by the celebrated American rabbi, Isaac Leeser.

Perhaps Leeser's crowning achievement was his translation of the Bible into English. His version, a monumental effort, became the standard American Jewish translation and remained so well into the 20th century. See L. J. Sussman, Isaac Leeser and the Making of American Judaism (1995); pp. 186-93.

Isaac Leeser arranged for the publication of Hester Rothschild's Meditations and Prayers (Philadelphia, 1864). See L.J. Sussman, Isaac Leeser, pp. 209-10.

- 21 **(AMERICAN JUDAICA)**. (Newspaper). New York Herald. On front page and p. 2, Rev. Dr. Raphall's Discourse in the Greene Street Synagogue. *pp. 12. Crisp, clean copy. Folio.*

New York, Saturday, January 5: 1861. **\$1000-1500**

☛ Full Text of anti-abolitionist sermon of Rabbi M.J. Raphall. "This sermon aroused more comment and attention than any other sermon ever delivered by an American rabbi" (B.W. Korn). Friday, January 4, 1861 had been proclaimed by President Buchanan as a National Fast Day in order to mobilize the nation against the pending disaster of the break-up of the Union. Rev. Morris J. Raphall of New York took advantage of the solemn occasion to offer his understanding of the Bible's position on slavery. His finding was that the Bible provided for the institution of slavery, albeit of a much more humane variety than that practiced by some avaricious Southern slaveholders." Naturally, the Southern advocates of slavery seized upon the Rabbi's remarks to uphold their own political position. The shock waves from Raphall's sermon reverberated throughout the country - within the Jewish community in particular. See B.W. Korn, American Jewry and the Civil War (1951), pp.16-25.

22 (AMERICAN JUDAICA). (Newspaper). New York Daily Tribune. On p. 5: "Slavery and the Hebrew Scriptures / Reply to the Rabbi Raphall" by M. Heilprin, New York, Jan. 11, 1861. pp. 8. *Crisp, clean copy. Folio.*

New York, Tuesday, January 15: 1861. \$1000-1500

• FIRST JEWISH REPLY TO PRO-SLAVERY RABBI MORRIS J. RAPHAEL. Michael Heilprin, a New York Polish-Jewish intellectual, had taken an active part in the 1848 Hungarian Revolution and served on the editorial staff of Appleton's New American Cyclopedia. He expressed outrage at Raphall's reading of the Bible, subjecting the rabbi's biblical exegesis to a thorough deconstruction. Essentially, Heilprin believed that the Torah's concession to slavery was an example of the rabbinic maxim, "Dibrah Torah keneged yetzer hara" ("The Torah was addressing the evil inclination"). See B.W. Korn, *American Jewry and the Civil War* (1951) pp.18-19.

23 (AMERICAN JUDAICA). A Defense of Ancient Rabbinical Interpretation of the Prohibitory Law of Deut. XXIII-3, Being an Answer by M.N. Nathan, Kingston, Jamaica, to a Polemic Essay on That Subject, by the Rev. J.M. De Solla, Montego Bay. FIRST EDITION. English text interspersed with Hebrew. pp.(2), 5, (1), 40. *Ex-library, final page browned. Unbound. 8vo.*

Kingston, Jamaica "Gleaner Office" for A. DeCordova & Nephew: 1861. \$1500-2500

• Rev. M.N. Nathan of Kingston upheld the traditional rabbinic interpretation of the term "mamzer" in the verse in Deuteronomy, namely the product of an adulterous union. On the other hand, his colleague in Montego Bay, the Rev. J.M. de Solla, had sanctioned marriage to such an individual, arguing on the basis of the medieval exegete Judah ibn Bilam's interpretation (as cited in Ibn Ezra to Zechariah ix-6) that the term "mamzer" refers to one of the peoples of antiquity. The debate was likely related to anxiety over the inter-mingling that existed among the Jews and native populace of the Caribbean. See J. Schorsch, *Jews and Blacks in the Early Modern World* (2004).

Rev. M.N. Nathan was the rabbi of Jamaica's English and German Synagogue for a great many years. His literary bent found expression in his editorship of Jamaica's short-lived Jewish monthly "First Fruits of the West"/Bikurei ha-Yam (Kingston, 1844). See JE, Vol. VII, p. 67.

[SEE ILLUSTRATION UPPER RIGHT]

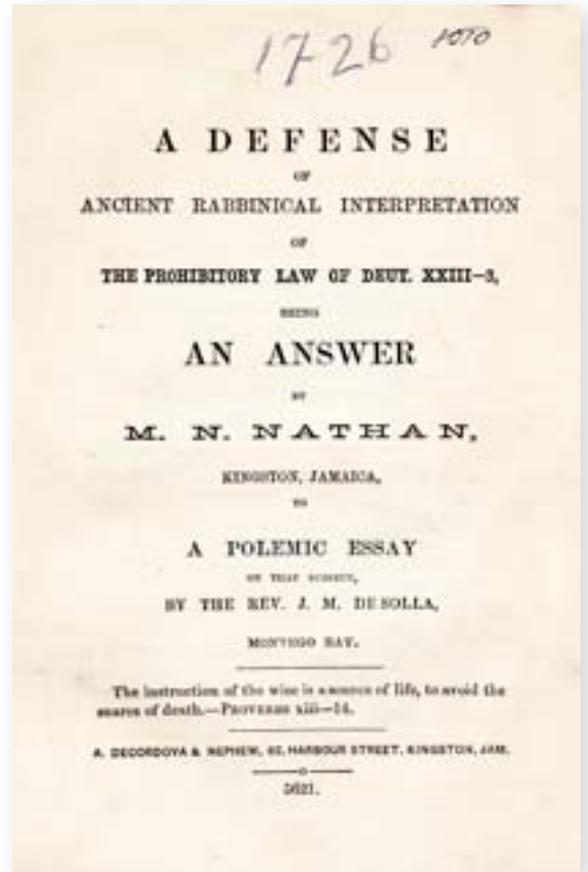
24 (AMERICAN JUDAICA). Printed Invitation from the President of the United States: "The Union League of Philadelphia Requests the Pleasure of Rev. S. Morais and Ladies Company on Wednesday Evening April 24th from 8 until 10 o'clock to Meet The President & Mrs. Hayes. *Printed with manuscript addition. Light aging, central fold. 5 1/2 x 7 inches.*

Philadelphia, circa: 1877. \$2000-2500

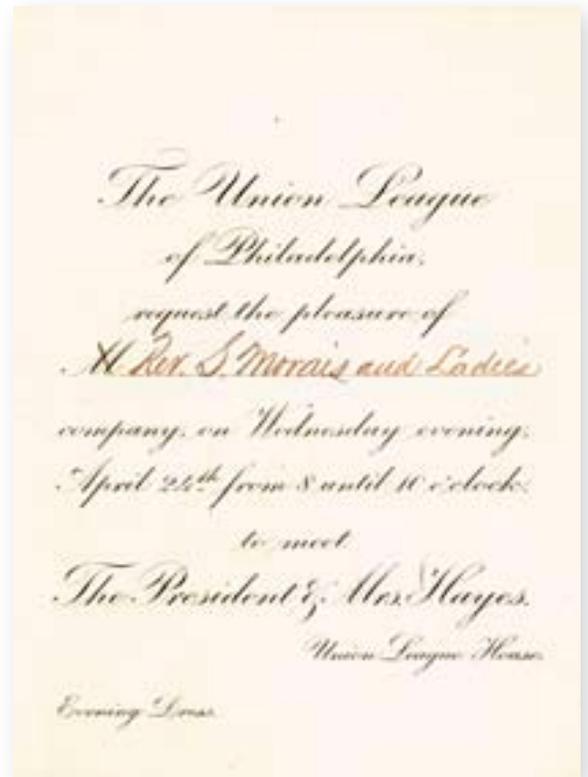
• PROMINENT PHILADELPHIA RABBI INVITED TO MEET WITH THE PRESIDENT OF THE UNITED STATES.

Rutherford B. Hayes (1822-93) was the 19th President of the United States, who served one term from 1877 to 1881. As president, Hayes presided over the end of Reconstruction and the United States' entry into the Second Industrial Revolution. He began the efforts that would lead to civil service reform and attempted to reconcile the divisions that had led to the American Civil War fifteen years earlier. Rabbi Sabato Morais (1823-97) was the leader of Mikveh Israel Synagogue of Philadelphia in succession to the celebrated Rev. Isaac Leeser and a very active promoter of good works in both Jewish and non-Jewish Philadelphia society. In his later career, he was the founder of the Jewish Theological Seminary in New York City in 1886.

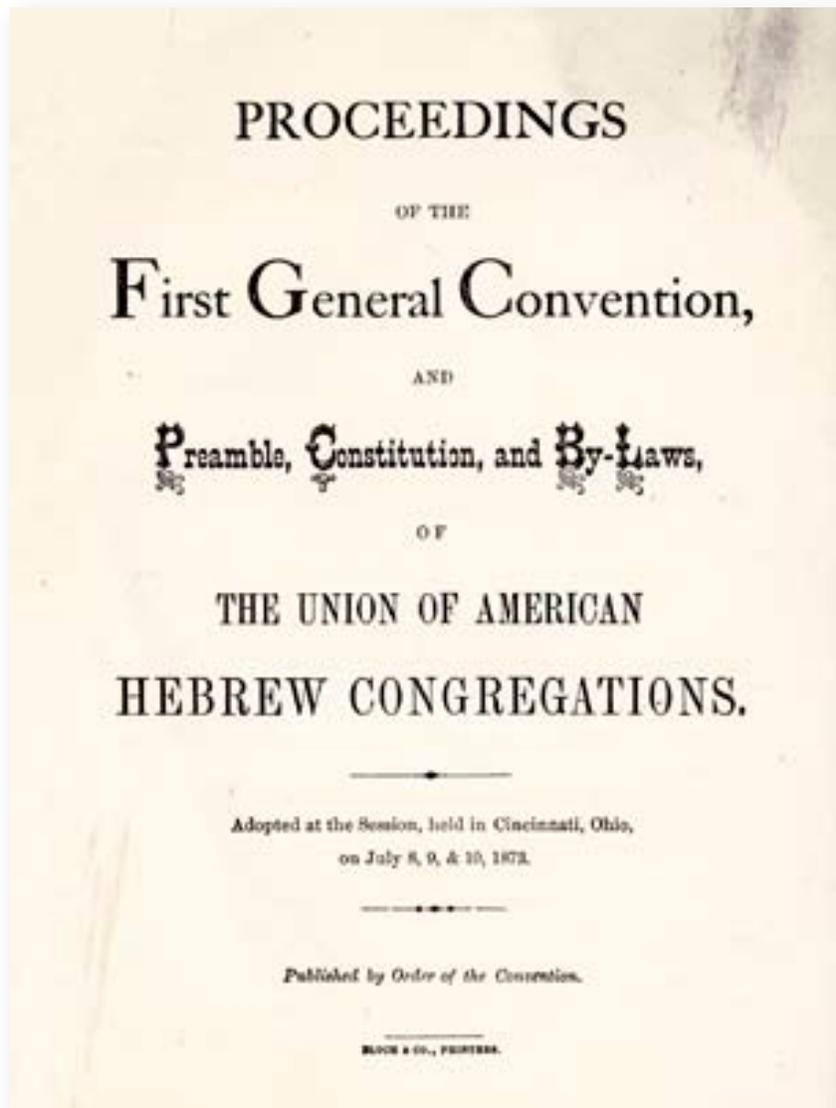
[SEE ILLUSTRATION RIGHT]



Lot 23



Lot 24



Lot 25

25 (AMERICAN JUDAICA). Proceedings of the First General Convention and Preamble, Constitution and By-Laws of the Union of American Hebrew Congregations. pp. 27. Original printed wrappers. Upper corner of front cover and title-page torn. 8vo.

Cincinnati, Bloch & Co: 1873. \$5000-7000

• THE FIRST PUBLICATION OF THE AMERICAN UNION FOR REFORM JUDAISM, THE OLDEST AMERICAN FEDERATION OF JEWISH CONGREGATIONS.

Today's Union for Reform Judaism (URJ) was formerly known as the Union of American Hebrew Congregations (UAHC), the umbrella organization of Reform congregations throughout North America. The origins of the URJ began with the founding of the UAHC by Rabbi Isaac Mayer Wise in 1873 and was based in Cincinnati, Ohio. In 2003, the UAHC was officially renamed the Union for Reform Judaism by the General Assembly at the organization's Biennial Convention. The former name was dropped because it reflected Wise's unrealized expectation that the whole of American Jewry would eventually affiliate with the Reform movement.

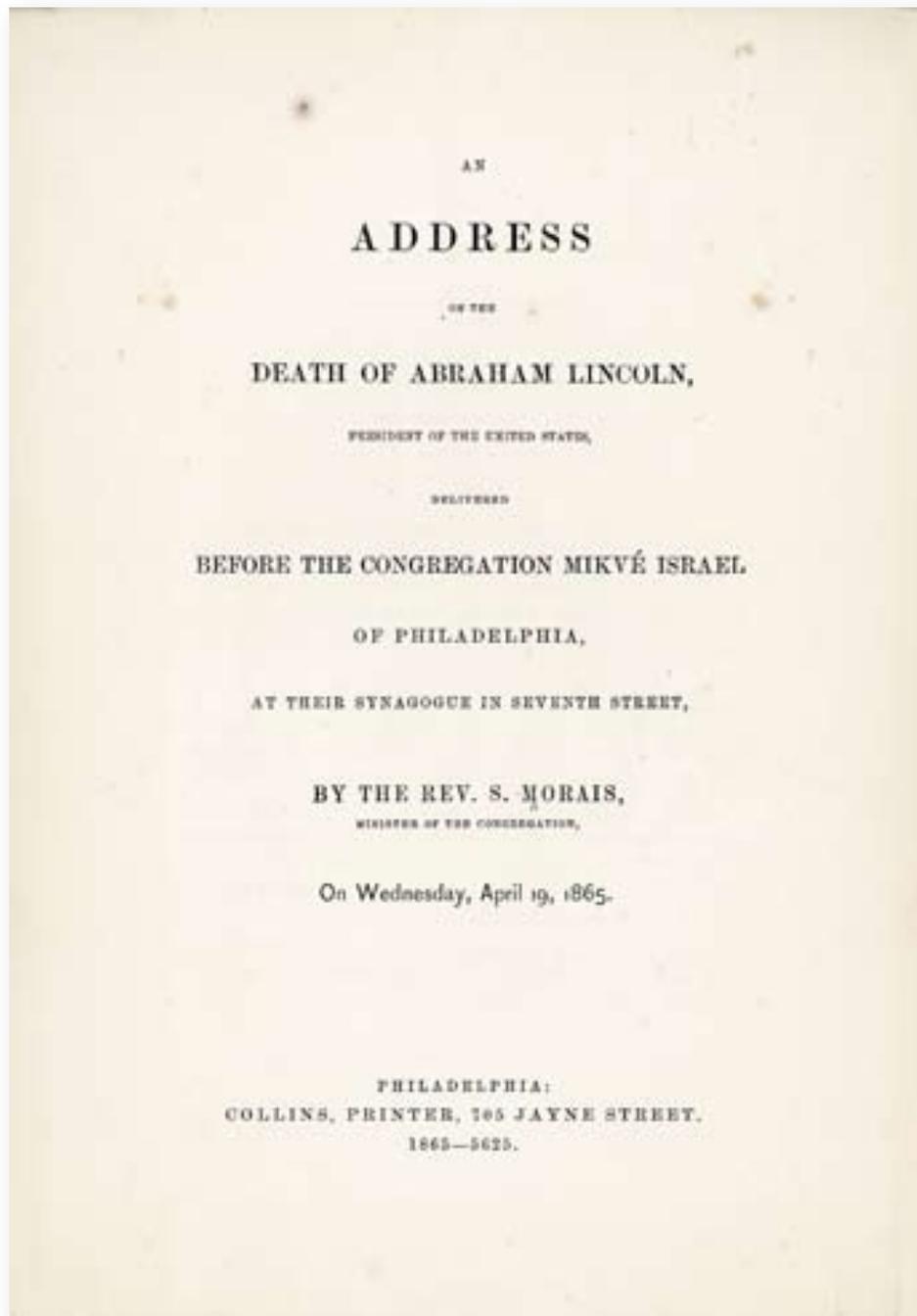
Rabbi Isaac Mayer Wise, was a native of Bohemia who came to the United States in 1846. As the rabbi of Congregation Beth Emeth in Albany, NY, he introduced many reforms in worship services, such as the seating of men and women together and choral singing. These changes were not universally welcome, leading to his dismissal on Rosh HaShanah in 1850. Four years later Rabbi Wise went to Cincinnati's congregation Beth Eichim, where he was to remain for the rest of his life.

In 1873 representatives of 34 congregations from 13 Midwestern and Southern states gathered in Cincinnati to found the Union of American Hebrew Congregations with one major purpose: to establish a seminary where American rabbis could be trained to serve the Reform movement. By 1875 membership of the Union had grown to 72 congregations, including the "radical" congregations from the East Coast as well as moderate ones that would later break away to join the Conservative movement. It was that year that the Hebrew Union College was founded.

The present pamphlet is the highly scarce first publication to bear the name "Union of American Hebrew Congregations." It documents the founding of the governing body of American Reform Judaism, its constitution and the by-laws adopted.

UNRECORDED BY SINGERMAN, NO COPY LOCATED IN WORLDCAT. REMARKABLY, NOT EVEN THE HEBREW UNION COLLEGE ITSELF IS RECORDED AS POSSESSING A COPY.

[SEE ILLUSTRATION ABOVE]



Lot 26

26 (AMERICAN JUDAICA). S[ABATO] MORAIS. An Address on the Death of Abraham Lincoln, President of the United States, Delivered Before the Congregation Mikvé Israel of Philadelphia, at Their Synagogue in Seventh Street...On Wednesday, April 19, 1865. Signature of A.D. Daniels on front cover. pp. 7, (1 blank). Final leaf loose. Trace foxed. Original printed wrappers, some wear and repaired tears. 8vo. [Singerman 1903].

Philadelphia, Collins: 1865. \$4000-6000

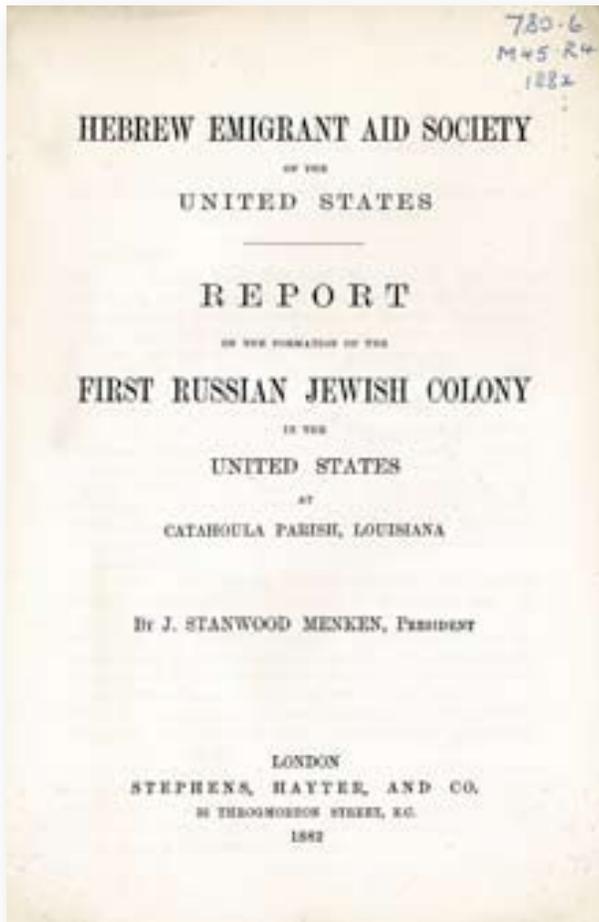
⚡ A MOST HISTORIC SPEECH DISPLAYING THE GRIEF JEWS SHARED ALONGSIDE THEIR FELLOW AMERICANS UPON THE ASSASSINATION OF PRESIDENT ABRAHAM LINCOLN.

"This Congregation, in common with the whole American nation, mourn the loss of Abraham Lincoln, one of its best and purest Presidents, who, like our own lawgiver, Moses, brought a nation to the verge of the haven of peace, and like him was not allowed to participate in its consummation...(The) Synagogue (will) be draped in mourning for the space of thirty days." (p. 2).

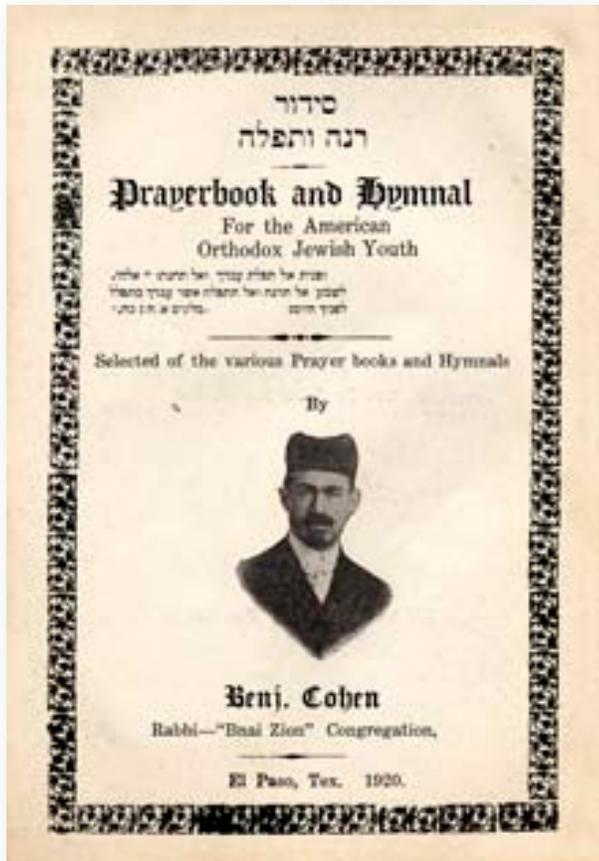
Sabato Morais (1823-1897), a native of Livorno, Italy, was appointed in 1851 Minister of Congregation Mikveh Israel, filling the vacuum created by Isaac Leeser's departure the previous year. During the Civil War, Morais openly expressed his sympathy for the slaves; thus, the profound grief he expressed upon the slaying of Pres. Abraham Lincoln was no empty platitude. See A. J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress*, p. 259.

RARE TO APPEAR AT AUCTION.

[SEE ILLUSTRATION ABOVE]



Lot 28



Lot 29

27 (AMERICAN JUDAICA). (Newspaper). The Crisis. On p. 6: "An Israelite's Opinions of American Constitutional Law and the Rights of Conscience". pp.8. Crisp, clean copy. Folio.

Columbus, Ohio, Thursday, November 21: 1861. \$800-1200

✦ The article on page 6 (reprinted from I.M. Wise's The Israelite), refers to the so-called "Chaplaincy Controversy." According to the original Volunteer Bill, regimental chaplains were to be "regularly ordained ministers of some Christian denomination." On July 12, 1861, an Ohio congressman, Clement L. Vallandigham moved an amendment that would have substituted the phrase "religious society" for "Christian denomination." Unfortunately, Vallandigham's fellow House members were not as sensitive as he was to the rights of American Jews and rejected his amendment. At this point, Rabbi Isaac Mayer Wise, editor of the Cincinnati newspaper 'The Israelite,' entered the fray, pointing out that according to American constitutional law there must be strict separation of Church and State. See B.W. Korn, American Jewry and the Civil War (1951), pp. 57-58; J.G. Heller, Isaac M. Wise: His Life, Work and Thought (1965), pp. 357-58.

28 (AMERICAN JUDAICA). MENKEN, STANWOOD J. Hebrew Emigrant Aid Society of the United States: Report on the Formation of the First Russian Jewish Colony in the United States at Catahoula Parish, Louisiana. FIRST EDITION. pp. 18. Ex-library, inner margin of pp. 6-7 soiled. Original tinted wrappers, wear. 8vo. [Singerman 3086 (New York 1882 imprint with identical pagination)].

London, Stephens, Hayter & Co.: 1882. \$800-1200

✦ In 1882 the Hebrew Foreign Mission Society of New Orleans, working in tandem with the Hebrew Emigrant Aid Society, set up an agricultural colony of Russian-Jewish immigrants at Sicily Island in Catahoula Parish. The project had to be abandoned when the Mississippi River overflowed that very year, flooding the entire area. Concurrently, a German-language edition of this report (Bericht...) was issued in Frankfurt a/Main. (See Kestenbaum Sale 23, Lot 20). Evidently, it was the intention of the sponsors of the project to solicit financial support from both the English and German Jewish communities. See EJ, Vol. XI, col. 519.

[SEE ILLUSTRATION UPPER LEFT]

29 (AMERICAN JUDAICA). COHEN, BENJAMIN. Siddur Rinah U'Tephilah: Prayerbook and Hymnal for the American Orthodox Jewish Youth. American, British and Zionist flags on front cover, portrait of the author on the title-page. pp. 72. Original printed wrappers. Minor dampstaining, spine worn. Sm. 8vo. [Not in Worldcat].

El Paso, Texas, 1920. \$500-700

✦ Benjamin Cohen's rabbinic career in America got off to a rocky start. Ordained in Russia, he was still in his twenties when he became rabbi of Bellingham, Washington, but due to lax observance he moved from the Canadian border to the Mexican border, becoming rabbi of the Bnai Zion Congregation in El Paso, Texas. There, he published this little prayer book, extraordinary for the fact that, while it appears to be just another American Reform liturgy, its author loudly insists on its Orthodox orientation. The book is intended, states the author, for American Orthodox Jewish youth, and, in an impassioned Yiddish preface, addressed to the author's "fellow Orthodox," he describes the sunken condition of the members of his far-flung American congregation, where the youth do not attend services, or, if they do, it is only to chat. The reason for this, says the rabbi, is the fact that Hebrew is no longer understood and thus his solution here is to rework the traditional prayers into English and radically truncate them. A colorful description of some of the rabbi's unusual communal exploits accompanies the lot.

[SEE ILLUSTRATION LEFT]

- 30 (AMERICAN JUDAICA). Official Correspondence Relating to Immigration of Russian Exiles. Plans of Action of Independent Order B'nai B'reth (!) Jewish Alliance of America. Baron de Hirsch Trustees. Union of American Hebrew Congregations. pp.20. Ex-library. Original printed wrappers, wear. 8vo. [Singerman 4259].

Washington, D.C., Geo. R. Gray: 1891. \$700-900

• American Jewish organizations were galvanized into action by the Act of Congress of March 3, 1891, whereby aliens would be excluded from admission into the United States if they fell into the category of “paupers or persons likely to become a public charge.” This would effectively have put an end to the influx of impoverished Jews from Tsarist Russia. To counteract this legislation, a letter was drafted to the Secretary of the Treasury, assuring the U.S. Government that Russian-Jewish immigrants would not become a burden to the American public, as immediately upon arrival their co-religionists would assume financial responsibility for their absorption.

- 31 (AMERICAN JUDAICA). KRAMER, S.P. Der Amerikaner Citizen [“The American Citizen”]. Yiddish and English text. pp. 32. Corners frayed. Original printed wrappers, wear. 12mo.

New York, Naturalization Aid League, circa: 1910. \$200-300

• Booklet designed to prepare Jewish immigrants to the United States for the exam that they would have pass in order to be naturalized as citizens of the country. The questions and answers appear in three columns: in the center column in English; in the left column in English transliterated into Yiddish; and in the right column in Yiddish translation.

[AMERICAN JUDAICA SEE ALSO LOTS 325-326]

- 32 (ANGLO-JUDAICA). YAGEL, ABRAHAM BEN CHANANIAH. Catechismus Judaeorum [Jewish catechism for children]. FIRST EDITION WITH LATIN TRANSLATION. pp.(29); ff. 58. Roan, back board wanting. 12mo. [Vinograd, London 16].

London, A. Godbid & J. Playford: 1679. \$400-600

• Titled by the author Lekach Tov, this short work was first published in Venice in 1595. Yagel’s biographer, David B. Ruderman, speculates that the book was used to instruct the children of banker Joseph Fano of Reggio nell’Emilia, when Yagel visited Fano at his summer home outside Ferrara in 1587. Essentially, Yagel’s text followed the Thirteen Principles of Faith of Moses Maimonides. See D.B. Ruderman, Kabbalah, Magic, and Science: The Cultural Universe of a Sixteenth-Century Physician (1988), pp. 15, 18; EJ, Vol. IX, cols. 1268-69.

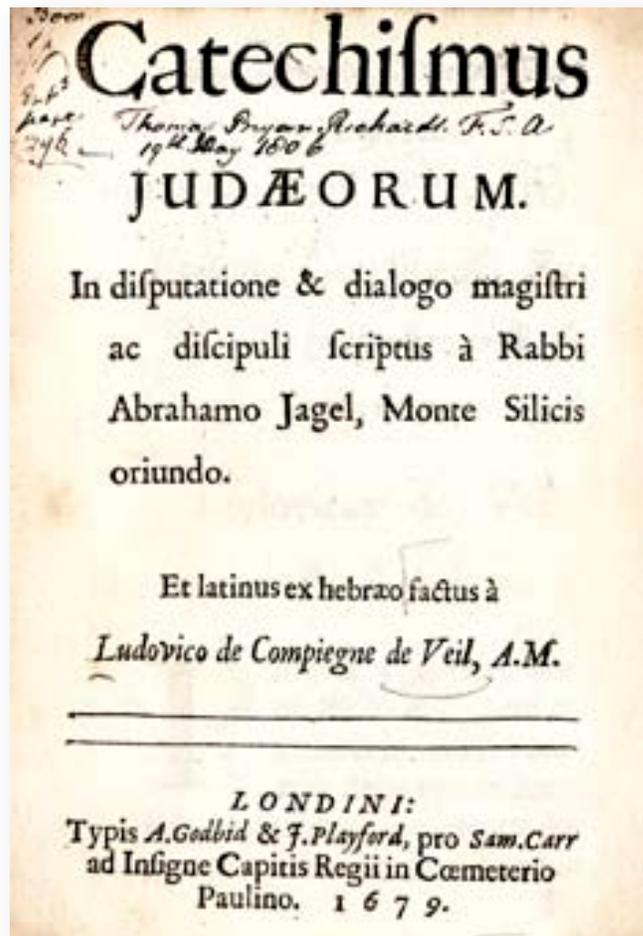
[SEE ILLUSTRATION UPPER RIGHT]

- 33 (ANGLO-JUDAICA). FRANKEL, BENJAMIN. “Ashry Masscil,” In Honour of...the Very Rev. Dr. N.M. Adler, Chief Rabbi of Great Britain. Hebrew and English titles. Fully vocalized Hebrew poem with poetic English translation facing. pp. 25, (1), (2 blanks). Ex-library, gutter split. Original gilt boards, detached. 8vo. [Not in Roth or Vinograd].

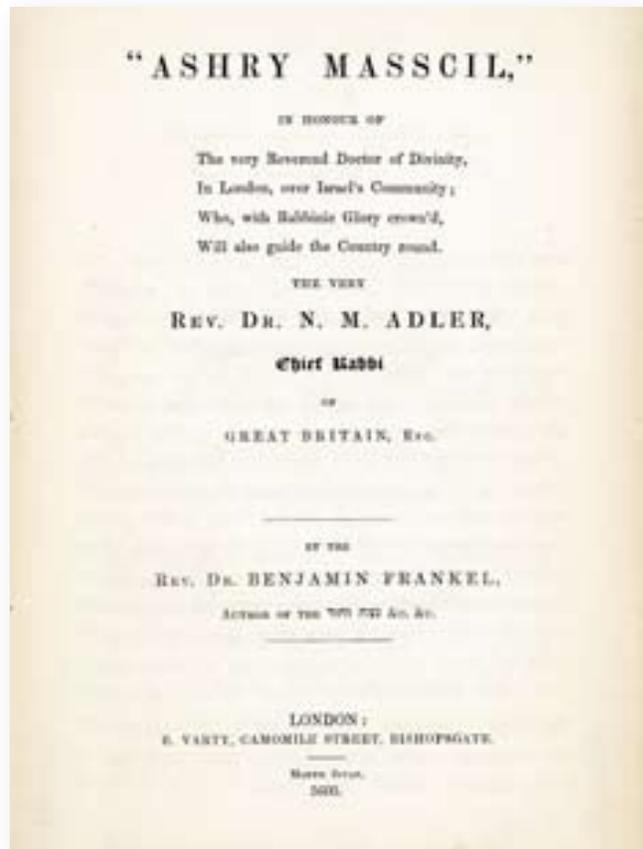
London, E. Varty: 1845. \$600-900

• Nathan M. Adler (1803-90), a native of Hanover, Germany, succeeded Solomon Hirschell as Chief Rabbi of the British Empire, in which capacity he served until his death. This poem by the Rev. Dr. Benjamin Frankel was composed in honor of the installation of Adler as Chief Rabbi in 1845.

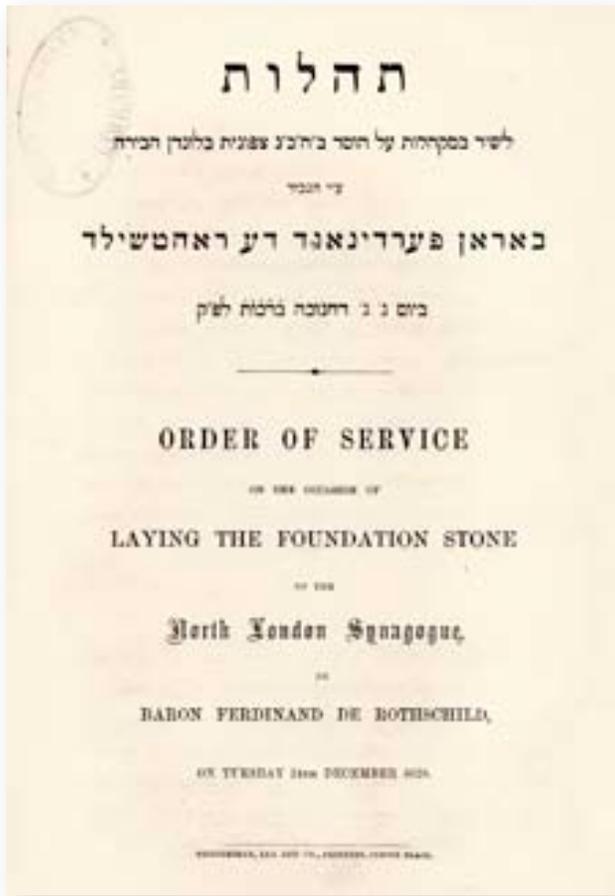
[SEE ILLUSTRATION RIGHT]



Lot 32



Lot 33



Lot 34



Lot 35

34 (ANGLO-JUDAICA). Order of Service on the Occasion of Laying the Foundation Stone of the North London Synagogue, by Baron Ferdinand de Rothschild. (pp. 5). *Ex-library, foxed. Original gilt-tooled boards, worn. 8vo.*

London, Wertheimer, Lea: 1867. \$700-900

✎ The 19th-century development of the Barnsbury section of Islington as an elegant, tranquil district of brick and stucco townhouses attracted a prospering middle class of trades-people, many Jews among them, who worked and lived in the adjacent, less salubrious manufacturing district of Clerkenwell and the nearby square mile of the City of London itself. A congregation formed there in 1858, meeting in rented spaces until a synagogue was completed ten years later. In a service conducted by the Chief Rabbi, Nathan Marcus Adler, the cornerstone was laid and a speech given by Ferdinand de Rothschild of the Vienna branch of the family, art collector and future builder of Waddesdon Manor.

The remarkable synagogue, “in the modern Italian style,” with its iron pillars, marble columns, and geometric stained glass, was described in the *Illustrated London News* as “original in treatment throughout” and a “great credit on the architect, Mr. H.H. Collins.” Collins’ other commissions included the Borough Synagogue (1867) and the synagogues at Chatham (1869) and Bristol (1871).

Suburban flight meant that in 1958 the congregation was merged into the Dalston Synagogue, which was merged into the Stoke Newington Synagogue in 1967, which was merged into the Hackney Synagogue in 1976. The Lofting Road synagogue building was subsequently demolished. For more, see: Bergerman, *History of the North London Synagogue* (1948).

[SEE ILLUSTRATION LEFT]

35 (ANGLO-JUDAICA). Order of Service on the Occasion of Laying the Foundation-Stone of the Central Branch Synagogue, by Baron Lionel de Rothschild. Rabbi Aaron Levy Green’s personal copy, with admission ticket tipped in. pp. 7. *Ex-library. Original morocco, with title stamped in gold on front board, violet watered-silk endpapers, covers detached, rubbed. 8vo.*

London, Wertheimer, Lea: 1869. \$700-900

✎ Yielding to the unstoppable drift of its most affluent members away from the City to the fashionable West End, and determined to preempt defection to the Reform-minded West London Synagogue, The Great Synagogue, begun circa 1690, finally sanctioned construction of a satellite synagogue, with the proviso that it would be a branch of the Great Synagogue and not an independent congregation. To mark the laying of the cornerstone by Lionel de Rothschild (HaSar Levi Rothschild) a service was conducted and a sermon preached by the Chief Rabbi, Nathan Marcus Adler.

The synagogue building was destroyed by aerial bombardment on May 10th 1941, the same raid that demolished the Great Synagogue across town.

The charismatic first minister of the Central Synagogue was Rabbi Aaron Levy Green, key organizer of London’s United Synagogue and equally renowned for his learning, intelligence, and controversially enlightened views.

This is A.L. Green’s personal copy of the Order of Service, with his Hebrew notes in the margins. Tipped in on the last page of the booklet is an admission ticket to the ceremony, signed A. L. Green, and made out to “Mrs. Green.”

[SEE ILLUSTRATION LEFT]

36 (ANGLO-JUDAICA). EDREHI, MOSES. Torath Chaim [selected passages from the Zohar to be recited Friday evenings according to the Moroccan custom]. **FIRST EDITION.** ff.(3), 52. *Trace foxed. Contemporary half-calf over patterned boards, rubbed.* 8vo. [Vinograd, London 135].

London, Judah Leib ben Alexander: 1792. **\$400-600**

✎ In his introduction, the author (c. 1774 - c. 1842), a most colorful character and native of Morocco, recounts that he studied in Sale under Rabbi Judah Anhari. Due to unstable conditions in his native land, Edrehi escaped to London, then removed to Amsterdam, before resettling in Jerusalem - after undergoing a most harrowing journey that lasted four years. See EJ, Vol. VI, cols. 380-81.

37 (ANGLO-JUDAICA). Lady Judith Montefiore. Private Journal of a Visit to Egypt and Palestine, by way of Italy and the Mediterranean. **FIRST EDITION.** Signed by former owner, the English collector par excellence, Jack V. Lunzer. pp. (4), 322. *Later half-roan, extremities rubbed.* 8vo. [Roth, Magna A10 no. 176].

London, "Not Published": 1836. **\$600-900**

✎ Wife of the eminent Sir Moses Montefiore, Lady Montefiore has a most refined style to her writing, e.g. "After an hour's ride we came to Rachel's Tomb... On entering I was deeply impressed with a feeling of awe and respect, standing as I thus did, in the sepulchre of a mother in Israel... My feelings of gratitude were not a little increased by a knowledge of the circumstances, that only six European females are said to have visited Palestine in the course of a century..." (p. 206).

38 (ANKAWA, RAPHAEL). Chamisha Chumshei Torah - Sopher Vayikra (only). With Rashi and super-commentary Be'er Rechovoth Mezukak. Includes Haphtaroth and Shir HaShirim. With signatures of Raphael Ankawa on verso of front cover and other older members of the Ankawa family on title. ff. 123, (2), 34. *Wormed, some pages loose. Contemporary calf, rubbed.* 8vo.

Vienna, Anton Schmidt: 1813. **\$700-1000**

✎ Raphael Ankawa (1848-1935), president of the Rabbinical Court of Rabat, Morocco, was the supreme leader of Moroccan Jewry. The high regard in which his rabbinic works (Karnei Re'em and Toafoth Re'em) were held resulted in halachic queries being addressed to him not only from across North Africa but also from Jews throughout Europe. R. Ankawa's tomb in his hometown of Sale has since become a shrine. See S. Wanunu, Encyclopedia Arzei HaLevanon (2006) Vol. IV, p. 1922-24.

39 (ANTISEMITICA). ESTOR, JOHANN GEORG. Misslichkeit derer Judeneide [The Difficulty of the Jew Oath]. **FIRST EDITION IN GERMAN.** First edition of commentary. Extensive bibliography on pp. 11-16. pp. (22), 122, (10, (1 blank)). *Trace foxed. Later half-vellum marbled boards, spine distressed.* Sm. 4to.

Frankfurt and Leipzig, Johann George Trausold: 1753. **\$1000-1500**

✎ Traces the history of the Jewish oath from the medieval More Judaico up to the mid-18th century. The oath was often administered in the most humiliating manner and the tone of this work is distinctly anti-Semitic.

[SEE ILLUSTRATION UPPER RIGHT]

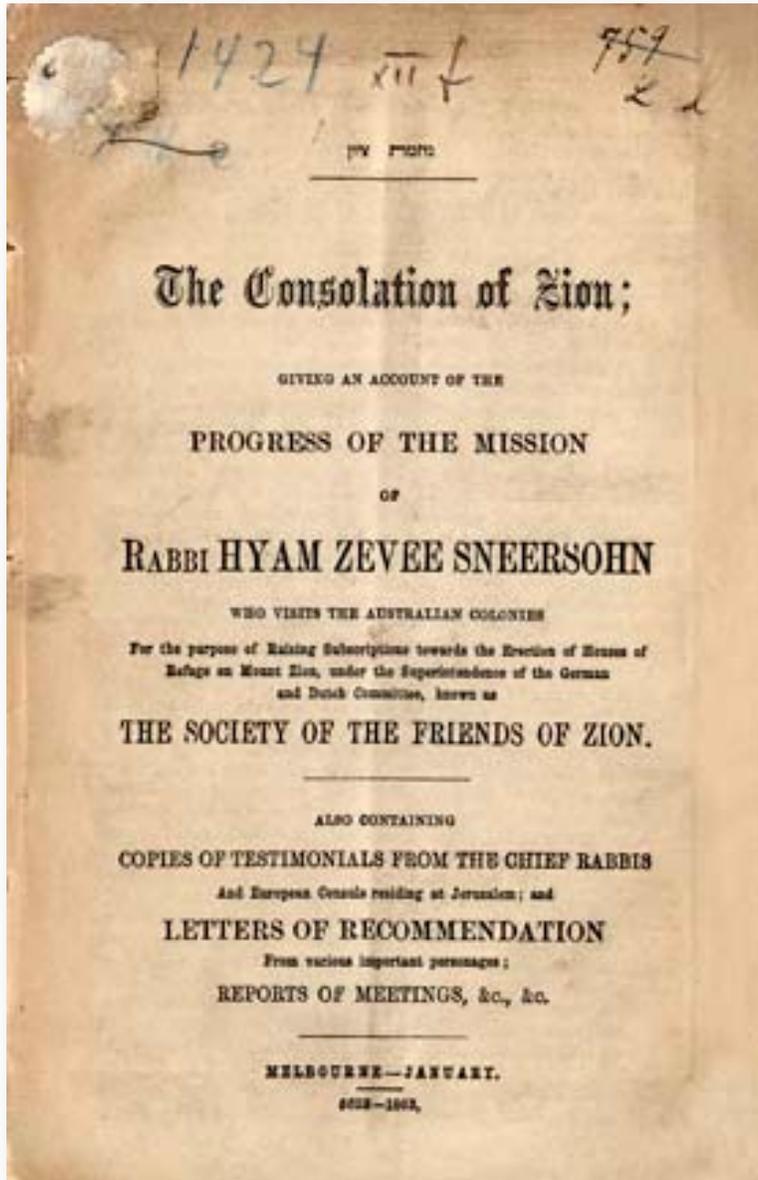


Lot 39

40 ARAMA, ISAAC. Akeidath Yitzchak [philosophical and allegorical homilies to the Pentateuch]. Second edition. Title within woodcut architectural arch. Opening word of each part within an elaborate border. Inscription on f. 4b stating this volume was purchased in Yemen. ff. 309. *Stained, upper left corner of title, margins of first few leaves and final four leaves inelegantly repaired and affecting some text, f.296 laid down. Modern elaborately tooled calf boards. Folio.* [Vinograd, Venice 326; Habermann, Bomberg 195; not in Adams].

Venice, Daniel Bomberg: 1547. **\$500-700**

✎ Affectionately known as the "Ba'al Akeida," Isaac Arama's work has been consistently quoted and utilized, especially by Polish preachers until the present day. His great popularity stems from his stylistic combination of the Aschkenazic didactic and moralizing style with the philosophic tendency popular among Spanish and Provençal Jews. The title, "Binding of Isaac," refers to the successful binding and connecting of the two forms of homiletics: "Derishah" and "Perishah." See I. Rivkind, Kiryat Sepher, vol. II p. 60.



Lot 42

42 (AUSTRALIA). Nechamath Tzion / The Consolation of Zion; Giving an Account of the Progress of the Mission of Rabbi Hyam Zevve Sneersohn, Who Visits the Australian Colonies for the Purpose of Raising Subscriptions towards the Erection of Houses of Refuge on Mount Zion. Introduction translated from the Hebrew of Rabbi Sneersohn by the Rev. M. Rintel, Senior Jewish Minister of Melbourne. Detailed reports of meetings across Australia. pp.28. *Ex-library, worn. Needs re-binding.* 8vo.

Melbourne, 1863. **\$1000-1500**

• Hayim Zvi Sneersohn of Jerusalem (1834-82) was a fourth-generation descendant of R. Schneur Zalman of Liadi, the founder of Chabad Chassidism. Sneersohn undertook far-reaching fund-raising missions on behalf of Colel Chabad. Whilst on these lengthy trips, he conceived the notion that the Redemption of the Jews would come about, not through Messianic forces, but in a natural way, beginning with small gestures and eventually resulting in the complete Redemption of the Jewish People. Sneersohn felt that in order to realize his plan, he must obtain the active assistance of the Gentile nations of the world, to garner not just financial support from Jews but also aid and encouragement from Christian political and ecclesiastic leaders. Having been feted in Australia, Sneersohn travelled to America, where he was honored with the opportunity to meet and later correspond with President Ulysses Grant and was even granted honorary American citizenship. In New York in 1872 Sneersohn published his work Palestine and Roumania (see Kestenbaum Sale 6, Lot 16).

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

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

[SEE ILLUSTRATION LEFT]

41 ASCHKENAZI, NAPHTALI. Imrei Shepher ["Words of Beauty", sermons for various occasions, some of a Kabbalistic nature]. **FIRST EDITION.** ff. 220. *Previous owners' marks, some staining, marginal repair on final leaf. Modern calf. Sm.4to.* [Vinograd, Venice 919].

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

• The author, a preacher in Safed, died in Venice in 1602. This work contains eulogies for scholars of Safed including Elazar Azikri (author of Sepher Chareidim and the Sabbath hymn Yedid Nefesh), R. Yaakov ibn Rav and Yaakov Aboulafia. In the Alexander Marx Festschrift of 1950 (pp. 304-13) Saul Lieberman cites the eulogy contained in Imrei Shepher in his discussion of Azikri's scholarly works and determination of the date of his death. See also JE, Vol. II p. 200.

43 (AVERROES). Kitzurei ibn Rushd [philosophy]. **FIRST HEBREW EDITION.** Signed by censor on last page. ff. 47. *Few stains. Modern calf. 12mo.* [Vinograd, Riva di Trento 25; Mehlman 1359].

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

• Maimonides recommended the commentaries of Averroes as an aid to the understanding of Aristotle. See EJ, Vol. III, cols. 949-53.

44 (AZULAI, CHAIM JOSEPH DAVID). Meir Poppers. Me'orei 'Or [Kabbalistic encyclopedia based on teachings of R. Isaac Luria]. With commentary Ya'ir Nethiv co-authored by Nathan Nota Mannheim and Jacob Vilna. **FIRST EDITION.** On title, monogram of R. Chaim Joseph David Azulai (Chid"a). On f. 1r, marginalium in another hand. ff. (12), 86 (of 88). ff. 15-16 *remargined. Extensive worming with text affected. Later boards, worn. 4to.* [Vinograd, Frankfurt A.M. 237].

Frankfurt a/Main, n.p.: 1709. **\$2000-3000**

• **THE CHAIM JOSEPH DAVID AZULAI (THE CHID" A) COPY, WITH HIS SIGNATURE ON THE TITLE-PAGE.**

[SEE ILLUSTRATION UPPER RIGHT FACING PAGE]

45 (BAGHDAD). Seder Pirkei Avoth im Serach Arabi [Ethics of the Father with Judeo-Arabic translation]. Hebrew and Judeo-Arabic translation in fully vocalized square characters. ff. 54. *Lightly browned, Some leaves dog-eared. Contemporary boards. 12mo.* [Cf. Ya'ari, Baghdad 85, 105, 122; Friedberg M-4132].

Baghdad, Ezra Abraham Eliya Abraham: 1927. \$400-600

• The Judeo-Arabic translation alternates with the Hebrew original. The title notes that this arrangement is in accordance with the Baghdadi rite (“ke-minhag K[ahal] K[adosh] Baghdad”).

46 BARUCH BEN MOSES IBN BARUCH. Koheleth Ya'akov Toldoth Adam [commentary to the Book of Ecclesiastes, with text]. **FIRST EDITION.** Title within ornamental woodcut border and with printer's device. Previous owner's signature on lower section of the title, dated 1657. ff. 229,(1), (18). *Few stains in places, final leaf repaired with lower blank portion replaced, prior leaf remargined. Modern morocco backed boards. Folio.* [Vinograd, Venice 857].

Venice, Daniel Zanetti: 1598. \$500-700

• A member of an old Spanish family, Baruch ibn Baruch (c. 1540-c.1607) served in the Venetian Rabbinate. This important commentary on the Book of Ecclesiastes consists of two parallel sections: rabbinic-exegetic and philosophic-discursive. To give ground to his speculations, R. Baruch views the Book of Ecclesiastes as a dialogue, in which King Solomon grouped Epicurean views alongside the views of the pious. “Ecclesiastes” (Koheleth) represents the views of the former and “Ben-David” the views of the latter. This assumption that the Book of Ecclesiastes is a dialogue is highly original, as each verse now fits into a general system. According to the author, the following philosophic themes are treated in the Book of Ecclesiastes: the Creation and the reasons for creating Man, the immortality and perfection of the soul, free will and divine providence.

[SEE ILLUSTRATION LOWER RIGHT]

47 BELKIN, SAMUEL. In His Image: The Jewish Philosophy of Man As Expressed in Rabbinic Tradition. **INSCRIBED AND SIGNED BY THE AUTHOR TO RABBI DR. JOSEPH B. SOLOVEITCHIK.** pp. 290, (1), (1 blank). *Corrigenda and Addenda (2 pp.) inserted at end of volume. Original boards, dust jacket tape-repaired. 4to.*

London-New York-Toronto, Abelard-Schuman: 1960. \$200-300

• Samuel Belkin (1911-76) became the second President of New York's Yeshiva University in 1943 - two years after Rabbi Soloveitchik succeeded his father as director of the RIETS Rabbinical School. Although there may have been ideological issues dividing Dr. Belkin and Rabbi J. B. Soloveitchik as to how to achieve the delicate synthesis of Yeshiva and University, there is no doubt that the friendship between the two men was sincere enough and not merely a matter of political accommodation.



Lot 44



Lot 46



Lot 48

48 **BERACHIAH BEN NATRONAI HANAKDAN.** Mishlei Shu'alim [Hebrew version of Aesop's Fables]. With engraved frontispiece of the Animal Kingdom, signed "Jo. Ch. Smischek fe[cit]." Title in red and black. Latin and Hebrew on facing pages. Hebrew in square characters typical of Prague, provided with nikud. Engraved frontispiece, in which the fox teaches ethical lessons to an assortment of animals. pp. (18), 436 (mispaginated), (1). Lightly browned. Bottom of title page slightly rubbed, affecting one word; previous owners marks. 19th-century English roan. 8vo. [Vinograd, Prague 443].

Prague, University Press: 1661. \$600-900

• The 12th-13th century Hebrew grammarian, translator, and scholar Berechiah "HaNakdan" was born in Normandy. He lived for a time in England but was so unimpressed by the religious standards within Anglo-Jewry that he determined to produce a collection of ethically instructive animal fables to help remedy the situation. Mishlei Shu'alim (Fox Fables) adapts much of its content from the French-language fable collection of Marie de France (c. 1170) and from a now lost Latin version of Aesop. This European Aesopian tradition is married by Berechiah to biblical and talmudic traditions, with the result that the animals converse in a biblical Hebrew interspersed with talmudic quotations.

[SEE ILLUSTRATION LEFT]

49 **(BIBLE. HEBREW).** Derech Ha'kodesh: Via Sancta. Prepared by Elias Hutter. Divisional titles. pp. (6), 1572 (i.e. 1568). Ex-library, lightly browned and few stains in places, opening two leaves, creased, discolored and frayed at margins. Contemporary elaborately tooled vellum over thick wooden boards. Few tears to extremities, rubbed. Clasps and hinges lacking. Seven bands on spine. Thick folio. [Vinograd, Hamburg 4; Darlow & Moule 5108; Berkowitz no.171].

Hamburg, Elias Hutter-Johann Saxon: 1587. \$5000-7000

• AN IMPORTANT AND UNIQUE BIBLE EDITION.

"In this edition the root letters are printed in thick type and the inflectional letters in hollow type; and when a root letter in any word does not appear, it is printed in small type above the line." Darlow & Moule 5108.

"An extraordinarily ambitious feat of scholarship." See D.S. Berkowitz, In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible (1968) no.171.

[SEE ILLUSTRATION BELOW]



Lot 49

50 (BIBLE. Hebrew). With Targum Onkeles and commentary by Rashi, ibn Ezra, Kimchi, Targum, etc. Edited by Leone da Modena. Few decorated initial words. Four volumes each with title within architectural arch. Scholarly marginal notes in places. *Complete but mispaginated as all copies. Some staining, paper repairs with some marginal loss.* . Vol. I: ff.(7), 2-228. * Vol. II: (1), 234-441. * Vol. III: (1), 442-668. *Vol. IV: (1), 672-908, 8, (25, indices and other matter). Previous owner's signature on title (Yaakov Moshe Trivash). Modern half calf marbled boards. Folio. [Vinograd, Venice 1105; Darlow & Moule 5119].

Venice, Pietro & Lorenzo Bragadin: 1617-19. \$1500-2000

• The Fifth Biblia Rabbinica.

[SEE ILLUSTRATION RIGHT]

51 (BIBLE. Hebrew. PENTATEUCH AND HAPHTAROTH). Tikun Sopherim. With commentaries including Rashi and Abrabanel. Five volumes. Each volume with attractive engraved historiated additional title-page by Aaron Santcroos. *Foxed in places, gently damp-urinkled (as usual). Later calf-backed gilt-ruled boards, rubbed.* 4to. [Vinograd, Amsterdam 1951].

Amsterdam, Leib Soesmans: 1768. \$800-1200

• An Attractive Set. See M.H. Gans, Memorbook p. 188 no. 18 (illustrated).

[SEE ILLUSTRATION LOWER LEFT]

52 (BIBLE. Psalms). Tehillim. Judeo-Persian text. Translated from the Hebrew by Nurollah ben Moshe. Vocalized Judeo-Persian in square Hebrew characters. pp.(2), 279, (1). *Crude tape repair to upper corner of title, few stains. Original gentian violet boards, worn.* 8vo.

London, Waterlow and Sons for British and Foreign Bible Society: 1897. \$500-700

• Issued under the auspices of the British Bible Society, interestingly there is nothing conversionary about this edition. Not found in bibliographies consulted.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 50



Lot 51



Lot 52



Lot 56



Lot 57

53 (BIBLIOGRAPHY). Rossi, Giovanni Bernado de. *Della Vana Aspettazione degli Ebrei del Loro Re Messia*. Parma, 1773. * Tipped in: Single printed leaf in Italian: Price-List of 33 works by de-Rossi available in print. 1819. * Otzroth Chaim [catalogue of the library of Heimann Joseph Michael]. Hamburg, 1848. * (Sephardica). Limborch, Philipp van. *De Veritate Religionis Christianæ. Amica Collatio cum Erudito Judæo*. Gouda, 1687. Together, three volumes. *Variosly worn and bound. 4to and 8vo.*

\$500-700

54 (BIBLIOGRAPHY & JEWISH ART). A fine Jewish art reference library formed by a scholar in the field. Includes texts relating to: Antique Ceremonial Judaica, Jewish fine art and illustrated books, Hebrew bibliography & booklore, synagogue architecture, etc. (c. 44). * Along with a quantity of museum catalogues pertaining to Jewish-themed exhibitions (c. 42), Judaica auction catalogues (c. 44 - primarily from the 1950s and 60s) and Jewish Book dealer-catalogues (c. 44). Highlights include: *Deutsche, Bohmische und Polnische Synagogentypen*. Berlin, 1915. * Joseph Budko & Arno Nadel. *Das Jahr des Juden*. Berlin, 1920. * Rafael Frank. *Über Hebraische Typen und Schriftarten*. Berlin, 1926. * Jewish Museum Association of Chicago. *First Exhibition of Acquisitions*. 1928. * Rudolf Hallo. *Judische Kunst aus Hessen und Nassau*. Berlin, 1933. * *Trabajos Y Materiales del Museo del Pueblo Espanol Madrid. Catalogo de la Coleccion de Amuletos*, 1945. * Edmund Korner. *Die Neue Synagoge Essen Ruhr*. Berlin, n.d. *Original bindings. v.s.*

v.p, v.d. **\$2000-2500**

55 (BIBLE. Psalms.) *Lyra Prophetica Davidis Regis* ["The Lyre of King David": A Critical Analysis of the Book of Psalms]. Edited by Victor Bythner. Latin interspersed with Hebrew text. Three parts in one volume. pp. (8), 592; 160; 96. *Foxed. Contemporary vellum, recent spine label. Thick 8vo.*

Zurich, Bodmer: 1664. **\$300-500**

• A study of the Book of Psalms divided into three sections. In the first, Bythner analyzes the roots of the Hebrew words, chapter by chapter, verse by verse. Next, he provides an alphabetical index of the Hebrew words, and finally, a study of Hebrew grammar. Victorinus Bythner or Buttner (1605?-1670?), a Pole who later settled in England, was a professor of Hebrew language at both Oxford and Cambridge. He later moved to Cornwall where he practiced medicine. See DNB, also EJ, Vol. VIII col. 26.

56 BONN, NATHAN BEN OF FRANKFURT. *Shikchath Leket* [Kabbalah]. **FIRST EDITION.** ff. (20). *Browned, closely shaved, paper repairs. Modern morocco. Sm. 4to.* [Vinograd, Prague 391].

Prague, Children of Yaakov Bak: 1652. **\$500-700**

• "This first edition providing the name of the printer is especially rare" (see Mehlman, *Ginzei Yisrael* 1051).

Arranged topically as an addendum to *Yalkut Chadash*, *Shikchath Leket* was later incorporated into *Yalkut Reuveni*. The author is referred to on the title-page as "Rosh Lekol HaDarshanim" (the greatest of all preachers). At the time of publication he was Rabbi of Hamelburg.

[SEE ILLUSTRATION UPPER LEFT]

57 (BULGARIA). Album of the Heroes-Hebrews Fallen in the Wars 1912-1918 for Bulgaria. Illustrated throughout with portraits of the fallen Jewish soldiers and with three original color plates. Text in Bulgarian with some Ladino and Hebrew. *Original printed wrappers, lightly frayed. 4to.*

n.p, n.d. **\$500-700**

• Remarkably poignant printed photo album, which assembles portraits of 400 Jewish soldiers killed fighting for Bulgaria against the Ottomans in the First Balkan War (1912, successful) and Second Balkan War (1913, disastrous) and then with the Ottomans in the First World War (1914-18, catastrophic). Produced by the General Association of Invalids, Widows, Orphans, and Parents of the Fallen in the War in Bulgaria, this memorial book was sold to benefit the bereaved.

[SEE ILLUSTRATION LOWER LEFT]



Lot 58



Lot 58

58 (BRAZIL). Chamishah Chumshei Torah [Pentateuch, Haftarah and Five Scrolls], With commentaries of Rashi, Targums, etc. ff. 423, (1), 32. Stained in places, opening two leaves worn and torn, final page laid down, previous owners' inscriptions. Contemporary tooled calf with one clasp intact, scuffed with wear. Thick 4to.

Amsterdam, Joseph Athias (?) / David de Castro Tartas (?): (1682). \$5000-6000

• AN EARLY RECORD OF A RABBINIC SCHOLAR IN THE NEW WORLD. Among the compositors listed in the colophon is “Jacob, Son of the Sage Moshe Raphael de Cordova of the Holy Congregation in Brazil.”

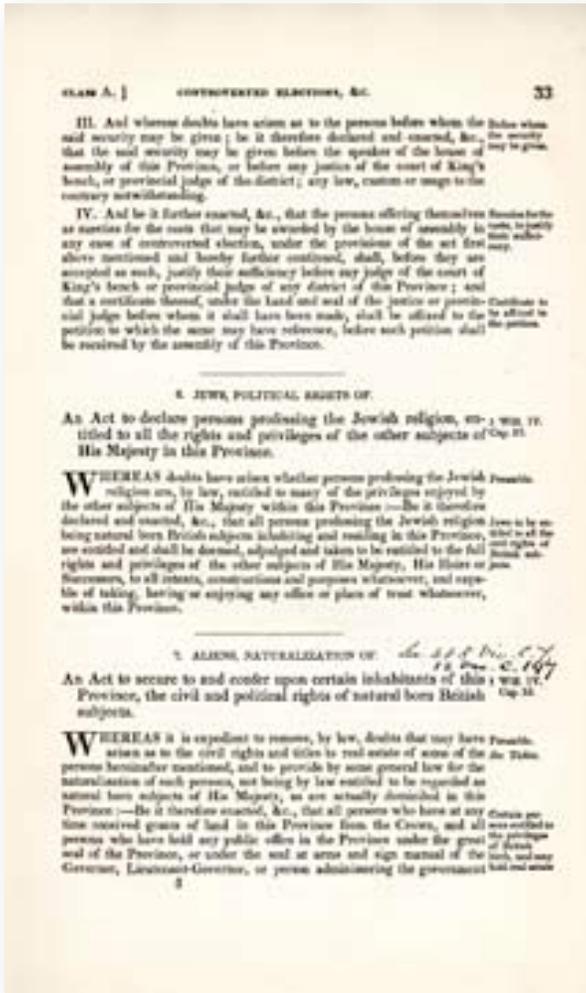
This Bible with traditional commentaries appeared without a main title-page in the front of the volume, but with a full title-page for the section of Haftarah (second collation.) The Haftarah title page is dated 1682; however no printer is mentioned. The copy that Fuks records (Hebrew Typography in the Northern Netherlands no. 603) does contain a title-page in the front, but dated 1703. Fuks explains that the entire volume was indeed printed in 1682, however in that year Christoffel van Gengelt, an Amsterdam paper merchant, placed ninety sheets of this edition in the warehouse of his creditor Josephus Deutz. At some point the sheets were released and the complete volume was issued sans a main title-page. Later, in 1703, a title-page with that date was issued and added to some copies.

On the final page of the Book of Exodus (f. 165v) is listed as typesetter: “Yaakov ben HaChacham HaShalem HaMekubal Moshe Raphael de Cordova MiKahal Kadosh Brazil.” De Cordova was an experienced typesetter, working not only for Uri Phoebus but also for David de Castro Tartas, Moses Coitinho and others. While in the employ of Tartas, he was the compositor for David Lida’s Shir Hilulim (1680) and in 1681- while known simply as Jacob de Cordovera - he set the work “Parafraſis Commentada sobre el Pentateucho” by Isaac Aboab da Fonseca, former Rabbi of Recife.

Raphael de Cordova, one of the exiles of the Jewish community in Dutch Recife, was active as a compositor upon resettling in Amsterdam. In less than half a dozen volumes does he specifically identify himself as one of the Brazilian exiles. See R. Weinstein, “Stones of Memory” in: American Jewish Archives Vol. XLIV (1992) pp. 106-7.

This Bible edition is “of the utmost rarity and unknown to bibliographers”. See Mendel Silber, America BeSifrut Yisrael (1920) p. 69.

[SEE ILLUSTRATION ABOVE]



Lot 60



Lot 61

59 (BRAZIL). Chaim Shabthai. (MaHaRCHA"SH). Torath Chaim [responsa]. Parts I, II and III (complete). **FIRST EDITIONS.** Three parts bound in three volumes. *Part I: ff. 5,148 * Part II: ff. 4, 128 * Part III: ff. 8, 192. Ex-library, scattered marginalia in a Sephardic hand, some staining, slight marginal repair on title of Part II, small hole on first leaf of index of Part I. Later boards, loose. Folio.* [Vinograd, Salonika 211-12 & 223].

Salonika, 1713, 1715 and 1722. **\$700-1000**

• The earliest recorded Halachic query from the New World.

Torath Chaim, Vol. III, Responsum no. 3, discusses the appropriate season to pray for rain. The inquiry was sent from the Jewish Community of Recife, Brazil, to R. Chaim Shabthai, Chief Rabbi of Salonika and one of the outstanding scholars of his time. The circumstances of living in the tropical climate of Brazil created questions regarding the traditional season to recite the Prayer for Rain. See M.A. Cohen, *Sephardim in the Americas*, American Jewish Archives vol. XLIV (1992) p. 218.

60 (CANADA). Revised Acts and Ordinances of Lower-Canada. [Comprehensive Statute-book containing all legislation enacted to date regarding the Province of Lower-Canada (i.e., Quebec).] Marginal notes. *pp. xiii, 716, 139. Gathering of pp. i-xiii detached from clean text block, page 1 loose, minor chipping at bottom corner of title-page and page 1. Unbound. 4to.*

Montreal, 1845. **\$3000-5000**

• "An Act to Declare Persons Professing the Jewish Religion, Entitled to all the Rights and Privileges of the other Subjects of His Majesty in this Province." Enacted in 1831-2, the first year of the reign of King William IV, the act is cited as I Will IV Cap. 57 and appears on p. 33 (and Table I p. 75). This notable piece of legislation reads in its entirety: "Whereas doubts have arisen whether persons professing the Jewish Religion are, by law, entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province: Be it therefore enacted that all persons professing the Jewish Religion being natural-born British subjects inhabiting and residing in this Province, are entitled and shall be deemed, adjudged and taken to be entitled to the full rights and privileges of the other subjects of His Majesty, his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having and enjoying any office or place of trust whatsoever, within this Province." Also enacted and appearing on pp. 622-23 of this volume, was the right to have "fit and proper places of worship and of burial." Rabbis were also granted the privilege of keeping their own register of births, marriages and burials of their member communities. If the intention of such legislation was to encourage Jewish migration to British Canada to help erode the French-identified Catholic majority, it had only limited success. In 1831 there were only 107 Jews in Lower Canada and 50 years later, in 1881, still only 2,393 in the whole country. It took not political emancipation but the pogroms in Russia beginning 1882 to seriously boost the Jewish population of Canada, such that by 1920 it exceeded 125,000.

[SEE ILLUSTRATION UPPER LEFT]

61 (CHASSIDISM). Menachem Azariah da Fano. Kanphei Yonah [Kabbalistic meditations on prayer as expounded by the Ari's disciple Moshe Yonah of Safed]. **WITH SIGNATURE OF R. SHRAGA FEIVEL (DANZIGER) OF GIRICE AND ALEXANDER. FIRST EDITION.** *ff. (1), 62, 40. Later calf-backed boards, spine rubbed. 4to.* [Vinograd, Koretz 64; A. Tauber, *Defusei Koretz in Bibliographical Studies* (1932) p. 33, no. 47].

Koretz, Anton Krieger: 1786. **\$2000-2500**

• R. Shraga Feivel Danziger (d. 1849) was one of the great Polish Chassidic rebbes, founder of the Alexander dynasty. He was a disciple of the Chozeh of Lublin, R. Simchah Bunim of Przyscha, and R. Isaac of Worka. In addition he was one of the favorite disciples of R. Jacob of Lisa, author of *Netivoh HaMishpat*. See *Kovetz Yismach Yisrael* no. 4 (Tishrei, 5712) pp. 27-29.

[SEE ILLUSTRATION LEFT]



Lot 62

62 (CHASSIDISM). (KALONYMUS KALMAN EPSTEIN, AUTHOR OF MAOR VASHEMESH). Samuel Salir. Chidushei Shem MiShmuel [Part I: Commentary on Torah; Part II: Novellae on Talmud]. **FIRST EDITION. THE KALONYMUS KALMAN EPSTEIN COPY WITH HIS SIGNATURE AND STAMP ON THE TITLE**, with another stamp from his son. ff. 92. *Some staining, worming in places, f. 2 with loss of entire outer column. Modern calf backed boards. Folio.* [Vinograd, Lemberg 387; T. M. Rabinowicz, Encyclopedia of Hasidism p. 117].

Lemberg, Shlomo Yarish Rappaport: 1817. **\$20,000-25,000**

⚡ **EXCEPTIONALLY RARE SIGNATURE BY A PRE-EMINENT MAJOR CHASSIDIC LEADER.**

Known as the Maor VaShemesh, R. Kalonymus Kalman HaLevi Epstein (1754-1823) was one of the most revered and influential of Chassidic leaders. A disciple of R. Elimelech of Lizhensk, the Chozeh of Lublin, R. Yisrael of Koznitz, R Mendel of Rimanov, R. Levi Yitzchak of Berditchev and R. Yechiel Michel of Zlotchov and originally from "Ir Chadash" (Neustadt), in 1785 he established a chassidic shtiebel in Cracow, in the old synagogue of R. Nathan Nata Shapiro (author of Megaleh Amukoth). His famed work Maor VaShemesh was first published in 1842 with an approbation by R. Aryeh Leib Lipschitz, the author of Aryeh Devei Illai, who also suggested the title. Since then it has enjoyed enormous popularity and has been reprinted numerous times, constantly cited in many works to this day. In addition to its Chassidic content, the work is renowned due to its many profound psychological and sociological insights. The work Shem MiShmuel is also significant as it contains approbations from many luminaries including R. Moshe Teitelbaum (author of Yismach Moshe) and R. Naphtali of Ropschitz. The author was Rosh Beth Din of Lemberg. The printer, Shlomo Yarish Rappaport was responsible for the first appearance of the celebrated Noam Elimelech in 1788.

The son of the Maor VaShemesh, R. Joseph Baruch of Neustadt, was also a great Tzadik and miracle worker known as "The Guter Yid." R. Chaim Halberstam of Sanz said of him: "His recital of Psalms is more important in heaven than my study of the Talmud."

[SEE ILLUSTRATION ABOVE]



Lot 64

63 (CHASSIDISM). (YISRAEL DOV ODESSER). A 28-leaf section of the first edition of Likutei Halachoth Yoreh Deah (Zolkiew, 1848) by R. Nathan of Breslov. Signed by R. Yisroel Dov Odesser (of Breslov). *Unbound. 4to.*

\$600-900

• THE INSPIRATION BEHIND THE NA-NACH BRESLOV MOVEMENT.

Rabbi Yisroel Dov Ber Odesser (1888-1994) was a renowned Breslover Chasid who is said to have received a "Letter From Heaven" sent directly to him by Reb Nachman of Breslov, revealing a method for relieving the world's suffering and illness. This remedy, which R. Odesser revealed in his old age to new-found followers, is the mantra "Na-Nach-Nachma-Nachman-MeUman," which has today, become ubiquitous, especially in Israel.

64 (CHASSIDISM). NACHMAN OF BRESLOV. Likutei MahaRa'N. Two parts in one. Two title pages, within typographical borders. ff. (1), 81; (1), 29. Some staining, title remargined, margins of final leaves frayed. Modern boards. 4to. [Vinograd, Lemberg 983].

(Lemberg), 1809 (i.e. 1850). \$500-700

• Rabbi Nachman of Breslov (1772-1810) was one of the most pivotal and enigmatic figures within the early Chassidic Movement. His prodigious intellect and mystical gifts, as preserved in Likutei Mahara'n, account for the intense devotion still found among his followers. Rabbi Tzadok Hakohen of Lublin, himself a later Chassidic master, often referred to Rabbi Nachman as "the genius of Chassidism."

[SEE ILLUSTRATION LEFT]



Lot 66

65 (CHASSIDISM). CHAIM OF CZERNOWITZ. Siduro shel Shabbath [meditations on the Sabbath with some responsa]. Two parts in one volume. Two titles. ff. 46, 51-54, 51-52, (1), 57-60; ff. 35, 37- 38. Stained, previous owners marks. Contemporary calf, crudely taped. 4to. [Vinograd, Sudyolkow 102; S. C. Porush, Encyclopedia of Hasidism (1980) col. 612].

(Mohilev) [i.e. Sudyolkow], n.p: (1818-1826). \$300-500

• It has been suggested that "Mohilev, 1818" on our title is a false imprint, and that the book was in fact printed in Sudyolkow in 1826. See A. Yaari, HaDefus Ha'Ivri BeMohilev in: Kiryath Sepher, Vol. XXIII (1946-47), p. 312, no. 6.

66 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI. Torah Ohr. FIRST EDITION. Two title-pages, first title printed in red and black. ff. (1), 167, (1). Stained, crude paper repairs to first title with some loss along upper margin. Modern elaborately tooled calf. 4to. [Vinograd, Kopyst 146].

Kopyst, Sabbatai 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 LEFT]

67 (CHASSIDISM). **DOV BAER OF LUBAVITCH** (The Mittler Rebbe). Kuntres HaHithpa'aluth. ff.18. * With: Kuntress Katan Me'Inyanei Bechirah. ff. 9. Second edition. Uncut copy. *Unbound. 8vo.* [Vinograd, Koenigsberg 213; Habermann, Shaarei Chabad 233 and 243].

(Koenigsberg), (1826? / 1831?). **\$300-500**

⚡ Kuntress HaHithpa'aluth has been described as “a penetrating analysis of various forms and stages of mystical rapture and ecstasy” (G. Scholem, *Major Trends in Jewish Mysticism* (1967) p.121.) The second Kuntres contains a Chassidic Chabad interpretation of free will. There is confusion among bibliographers as to the date of publication.

68 (CHASSIDISM). **ABRAHAM ABELE BEN NAPHTALI**. Beith Avraham [Halachic novellae on Shulchan Aruch with sermons, responsa and eulogies for Chassidic masters]. Previous owner's signature on title (David Tzvi Rivlin), scattered scholarly marginalia. ff. (1), 90, 44. *Marginal repairs not affecting text, some staining, later boards, worn, spine taped. Large folio.* [Vinograd, Sudytkow 304; Ben Yaakov “Beth” no. 257; Weiner no. 1230].

Sudytkow, Moshe Madfis: 1836. **\$500-700**

⚡ The author was the Chassidic Rabbi of Herson and Kiev. He includes here eulogies for the Mittler Rebbe, R. Dov Baer of Lubavitch (f. 37a) and the Apter Rav, R. Abraham Joshua Heschel (f. 28-32) - two of the most esteemed figures within the early Chassidic movement. Also, the Beth Ephraim, R. Ephraim Zalman Margolioth of Brody (see the exchange of responsa on ff. 31-2, 34-5, 53) and R. Aryeh Leibush of Lanzut and Mezhibizh, disciple of the Apter Rav (f. 37). The sermons also contain many citations of Chassidic works. On ff. 42-3b the author explains a number of “nuschaoth” (readings) of the Alter Rebbe's Siddur, stating “I am joyous that I have understood his intent.”

See Y. Raphael, *Encyclopedia LeChassiduth*, Aleph cols. 64-5 and Y. Rubinstein, *HaDarom*, Vol. XVI p.143.

69 (CHASSIDISM). **NATHAN OF BRESLOV**. *Likutei Eitzoth* [alphabetic work of remedies, advice and counsel based upon the teachings of R. Nachman of Breslov]. **A WIDE MARGINED COPY.** ff. (70). *Title laid down, scattered marginalia. Modern calf. 8vo.*

Zolkiew, Meyerhoffer: 1850. **\$500-700**

⚡ Friedberg does not know of any Zolkiew editions of the *Likutei Eitzoth*. Vinograd records an 1849 edition, but the present 1850 edition with this particular pagination is unlisted.

[SEE ILLUSTRATION RIGHT]

70 (CHASSIDISM). Ashle Ravrave. *Shulchan Aruch Yoreh Deah*. Part II. With commentaries. **WITH STAMP OF R. BARUCH HAGER OF SERET/HAIFA ON TITLE AND FINAL LEAF.** ff. (2), 279. *Contemporary calf-backed boards, hinges worn. Folio.* [Vinograd, Zhitomir 105].

Zhitomir, Chanina Lipa, Aryeh Leib and Joshua Heschel Shapira, grandsons of the Rabbi of Slavuta: 1852. **\$300-500**

⚡ R. Baruch Hager of Seret/Haifa (1895-1964) was the fourth son of R. Yisrael Hager, the Ahavas Yisrael of Vishnitz. He was ordained by R. Meir Arak and R. Abraham Menachem Steinberg of Brody (see Lot ***) and was appointed as Rabbi of Seret where he established a Yeshiva. After the ravages of the Holocaust he re-established his court in Haifa.



Lot 69

71 (CHASSIDISM). **RAPOPORT, CHAIM HAKOHEN OF OSTROG**. *Mayim Chaim* [responsa]. With *Otzroth Chaim* [Torah commentary]. Approbations include R. Shalom of Belz and R. Abraham Joshua Heschel of Apta. Additional title-pages. pp. 84, 151. *Light wear and stains, marginal repairs. Modern calf-backed marbled boards. Folio.* [Vinograd, Zhitomir 222 (unseen)].

Zhitomir, Chanania Lipa & Joshua Heschel Shapira: 1857-58.

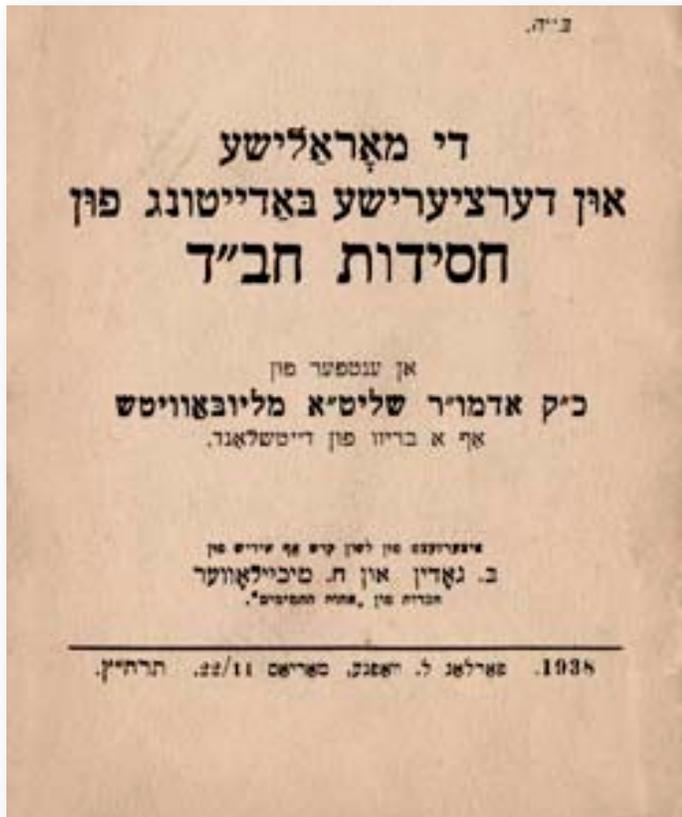
\$600-900

⚡ Bound with: Joseph Yehudah Strasberg (Dayan of Kosiv). Sheiloth UTeshuvoth Yad Yoseph. Jerusalem, 1898. *Mayim Chaim* is important for the history of Chassiduth as it contains the only known citation of the Baal Shem Tov's signature as a witness to a legal document (see p. 50, responsa no. 27).

72 (CHASSIDISM). **TWERSKY, MORDECHAI, OF CHERNOBYL**. *Likutei Torah* [Chassidic discourses]. **FIRST EDITION.** ff. (2), 43, 43-63. *Stained in places, some wear, title-page shorter and with outer corner repaired. Later calf-backed boards, rubbed. Sm. 4to.* [Vinograd, Czernowitz 188].

Czernowitz, J. Echart: 1859. **\$400-600**

⚡ R. Mordechai of Chernobyl (1770-1837) was the son of R. Nachum of Chernobyl. He maintained a regal court and fathered eight sons (referred to as the “eight branches of the Menorah”) who all became Chassidic masters in their own right. These men went on to establish Chassidic communities that persist until today, such as Rachmastrivka, Skver, Trisk, Talna, etc. With approbations of both R. Abraham Yaakov of Sadigura and R. Chaim of Sanz.



Lot 79

73 (CHASSIDISM). Aufruf an sämtliche Menschenfreunde insbesondere an alle ehrwürdigen Rabbinat und Israelitische Cultusgemeinde. **FIRST EDITION.** German text. With German stamp of "Mendel Hager, Gros-Rabiner, Wiznitz". pp. (2) +2 integral blanks, folds. Remnants on verso of postal marks from Wiznitz to Italy. Folio.

Kolomea, 1866. \$1200-1800

• Emergency Appeal endorsed by the Vizhnitzer Rebbe to Jewish communities abroad for relief after the disastrous fire that nearly destroyed the town of Wiznitz in the Duchy of Bukowina, May 7th, 1866.

R. Menachem Mendel of Vizhnitz (1830-85), son-in-law of R. Israel of Ruzhin, was famed for his impassioned prayers. His teachings were collected posthumously in the volume "Tzemach Tzadik." See Y. Alfasi, Ha-Chasiduth (1977), p.110, no. 6c.

74 (CHASSIDISM). HALBERSTAM, CHAIM. Divrei Chaim al HaTorah. Part I. Stamps of R. MENACHEM SHLOMO TAUB OF KALOV on first page and verso of final leaf. Second edition with a new introduction by R. Yeshaiala Czechover, the youngest son of R. Chaim Sanzer. ff. (2), 82. Browned. Contemporary boards, loose. 8vo.

Cracow, J. Fisher: 1892. \$150-200

75 (CHASSIDISM). SHNEUR ZALMAN OF LIADI. (Tanya) - Likutei Amarim [fundamental exposition of Chabad Chassidism]. Stamp of Yeshivat Chachmei Lublin on title-page. (1), pp. 326. Some staining, previous owner's signature on front flyleaf. Boards loose. 8vo. [Mondschein, Sepher HaTanya: Bibliographia (1981) no. 37].

Vilna, Romm: 1940. \$300-500

• AMONG THE FINAL HEBREW BOOKS PRINTED IN VILNA PRIOR TO THE HOLOCAUST. Not listed by J. Landau, Oroth Me'Ophel: Bibliography of Books Published During the War Years (1957).

76 (CHASSIDISM). SHNEUR ZALMAN OF LIADI. (Tanya) - Likutei Amarim. With an introduction by R. Menachem Schneerson, 20 Menachem Av, 1947. pp. (2), 162. Browned. Original boards, spine detached. 8vo. [Mondschein, Tanya 41].

(Munich, Kehot: 1947). \$300-500

77 (CHASSIDISM). SHNEUR ZALMAN OF LIADI. (Tanya) - Likutei Amarim. With manuscript corrections in a number of hands, including that of the late Lubavitcher Rebbe, Menachem Mendel Schneerson. Leaves frayed with various wear. Unbound. Sm. 4to. [Mondschein, Tanya 42].

Brooklyn, Saphograph Co.: 1953. \$5000-7000

• THE FIRST TANYA PRINTED IN AMERICA. THIS COPY WITH MANUSCRIPT CORRECTIONS IN THE HAND OF THE LATE LUBAVITCHER REBBE, MENACHEM MENDEL SCHNEERSON. Although the Vilna edition has remained the standard layout for all subsequent editions of the Tanya, in preparation for the publication of the first American edition in 1953, the Lubavitcher Rebbe, Menachem Mendel Schneerson, noted that a number of minor corrections were needed. Using this printer's proof, the Rebbe indicated in pencil a handful of errors. This copy was then forwarded to the printer to be used as a model for the printing of innumerable subsequent editions published all over the world for decades hence. Accompanying this lot is a description specifying the importance of this work, along with a letter written by R. Chaim Shaul Bruk, editor of Hanachoth BeLashon HaKodesh, attesting as to which pencilled corrections are in the hand of the Rebbe. It has since been suggested that additional corrections are in the hand of the Rebbe. Further research required.

78 (CHASSIDISM). ALTER, YEHUDAH ARYEH LEIB. Chidushei HaRim VeGur Aryeh al HaTorah uMassechet Avoth [Chassidic discourses and letters]. Edited by Abraham Yitzchak Dzubas. pp. (2), 62. * BOUND WITH: Seder Olam. 1904. Brittle. Contemporary boards. 8vo.

Bilgoray, 1912. \$200-300

• A work that was suppressed by Gerrer Chassidim who maintained that it included private correspondence not intended for public knowledge. Particularly controversial are two letters (pp. 48-50) concerning the Sephath Emeth before he became the official Rebbe.

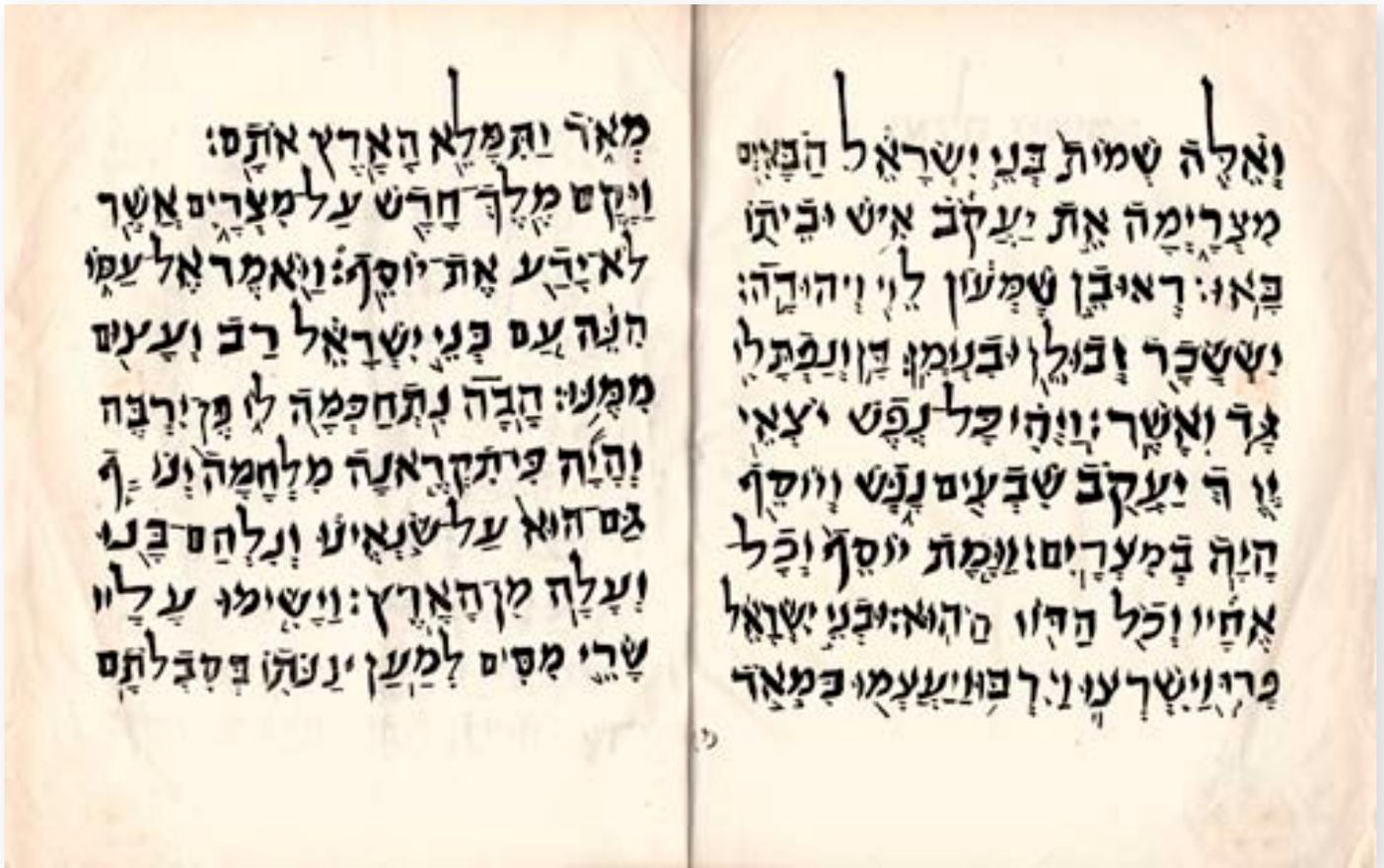
Regarding the editor Dzubas, a resident scholar at Sir Moses Montefiore's Ramsgate estate, see his autobiography, Zichronoth Mene'urai Ve'ad Heinah (1944,) esp. pp. 25-26 concerning this particular work.

79 (CHASSIDISM). SCHNEERSON, JOSEPH ISAAC. Di Moralische un Dertziershe Badeitung fun Chasiduss Chaba"d. ["The Moral and Educational Meaning of Chabad Chassidim: An Answer by the Lubavitcher Rebbe to a Letter from Germany."]. Translated into Yiddish by B. Godin and Ch. Michailover, students of "Achoth Temimim". pp. (2), 9-30. Brittle, ex-library. Wrappers. 12mo. [Not in Haberman, Sha'arei Chabad].

(Warsaw?), L. Wapne: 1938. \$700-900

• The sixth Rebbe of Lubavitch, Joseph Isaac Schneersohn (1880-1950) advocates here the study of Chabad Chassidism by the German-Jewish intelligentsia. The original Hebrew version appeared in HaTamim, Vol. 4 (June 1936). The translation was executed by two female students of the Lubavitch educational network in Poland, "Achoth Temimim," an institution that paralleled the Lubavitch Yeshiva "Tomchei Temimim" for men.

[SEE ILLUSTRATION LEFT]



Lot 80

80 (CHINA). Facsimiles of the Hebrew Manuscripts Obtained at the Jewish Synagogue in K'ae-Fung-Foo. ONE OF ONLY 50 COPIES. Printed Chinese-style from wood blocks on rice paper, on one side of the page only. Four fascicles, each with separate printed title page, fascicles 2, 3, and 4 very clean, with some openings uncut. ff. (76). Ex-library. Folios 1-2 of first fascicle partly frayed at left margin not affecting text, small tear with old mend in each of these same two folios, extreme top corners creased in first fascicle. Later cloth-backed marbled boards, faded, with original front wrapper bound in. 4to.

Shanghai, London Missionary Society's Press: 1851. \$8000-10,000

• HIGHLY UNUSUAL WOOD-BLOCKS ON RICE PAPER OF TEXTS FROM A MOST DISTINCTIVE JEWISH COMMUNITY.

Four representative sections of the Pentateuch (Exodus 1:1-6:1, 38:21-40:38, Leviticus 19-20, Deuteronomy 11:26-16:17) copied by a scribe from Torah scrolls purchased from the Jewish community of Kaifeng in 1850-1. Colophons are also reproduced, naming Rabbi Akiva bar Aharon and Rabbi Pinchas HaMelamed as patrons who commissioned two of the scrolls in fulfilment of a vow.

This most exotic Jewish Community dates from the High Middle Ages, when the Song dynasty ruled China from Kaifeng - probably the world's largest city in the 11th century. Whether the Torah Scrolls are medieval too, is less certain. One recent study (Xun Zhou, in Kalmar & Penslar) argues that they were a "hoax," rustled up for sale to eager missionaries. For more on Kaifeng, see: Diaspora Museum Catalogue, The Jews of Kaifeng (1984); Xu Xin, The Jews of Kaifeng, China (2003); I. Kalmar & D. Penslar, Orientalism and the Jews (2004); A. Erlich, Jewish-Chinese Nexus (2008).

[SEE ILLUSTRATION ABOVE]



Lot 81



Lot 83

81 **(CIRCUMCISION). ASHER ANSHEL OPPENHEIM.** Divrei Asher: Charvoth Tzurim. **FIRST EDITION.** Illustration on title-page of circumcision instruments. Scattered rabbinic marginalia. *pp.*(2), 38. *Ex-library, title taped, foxed. Contemporary marbled boards, rubbed. 12mo.* [Vinograd, Dessau 51].

(Dessau), n.p.: 1804. **\$500-700**

✦ Halachic proposal by the Mohel of Dessau to use a surgical instrument rather than the thumbnail during the course of the circumcision procedure.

[SEE ILLUSTRATION LEFT]

82 **(CIRCUMCISION).** Dienstvorschriften für Mohelim. Three anatomical illustrations. *pp.* 31. *Browned, margins of title-page repaired. Loose in original printed boards, worn. 8vo.*

Karlsruhe, Malsch & Vogel: 1897. **\$400-600**

✦ Detailed directives for practitioners of ritual circumcision within the Grand Duchy of Baden, issued by the Jewish community in conformity with the requirements of the Ministry of the Interior. Circumcision was viewed by the government in a positive light, liable to promote hygiene and discourage the vice of onanism. A single sheet addendum, provides instructions for the mandatory sterilization of equipment. For more on the related controversies of the period, see Robin Judd, *Contested Rituals: Circumcision, Kosher Butchering, and Jewish Political Life in Germany, 1843-1933* (2007).

83 **COHN, TOBIAS.** Ma'aseh Tuviah. **FIRST EDITION.** Three parts in one. Title within architectural arch. Fine engraved portrait of the author by Antonio Luciani on verso. Anatomical plate and numerous fine scientific text illustrations. Approbation from the ecclesiastical authorities on final page. Two divisional titles. *ff.* (6), 158. *Lightly stained, some minor worming adjacent to inner margins, otherwise an attractive copy. Later vellum. 4to.* [Vinograd, Venice 1572; Garrison & Morton, *Medical Bibliography* 6496.1; Friedenwald, *The Jews and Medicine - Catalogue* (1946), pp.59-60; Rubens 693].

Venice, Bragadin: 1707-8. **\$3000-5000**

✦ **IMPORTANT HEBREW SCIENTIFIC ENCYCLOPEDIA**

Celebrated encyclopedia of medical and natural sciences, comprising sections on: geography and astronomy; theology and metaphysics (including section Olam Ha'elyon, Discourse VI on the coming of the Messiah and the Sabbatian Movement); a lexicon of pharmacological and botanical terms in Hebrew, Latin and Turkish; and most significantly, an important section on medicine (including anatomy and gynecology).

Includes discussions on the medical properties of tobacco, description of the plica polonica and an examination of the Magdeburg experiment on the vacuum.

The author, Tobias Cohn (1652-1729) was born in Metz and raised by relatives in Cracow following his father's untimely death. He studied medicine at the University of Padua and was called to serve as court physician in Turkey. See *EJ*, Vol. V, cols. 692-93; *JE*, Vol. IV, pp. 161-62 (incl. facs. of anatomical plate f. 106r.).

[SEE ILLUSTRATION LEFT]

84 BUXTORF, JOHANNES. (The Elder). Thesaurus Grammaticus Linguae Sanctae Hebraeae. **FIRST EDITION.** Latin interspersed with Hebrew. pp. (16), 690, (29), (1 blank). Ex-library, stained, title worn. Later boards. 8vo. [Fürst, Vol I, p. 138].

Basle, Ludovici Regis: 1620. **\$150-200**

85 DE ALBA, JACOB. Toldoth Ya'akov [sermons]. **FIRST EDITION.** Title within wreathed arch. On title, Hebrew signature of former owner, Nathan Molcho. Wide-margined copy. ff.114, (2). Several leaves bound out of sequence although all complete. Stained in places, ink tracings. Contemporary limp vellum, portion of spine missing, worn. 4to. [Vinograd, Venice 1060; Habermann, di Gara 272].

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

⚠ The author originally hailed from Constantinople but later emigrated to Florence after losing his “health, wealth and children.” In Florence, he was appointed director of the city’s Talmud Torah and, in order to thank his benefactors, “who helped make me into a new person,” he published these sermons which had been delivered weekly at the Yeshivah.

86 DE LONZANO, MENACHEM BEN JUDAH. Shtei Yadoth [“Two Hands”: essays on Bible, liturgy, etc.]. This copy including the rarely found controversial leaves (see Mehlman 664). ff.176 (mispaginated but complete). Previous owners’ marks, paper repair at lower corner of title, stained and wormed in places. Old sheep, worn. 4to. [Vinograd, Venice 1113; Mehlman 664; St. Cat. Bodl. 6355 “Op...rarum”].

Venice, Giovanni Caleoni for the House of Bragadin: 1618. **\$1000-1500**

⚠ This copy with the scarce leaves with controversial remarks on ff. 61v.-62r: An attack on Menachem Azariah da Fano for plagiarizing the concept of Avodath Mikdash and, on f. 140v, criticism of Gedaliah Cortovi (Cordovero) for “robbing his estate.”

See A.M. Haberman, Giovanni di Gara (1982), no. 62 (pp. 26-7); S.H. Kook, Kiryat Sepher 28 (1952/3) pp. 206-209. On the rarity of the attack on Fano, see also R. Elitzur, Kiryat Sepher 42, p. 511 and EJ, Vol. XI, cols. 486-7.

[SEE ILLUSTRATION UPPER RIGHT]

87 DE POMIS, DAVID. Tzemaḥ David / Dittionario Novo Hebraico [trilingual lexicon]. **FIRST EDITION.** Arms of Pope Sixtus V on f. 2r and of the De Pomis (“Min Hatapuchim”) family on f. 5v. (Yaari, Hebrew Printers’ Marks, no. 41). ff. 5, (1), 5-62, 238. Trace stained in places, neat paper repair to lower margin on final leaf. Contemporary half vellum, worn, spine chipped. Folio. [Vinograd, Venice 717; Habermann, di Gara 97a; Adams P-1823].

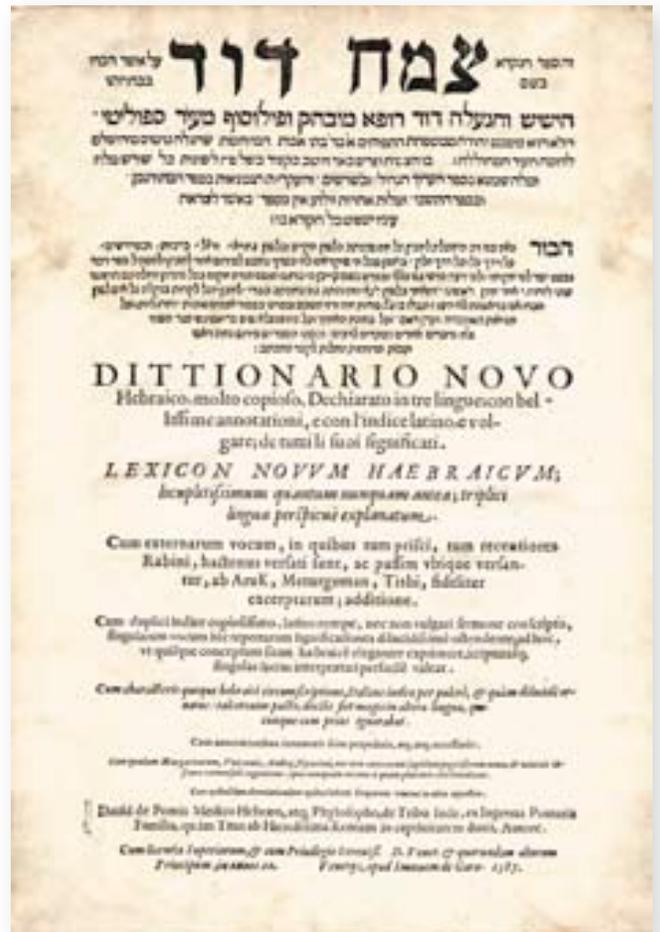
Venice, Giovanni di Gara: 1587. **\$500-700**

⚠ Celebrated Hebrew, Aramaic, Latin and Italian dictionary presenting definitions from Kimchi’s Shorashim, Levita’s Tishbi, and Nathan ben Yechiel’s Aruch, and adding numerous historical and scientific observations and discourses. Trained as a medical doctor, David de Pomis’ expositions of biblical and talmudic terms comprise a good deal of curious and interesting medieval scientific lore. The introductory pages embody the author’s genealogy and autobiography and recount the remarkable history of the ancient de Pomis family, brought in chains to Italy from the Land of Israel by Emperor Titus following his siege and destruction of the Temple in Jerusalem in 70 C.E.

[SEE ILLUSTRATION RIGHT]



Lot 86



Lot 87



Lot 88

88 **DE VIDAS, ELIJAH.** Reishith Chochmah [Kabbalistic ethics]. Printed on green tinted paper. With signature and stamp of Asher Yechezkel HaLevi Horowitz on f. 12a and final leaf, plus old inscription "belonging to Chabad shtiebel" on f. 236a, ff. (1), 5, 1, 9-292 (mispaginated but complete). Stained and worn, few repairs. Modern calf backed boards. Lg. 4to. [Vinograd, Zhitomir 4].

Zhitomir, Tzvi Hirsch ben Shimon: 1804. \$1000-1200

• With an approbation by R. Levi Yitzchak of Berditchev. One of four books published in the first year of printing in this Chassidic town.

[SEE ILLUSTRATION UPPER LEFT]

89 **DI UCEDA, SAMUEL.** Midrash Shmuel [commentary to Ethics of the Fathers]. ff. 251(1). Stamp on title, some staining, some worming, trace stained. Later vellum, repaired. Sm. 4to. [Vinograd, Venice 992].

Venice, Daniel Zanetti: 1605. \$400-600

90 **DURAN, SOLOMON BEN TZEMACH.** Sepher Tiphereth Yisrael [Purim-related sermons]. ff. 212. Ex-library, stained in places, trace wormholes. Modern calf, gilt. Sm. 4to. [Vinograd, Venice 768; Adams].

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

91 **(DUSCHINSKY, BEREL).** Landau, Ezekiel (The "Noda Beyehudah"). Tzion Lenepshesh Chayah [novellae and discourses on talmudic Tractate Pesachim]. Title-page with lengthy inscription (partially cut) by Berel Duschinsky presenting this book as a wedding gift to Samuel Jungreis, Pressburg, 1860. Also with stamps of R. Asher Anshel Jungreis of Fabianhoz and other Jungreis family members. ff. 44. Title mounted with some loss, few corners with taped repairs, some wear. Later boards. Tall folio. [Vinograd, Jozefow 171].

Jozefow, David S.J. Waks: 1855. \$300-500

• R. Berel Duschinsky (1838-1922), Rabbi of Namesta, was a disciple of the Kethav Sofer of Pressburg. See P. Schwartz, Shem HaGedolim Me'Eretz Hagar (Paks, 1913) Vol. I p. 24 no. 7 and M.A.Z. Kinstlicher, HeChatham Sofer V'Talmidav (2005) p. 486.

92 **EDELS, SAMUEL ELIEZER.** (MaHaRSH" A). Chidushim Mi'Masecheth Nidah [Halachic and aggadic novellae and on Tractate Nidah and a portion of Nedarim]. FIRST EDITION. Title within architectural arch. ff. (36). Signature of previous owner on final leaf (Judah ben Yekuthiel). Browned. Unbound. Sm. 4to. [Vinograd, Prague 113, Mehlman 870].

Prague, Abraham ben Moshe: 1602. \$3000-5000

• R. Samuel Edels (1555-1631) unusually used his mother-in-law's name. A wealthy woman, she supported the scholar and his disciples for a period of twenty years (1585-1605). See EJ, Vol. VI, cols. 363-4

The Maharsh" a's supercommentary is indispensable to a proper understanding of Tosaphoth, the medieval French commentary on the Talmud. R. Abraham Isaiah Karelitz (author of Chazon Ish) was known to stress this; as did R. Chaim Soloveitchik of Brisk (according to family testimony).

[SEE ILLUSTRATION LEFT]



Lot 92

93 **ELEAZAR OF WORMS.** Yoreh Chata'im [hand-book of penances for specific sins, based on the principles of the Chassidei Aschkenaz]. **FIRST EDITION** with Yiddish translation. Edited by Benjamin of Melitz. With ethical will of Judah the Chasid and Prayers for Travelers and the New Moon. ff. 48. *Ex-library, few stains. Later boards, light wear. 12mo.* [Vinograd, Fuerth 631; Friedberg, "Yud" no. 473].

Fuerth, Itzik ben Leib: 1791. **\$300-500**

Based on a text in Sefer Rokeach and other sources, this work was originally printed under the title Yesod HaTeshuvah in Cracow, c. 1585. This copy contains an extra leaf not recorded by Vinograd or Friedberg.

94 **(ELIJAH, GAON OF VILNA).** Tzvi Hirsch of Semiatitsch. Margalioth HaTorah [kabbalistic commentary on the Torah with halachic novellae]. **FIRST EDITION.** ff. 137. *Some leaves heavily stained, marginal paper repairs, slight worming in places. Calf-backed marbled boards. Sm. 4to.* [Vinograd, Poryck 5; Vinograd, Gr"a 1528].

Poryck (Poritzk), Shlomo ben Abraham, et al: 1788. **\$300-400**

The author is celebrated as one of the six primary disciples of the Vilna Gaon, as recorded in the approbations.

95 **(ELIJAH, GAON OF VILNA).** Perush al Kama Aggadoth [kabbalistic elucidation of the aggadic material concerning Rabbah bar Bar Chana, the Elders of Athens and others]. ff. (3), 15, 1. * Bound with: Perush al Yonah [commentary to the Book of Jonah]. ff. (1), 6. Introduction by R. Chaim of Volozhin, the Gaon's principal disciple. Two works bound in one volume. **BOTH FIRST EDITIONS. A WIDE MARGINED COPY.** *Previous owners marks, stained, minute marginal puncture at upper corners. Contemporary calf backed boards, worn, corners frayed. Sm. folio.* [Vinograd, Vilna 14-15; Vinograd, Gr'a 50 and 460].

Vilna, Wielmoznega Kanonika: 1800. **\$1200-1500**

With approbations from the Dayanim of Vilna who bear witness that these two works are the earliest authentic texts written in the Gaon's own hand.

[SEE ILLUSTRATION UPPER RIGHT]

96 **(ELIJAH, GAON OF VILNA).** Tzvi Hirsch of Semiatitsch, Margalioth HaTorah [kabbalistic commentary on the Megiloth and Former Prophets, with homilies]. **FIRST EDITION.** ff. (1), 18, 40. *Previous owners' stamps: Avraham Meir b. Yaakov Yitzchak, Moreh Tzedek of Prosnitz. Later boards.* Sm. 4to. [Vinograd, Minkoce 14; Vinograd, Gr"a 1529].

[Minkoce (Minkowitz), 1807]. **\$300-400**

The title-page states that the author studied under the Gaon for many years, having become attached to his devout and ascetic character. The printer apologizes here for the piece-meal publication of the author's writings.

97 **ELIJAH, GAON OF VILNA.** Biur Vegam Hagahoth Al Kol HaZohar, Raya Mehemna, Idra Raba VeZuta. **FIRST EDITION** of the Gaon's commentary. Uncut and unopened copy. Partially printed on blue paper. ff. 44. *Unbound. 8vo.* [Vinograd, Vilna 48; Vinograd, Gr"a 663; Weiner 1155].

Vilna, Menachem Man ben Baruch: 1810. **\$1000-1500**

The Gaon's first published kabbalistic work. With introductions by R. Chaim of Volozhin and the Gaon's son and grandson who state they have not deviated or changed "even one letter" from the Gaon's own manuscript.

[SEE ILLUSTRATION RIGHT]



Lot 95



Lot 97



Lot 98

98 (ETHIOPIA). Halévy, Joseph. Seder Tephiloth HaFalashim [prayers according to the rite of the Beta Israel]. Text in Hebrew and Ge'ez. pp. (2), 28, 58. *Modern boards. 8vo.*

Paris, D. Jouaust, for the Society of Hebrew Literature, London: 1876. \$500-700

✦ Halévy, a schoolmaster for the Alliance Israelite Universelle in Adrianople and Bucharest with an extraordinary facility for languages, was sent by the Alliance as the first emissary of European Jewry to the so-called Falashas of Ethiopia. Available accounts of the Falashas, all by Christian travelers, were impressionistic, but Halévy was able to investigate their customs, beliefs, and history in depth, attempting to determine whether they were, as generally believed, a Judaizing sect that had broken away from the Abyssinian Orthodox Church or had a more directly Jewish origin and identity.

In this work Halévy published, in its original Ethiopic, the liturgy written out for him by the local scribe Zerubabel ben Jacob. To this he adds a Hebrew translation of his own, designed, as noted in the introduction, to demonstrate that the Falashas and European Jews share an identical faith and that differences of practice are relatively superficial and relatively late. Halévy's report made a deep impression in academic as well as Jewish circles.

[SEE ILLUSTRATION ABOVE]

99 (ELYASHIV, YOSEPH SHALOM) Trani, Joseph Ben Moses. Shailoth U'Teshuvot [responsa]. Part II. **FIRST EDITION.** On title, in pen, Hebrew signature of former owner: "Elyashiv" (see below.) Two divisional titles. On sectional title of Tur Even Ha'Ezer, signature of previous owner: "Yosef Shalom Elyashiv" (taped over). ff. (2), 7, (2), 56, (2), 61 [i.e., 71], (1). Misfoliated but complete. * **BOUND WITH:** Trani, Joseph Ben Moses. Chidushei Gemara [novellae to Talmudic Tractate Kiddushin only]. **FIRST EDITION.** On title, signature of previous owner: "Yosef Shalom Elyashiv" (taped over). ff. 61. Wanting ff. 62-123,(2), Novellae to Alfasi Kiddushin, and Talmudic Tractates Shabbath and Kethuboth (found in next lot). On front fly, signature and address of former owner: "Elyashiv, Rechov Chanan 10, Yerushalayim." Two works in one volume. *Title tape-repaired, waterstained, wrinkled and wormed, text very slightly affected. Later boards, needs rebinding. Sm. folio.* [Vinograd, Venice 1266 and 1262].

Venice, Caleoni-Bragadini: 1645. \$1000-1500

✦ Rav Elyashiv's Copy of Shailoth U'Teshuvot Maharit / Chidushei Maharit.

R. Yosef Shalom Elyashiv, born 1910 in Homel, Russia, and since 1922 a resident of Jerusalem, is widely acknowledged as the Posek HaDor, the supreme halachic authority of this generation - this, despite the fact that he holds no official title.

100 (ELYASHIV, YOSEPH SHALOM) Trani, Joseph Ben Moses. Shailoth U'Teshuvot [responsa]. Part III. **FIRST EDITION.** On title, in pencil, Hebrew signature of former owner: "Elyashiv." ff.(1), 131, (2). Marginalia in old Sephardi cursive on ff. 28v and f. 112r. Misfoliated but complete. * **BOUND WITH:** Trani, Joseph Ben Moses. Chidushei Gemara [novellae to Talmudic Tractates Kiddushin, Shabbath and Kethuboth]. **FIRST EDITION.** ff. (1), 62-123, (2). Misfoliated but complete. Wanting novellae to Tractate Kiddushin, ff. 2-61 (found in previous lot). Two works in one volume. *Title tape-repaired, waterstained, wrinkled and wormed, text very slightly affected. Modern boards. Sm. folio.* [Vinograd, Venice 1266 and 1262].

Venice, Caleoni-Bragadini: 1645. \$1000-1500

✦ Rav Elyashiv's Copy of Shailoth U'Teshuvot Maharit / Chidushei Maharit.

Joseph ben Moses Trani ("Maharit") (1568-1639), a native of Safed, was at various times religious head of the Jewish communities of Safed and Constantinople. Part I of the Responsa was printed in Constantinople in 1641. See EJ, Vol. XV, cols.1314-1315.

101 **ERGAS, JOSEPH.** Tochachath Megulah Vehatzad Nachash [anti-Sabbatian]. Two parts in one. **FIRST EDITION.** The Mordecai Samuel Ghironidi-Samuel Schoenblum-Mayer Sulzberger copy. ff. (2), 62. *Modern calf. 8vo.* [Vinograd, London 29; Roth, London 8; Mehlman 1700].

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

✦ A two-pronged attack that sought to censure Nehemiah Hayon, perhaps the most militant champion of Sabbatian revisionism. Ergas' polemic against Hayon contained both kabbalistic refutations of Sabbatian mystical beliefs and harsh invective against Hayon personally. The second part of the volume ["To Ensnare a Serpent"] is a retaliation to Hayon's attack upon the Chacham Zvi (entitled Hatzad Zvi ["To Ensnare a Deer"]). On Ergas' role in this controversy see E. Carlebach, *The Pursuit of Heresy* (1990) pp.137-143; and B. Naor, *Post Sabbatian Sabatianism* (1999) pp.145-49.

102 (FRENCH JUDAICA). (Napoleonica). Takanoth asher yasdu anshei shem Sanhedrin / Décisions doctrinales du Grand Sanhedrin qui s'est tenu a Paris au mois d'Adar premier, l'an de la Création 5567 (Février 1807), sous les auspices de Napoléon-Grand [Enactments of the Great Sanhedrin in the month of Adar I, Year of Creation 5567-February 1807-under the auspices of Napoleon the Great]. **FIRST EDITION.** French and Hebrew texts face to face. *pp.* 72. *Ex-library, stained, edges frayed. Contemporary wrappers, worn. Sm. 4to.* [Vinograd, Paris 108].

Paris, L.-P. Sétier Fils, for Consistoire Central des Israélites: 1812. **\$2000-3000**

• Convened by Napoleon in 1806, the Paris Sanhedrin formulated rulings concerning civil issues that faced the Jews who had recently become enfranchised citizens of a centralized modern state.

The first enactment of this Sanhedrin, or Great Assembly of seventy-one members, concerns the ban on polygamy. Article II stipulates that no rabbi in the Empire (consisting of France and Italy) may arrange a “get” or religious divorce until the marriage has been dissolved by the civil authority.

Article III likewise forbids any rabbi from marrying a couple until their marriage has been solemnized before the civil official. The wording of the last paragraph of that article, concerning intermarriage between Jews and non-Jews, represents a tightrope between the demands of the Halacha and those of the State (bent as it was on assimilating the Jews): “The Sanhedrin declares also that the marriages between Israelites and Christians, contracted in conformity to the laws of the Civil code, obligate in regard to civil affairs, and though it is impossible that they be recognized as marriage (kidushin tofsim) according to the Mosaic Code - no anathema (cherem) shall be imposed upon them.”

In Articles IV-V, the Israelites of the French Empire are enjoined to treat their fellow citizens as brothers, coming to their aid, visiting their sick, burying their dead, supporting their poor. Cannily the author was able to sneak in the proviso that these non-Jews be “observers of the seven Noahide commandments” (p. 39).

Article VI obligates Jews to serve in the French military and exempts them from any religious observances that might impede their military service. Article VII encourages Jews to learn useful professions, such as agriculture.

The final articles (Articles VIII-IX) of this fascinating document which would impact Franco-Jewish life for several decades to come, forbids the practice of usury (which was seen by French authorities as the major obstacle to the Jews’ entry into mainstream French society). Finally, Pages 68-72 provide a detailed roster of the members of the Sanhedrin, both rabbis and laymen.

See S. Schwarzfuchs, *Napoleon, the Jews and the Sanhedrin* (1979), pp. 88-114.

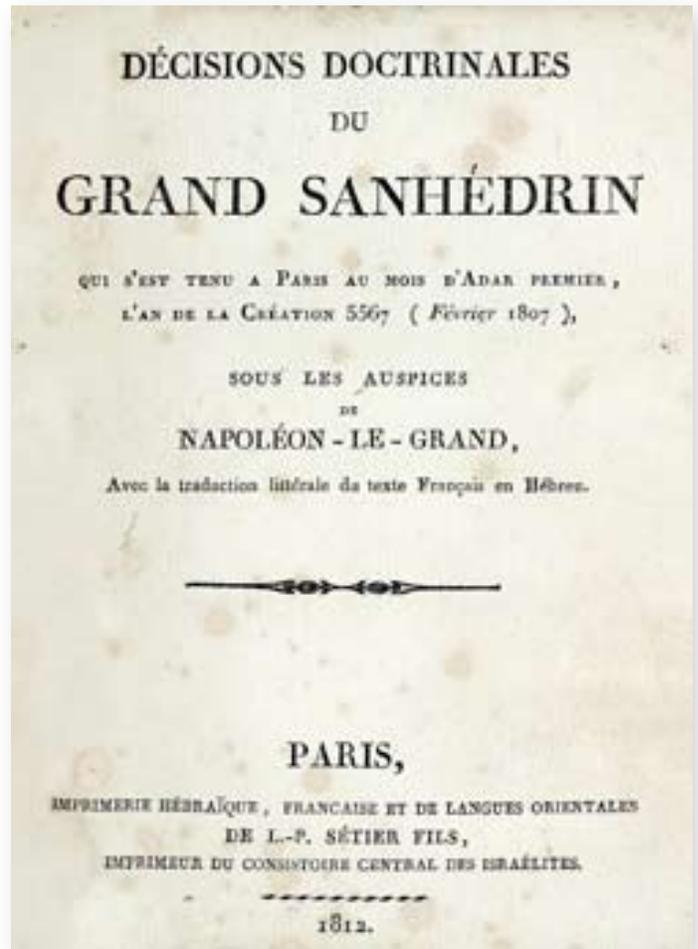
[SEE ILLUSTRATION RIGHT]

[FRENCH-JUDAICA, SEE ALSO LOT 268, 270, 273]

103 GALLICO, ELISHA. Biur Sepher Koheleth [commentary to Book of Ecclesiastes]. **FIRST EDITION.** *ff.* 3,(9),143,(1). *Previous marks, some staining. Contemporary boards, gutter split, rubbed. Sm. 4to.* [Vinograd, Venice 627; Habermann, di Gara 45].

Venice, Giovanni di Gara: 1578. **\$400-600**

• The author was a 16th-century member of an ancient Italian-Jewish family of French origin. He was a disciple of Joseph Karo, and his own most celebrated disciple was Samuel di Uceda, author of *Midrash Shmuel*.



Lot 102

104 (GERMANY). (Merz, Aloys). *Geschichte zweyer merkwürdigen Bekehrungen zur katholischen Religion: nämlich des Herrn Thayers, eines protestantischen Ministers in Amerika, und des Herrn Johann Joseph Keidecks, eines Rabbiners in Deutschland.* [“The Story of Two Remarkable Conversions to the Catholic Religion: Namely, that of Mr. Thayers, a Protestant Minister in America, and of Mr. Johann Joseph Keidecks, a Rabbi in Germany.”]. **FIRST EDITION.** German. Headpieces and tailpieces. *pp.* 48. *Trace foxed. Unbound. 8vo.*

(Augsburg), 1787. **\$500-700**

• The unusual saga of Johann Joseph Keideck is here recorded as an autobiography:

Born in 1755 in Gundernhausen to Chief Rabbi Jonathan Levi of Cologne, Moses Levi (as he was called before his conversion) was given a traditional rabbinic education. At age fifteen he was sent to study in a talmudic academy in Metz and two years later went on to further yeshiva study in Prague. At age twenty-one he was ordained by Prague’s Chief Rabbi Ezekiel Levi (i.e., Landau, the Noda Beyehudah). Thereafter, Moses Levi served in rabbinic posts in the vicinity of Cologne, all to much acclaim. However, commencing in the year 1780, he began to entertain doubts concerning his religious beliefs which brought him to expand his studies to include Christological texts. These books were discovered in his home to the surprise of his congregants and family. Upon insisting on continuing his explorations into Christianity, the community threatened his person, yet ultimately, the former rabbi underwent conversion and was baptised on February 4, 1783.

105 (GERMANY). Vergleichungs Puncten / Zwischen einem Ehrsamem Rath und Bürgerschaft / der Stadt Frankfurt am Mäyn / In 71. Punctenbestehend. pp. 56. Foxed, light stains. Scattered marginalia and underlining. Modern marbled boards. Sm. 4to.

Mainz, Christoph Küchlern: 1682. \$800-1200

• The first text in this work, originally issued in 1613, is a decree by Emperor Matthias (1557-1619) regulating the relationship between the Holy Roman Empire and the City of Frankfurt. The second text on pp. 25-54, titled “Der Juden zu Frankfurt Stätigkeit und Ordnung” [Frankfurt Jews: Law and Order], consists of numerous draconian statutes imposed upon Frankfurt Jewry. This onerous decree, first issued in 1616, was a result of the Fettmilch Riot of 1614 when the Jewish Quarter of Frankfurt was attacked. Subsequently, the authorities sealed the Jews within the Ghetto and demanded that they wear a distinctive yellow ring on their clothing.

[SEE ILLUSTRATION LOWER LEFT]



Lot 107

106 (GERMANY). Statuten des jüdischen Studienbeförderungs-Vereins (Chevrath Bachurim) zu Berlin. German interspersed with Hebrew. pp.11, (1 blank). Unbound. 8vo.

Berlin, Friedländer'sche Buchdruckerei: 1867. \$500-700

• “Statutes of the Association for the Advancement of Jewish Students.” The aim of this charitable organization was to provide financial and medical assistance to budding Jewish scholars.

[SEE ILLUSTRATION LOWER RIGHT]

107 GOEREE, WILLEM & DAVID. Mosaize Historie der Hebreewse Kerke. Four volumes. Engraved title pages and frontispieces, numerous full-page plates, many folding, as well as numerous text illustrations, decorated initials and tailpieces. Detailed collation available upon request. Contemporary blind-tooled vellum, covers slightly buckled. Folio.

Amsterdam, 1700. \$3000-5000

• An important study of Jewish antiquities.

A handsome set, in an attractive contemporary vellum binding of this grand publication by Willem Goeree (1635-1711).

[SEE ILLUSTRATION LEFT]



Lot 104



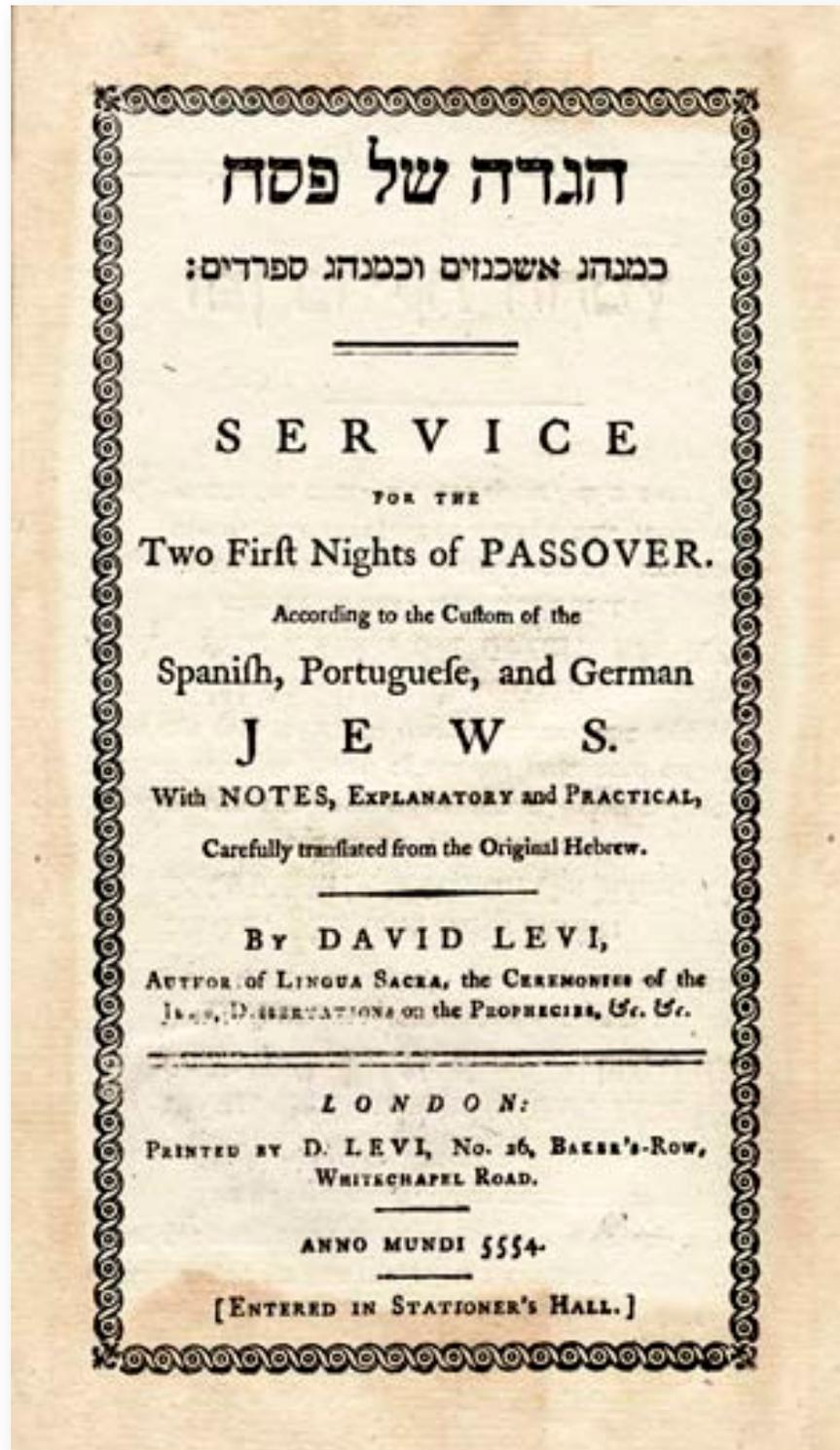
Lot 106

108 (HAGADAH). Hagadah shel Pesach. With commentary Marbeh Lesaper by Yedidiah Tiah Weil, Rabbi of Karlsruhe. ff. 52. Some staining and foxing. Contemporary calf backed boards, rubbed. 4to. [Yudlov 355; Yaari 238; Yerushalmi 83].

Karlsruhe, Piltla Epstein: 1791. \$300-500

109 (HAGADAH). Ma'aleh Beith Chorin. Including commentaries. Additional engraved title. Numerous engraved illustrations. Lacking map of the Holy Land. ff. (2), 9; 50. Browned, stained in places. Contemporary half-calf, spine chipped, scuffed. 4to. [Yudlov 526].

Amsterdam, The Widow and Son of Jacob Proops: 1810. \$300-400



Lot 110

110 (HAGADAH). Hagadah shel Pesah. Service for the Two First Nights of Passover. According to the Custom of the Spanish, Portuguese, and German Jews. Translated by David Levi. Hebrew and English on facing pages. With occasional instructions and translations in Ladino and /or Yiddish. ff. 39, pp. 7. Minimally stained, light erasure from title-page. Modern half-calf over marbled boards 8vo. [Yudlov 371; Yaari 254].

London, D. Levi: 1794. \$5000-7000

⚠️ A SCARCE COPY OF THE FIRST SEPARATE PRINTING OF THE LEVI HAGADAH. PRECURSOR OF THE FIRST AMERICAN HAGADAH.

David Levi of London (1742-1801) produced a six-volume English translation of the Hebrew prayers, which served as the foundation for numerous later prayer books published both in England and in America. Indeed, due to the accuracy of Levi's translation of the Hagadah in particular, it was reproduced almost verbatim in the first Hagadah printed in America in 1837.

[SEE ILLUSTRATION ABOVE]



Lot 111



Lot 112

111 (**HAGADAH**). Gupho shel Pesach: Hagadath Pesach LeTinokoth Yisrael ["The Body of the Passover; or, A Passover Hagadah for Jewish Children"]. *Ex-Library. Contemporary marbled wrappers, front board detached. 8vo.* [Vinograd, Berlin 554].

Berlin, Trebitsch: 1830. **\$800-1000**

⚠ This "Hagadah for Jewish Youth," titled "The Body of the Passover" (i.e., the carcass of the sacrificial lamb), is not exactly a traditional Hagadah. A dialogue in western Yiddish, printed in the traditional Gothic "vaybertaytsh" type, it purports to record a discussion of the meaning of Passover, so complex that it stretches over the first, second, and seventh nights of the holiday, between one Rabbi Shlomo ben Menachem HaDarshan and his eldest son, Shmuel. A clue to this strange philosophical book's covert conversionist agenda appears on the title page, where the objective is clearly stated: arousing the hearts of the children of Israel to seek the way of salvation. "By implication and innuendo (though never explicitly) one is led toward the possibility that the biblical sacrifice [the Passover lamb of the title] has been superseded by that of Jesus," J.H. Yerushalmi, *Haggadah and History* (1975) pl. 90 and pp. 72-3. According to Yerushalmi, few copies are extant of this unusual Hagadah edition; he knows only of the copies in Harvard and the British Library.

[SEE ILLUSTRATION UPPER LEFT]

112 (**HAGADAH**). Korban Pesach VeLechem Oni. First appearance of commentary by Chaim Amram (author MiTa'am HaMelech), with additions by his son Nathan Amram. *ff. [2], 6, 1-85, 89-93, 91-137, 137-144, 144-155, 157-160 (ff. 3 and 4 in reverse order). Foliation erratic but book complete. Old tape repair on title (text affected), browned and stained in places. Contemporary boards. 12mo.* [Yudlov 760; Yaari 549].

Livorno, S. Belforte: 1836. **\$500-700**

⚠ Contains two poems (ff. 51v-53v) composed by Nathan of Gaza (the Prophet of Shabbethai Tzvi). Surprisingly, these poems were still recited in Italy more than 150 years after the Sabbatian debacle. (Nathan died in the year 1680.) The hymn for the Seventh Night of Passover was analyzed by B. Naor, *Post-Sabbatian Sabbatianism* (1999) Hebrew pagination pp.1-8.

[SEE ILLUSTRATION UPPER RIGHT]

113 (**HAGADAH**). Hagadah LePesach: Domestic Service for the First Night of Passover, Used by the Members of the West London Synagogue of British Jews. Edited by the Rev. D.W. Marks, Minister of the Congregation. Hebrew and English texts on facing pages. *pp.* (5), *ff.* 2-12, *p.* (1 blank). *Ex-library. Loose in original boards, worn. 8vo.* [Yudlov 850; Yaari 619].

London, J.Wertheimer: 1842. \$4000-5000

⌘ **THE FIRST REFORM HAGADAH.**

Reform Judaism began in Germany in the early nineteenth century, and the first Reform prayer book appeared in Hamburg in 1818. However, the first separate edition of a Reform Haggadah did not appear until 1842 and was published, not in Germany, but in England.

In the late 1830s some members of the Spanish and Portuguese Congregation in London came into conflict with the communal leaders over the issue of reforms in the service. After several unsuccessful attempts at compromise, in 1840 the group formed an independent Reform congregation known as the West London Synagogue of British Jews. Their first prayer book was published in 1841; their Haggadah, offered here, was printed the following year. (Yerushalmi pl. 96).

[SEE ILLUSTRATION RIGHT]

114 (**HAGADAH**). Birkath HaMazon im Hagadah. [According to German and Polish Rite]. Hebrew text above and Judeo-German translation below. *ff.* 42. *Stained, title through f.5 and ff. 40-42 remargined, text affected. Contemporary boards, light wear. 4to.* [Yudlov 872; not in Yaari].

Vilna, Menachem Man ben Baruch & Partner: 1844. \$300-500

115 (**HAGADAH**). Hagadah shel Pesach. With translation into the Tatar language spoken in the Crimea for the benefit of the Krimchaks by Nissim (Nathan) Halevi Tzachtzir. Complete with Laws of Passover. Appended: Millin De'Agadeta [Hebrew-Judeo-Tatar lexicon] and Zikaron Tov [list of subscribers]. **FIRST EDITION** of Hagadah in Judeo-Tatar. Wide margins. With rare final leaf, a full-page prospectus of the Hagadah (not recorded by Yudlov). An unopened and uncut copy. *pp.*148. *Few margins frayed. Original printed front wrapper, back wanting, gutter split. 4to.* [Yudlov 2282; Ya'ari 1673].

Piotrkow, M. Tzederbaum: 1904. \$1500-2000

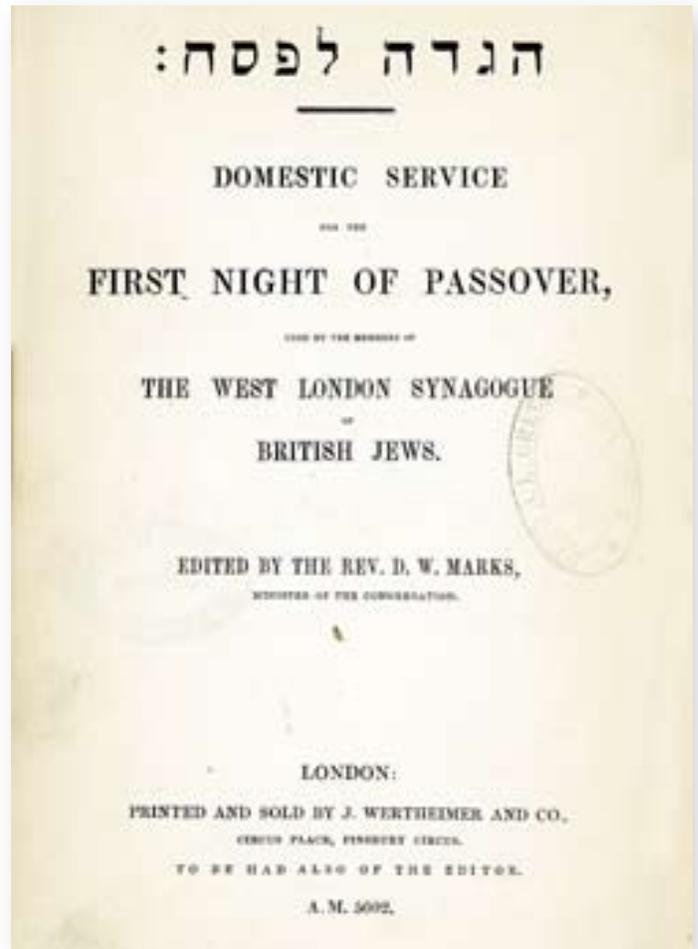
⌘ **HAGADAH IN JUDEO-TATAR.** The translator, known by his Hebrew acronym "Netzach," was the son-in-law of one of the great rabbinic scholars of the day, Haim Hezekiah Medini ("HaHaM"), who edited the monumental talmudic encyclopedia, Sdei Chemed. Chief Sephardic Rabbi of Hebron, Medini earlier served for many years as Rabbi of Karasubazar in the Crimea. From 1867 to 1900, Medini was recognized as Chief Rabbi of Crimean Jewry.

The Judeo-Tatar dialect preserved in our Hagadah bears a remarkable resemblance to Turkish, which stands to reason, as the Crimea is right across the Black Sea from Turkey, and was formerly Ottoman territory before the Russian conquest.

The list of subscribers is an important historical source for hard to come by knowledge of this exotic Jewish community. Represented are the following Crimean cities: Feodosiya, Yalta, Sevastopol, Yevpatoriya (Eupatoria), Simferopol, Karasubazar, Kerch, etc.

For the Jews of the Crimea, see EJ, Vol. V, cols. 1103-08.

[SEE ILLUSTRATION RIGHT]



Lot 113



Lot 115



Lot 116



Lot 118



Lot 119

116 (**HAGADAH**). Shir Na'im. Introduction by Aaron and Rahamim Mashiah. ff. (4), 60. Lightly browned. Modern boards. 12mo. [Yudlov 2581; Yaari 1826].

Jerusalem, S. Zuckerman: 1913. **\$500-700**

• Poetry in Judeo-Persian and Hebrew upon various occasions including marriage and circumcision. The second section "Tafsir Hagadah Pesach" (ff. 22b-47a) is a comprehensive Hagadah with commentary and instructions in Judeo-Persian. Edited by Ben-Zion Gul Shauloff, a member of an Afghan-Jewish family originating in Herat who came to the Land of Israel at the turn of the 20th-century.

[SEE ILLUSTRATION UPPER LEFT]

117 (**HAGADAH**). Offenbacher Haggadah. One of 300 copies (this copy unnumbered). Prepared by Caesar Seligmann. Text in red and black. German text with sporadic use of Hebrew. Striking Wiener Werkstaette style hand-colored plates, including two maps of the Holy Land by Fritz Kredel. Musical notations. pp. 97, (1). Endpapers chipped, hinge starting, few stains. Original cream morocco, spine titled in Hebrew, rubbed. Sm. folio. [Yudlov 3054; Yaari 2042].

Offenbach, Heinrich Cramer for Doctor Guggenheim: 1927. **\$300-500**

118 (**HAGADAH**). Hagadah shel Pesach - Die Sederfeier. Hebrew and German text. Color illustrations. pp. 24; 15, (1 blank). Usual Passover gustatory stains. pp. 19-22 detached. Multicolor pictorial wrappers, stained. Sm. 4to. [Yudlov 3565; Yaari 2218].

Berlin, Der Vorstand der Jüdischen Gemeinde zu Berlin: 1936. **\$700-1000**

• Following the traditional text of this Hagadah are detailed reports of the activities of the Jewish Community of Berlin, including education and relief efforts, and most especially its efforts to encourage and arrange for emigration from Nazi Germany.

[SEE ILLUSTRATION UPPER MIDDLE]

119 (**HAGADAH**). Seder Hahagadah Leleil Shimurim - Erzählung von dem Auszuge Israels aus Ägypten. (Verso of title): Den jüdischen Flüchtlingen in der Schweiz. Zur Feier des Pesach [Hebrew] - Festes im Jahre 5704. Hebrew and German translation face to face. Illustrations. pp. 64. Lightly browned and stained. Original wrappers, worn. 8vo. [Yudlov 3941; Ben-Menachem, Aresheth IV, no. 81].

Frankfurt a/Main (i.e., Zürich?), 1938 (i.e., 1944). **\$400-600**

• Re-issued by the Swiss Jewish Community Council for the benefit of Jewish refugees sheltering in Switzerland.

[SEE ILLUSTRATION UPPER RIGHT]

120 (**HAGADAH**). Hagadah shel Pesach. Edited by Emil Roth. In Hebrew and Hungarian. With musical notation for the songs and reproductions of pages from antique printed and manuscript Hagadah editions. pp. 187, (5). Browned. Original boards, lacking spine, starting. 8vo. [Yudlov 3892; not in Yaari].

Budapest, Markus Nyomda: 1943. **\$300-500**

• Prof. Yerushalmi wrote of another Hagadah published during this period: "Considering the time in which [it was] produced, it is also a...reminder of the resilience of the Jewish spirit in the midst of historical adversity and the power of the Haggadah itself to sustain the hopes of Jews for a brighter future" (Haggadah & History, pl. 164).

121 (**HAGADAH**). Seder Hagadah shel Pesach. With commentary by R. Pinchas HaLevi Ish Horowitz (author of Hafla'ah). pp. (3), 6-44, (1). Stained. Original printed red boards, gutter split, chipped. 4to. [Yudlov 4071; Yaari 2348].

Kosice, (Czechoslovakia), 1947. **\$150-200**

122 (HAGADAH). Haggadah Paasfeesverhaal Eerste Afrikaanse Vertaling (met Opmerkings). Text entirely in Afrikaans. Translated by Roman Egert. **FIRST EDITION.** Three illustrations. *pp.* (vii), 52. *Waterstain in bottom margin visible on eight folios. Original printed wrappers, light wear and few small marginal tears. 8vo.* [Yaari 2307; Yerushalmi 195 (second edition only)].

Paarl, South Africa, Va'ad Lisod Bet Sefer Yomi: 1943. **\$500-700**

• Printed to raise funds to launch a Hebrew Day School, this full text of the traditional Passover Hagadah contains no Hebrew at all but is exclusively in Afrikaans, the language of those parts of South Africa most strongly influenced by early Dutch settlement.

The first ever translation of any specifically Jewish religious text into that language, it was produced in Paarl, the main city of the Western Cape, where even today only 5% of the population speak English. Even though Jewish mass-migration to South Africa, overwhelmingly from Lithuania and Latvia, took place during the period of British colonial rule, Yiddish speakers, settling in towns where Afrikaans was prevalent, often found themselves learning Afrikaans and not English as a second language. The result, Yiddish- and Afrikaans-speaking “Afrikaner Jews,” or “Boere-Jode,” was a phenomenon of the immigrant generation only whose children subsequently learnt English at school. For more, see Charles Press, *Light of Israel: The Story of the Paarl Jewish Community* (1993).

[SEE ILLUSTRATION LOWER LEFT]

123 (HAGADAH). Hagadah shel Pesach. Plugah Eretz-Yisraelit LiMedidah. **FIRST EDITION.** Hebrew and Yiddish. Amusing cartoon-illustrations, many of a contemporary nature. *ff.* (12). *Original stark white-on-black pictorial wrappers. 12mo.* [Unrecorded].

Italy, 1946. **\$1500-2000**

• Most original production issued for the Jewish soldiers of the Palestinian Surveying Corps, attached to the British Army in Italy. Traditional text with much parody included. Alongside the Hagadah liturgy appear original ditties, reflecting upon the serviceman’s experience in the British Army. Especially engaging is the mock version of “Chad Gadya” (One Goat) here rendered “Chad Chayala” (One Soldier), recounting the tribulations of the returning soldier searching for a flat in Tel-Aviv and the endless bureaucracy awaiting.

[SEE ILLUSTRATION LOWER MIDDLE]

124 (HAGADAH). Seder Hagadah shel Pesach. Text illustrations. *pp.* 32. *Original pictorial printed wrappers. 12mo.*

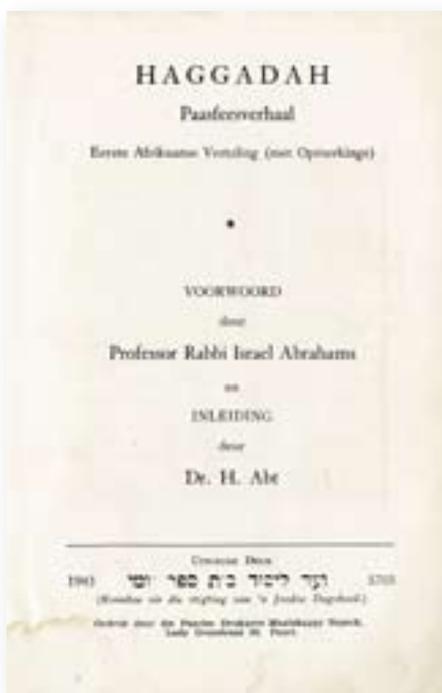
Jerusalem, circa: 1950. **\$400-600**

• The first multi-racial Hagadah. In the ecumenical spirit of the Hagadah text: “All Who Hunger, Let Them Come...” the publisher portrays on the cover of this edition an array of Jews gathered around the Seder table: old and young, Ashkenazi and Sephardi, light-skinned and dark-skinned.

[SEE ILLUSTRATION LOWER RIGHT]

125 (HAGADAH). Die Darmstadter Pessach-Haggadah. One of 50 copies numbered “I” through “L” and bound in full calf (of a limited issue of a further 550). Facsimile edition of Codex Orientalis 8 from the Hessischen Landes und Hochschulbibliothek Darmstadt. *Two volumes, text and plates. Original full calf and calf-backed linen boards. Solander box, folio.*

Frankfurt a/Main, 1971-72. **\$400-600**



Lot 122



Lot 123



Lot 124



Lot 126

126 (HAGADAH). The David Moss Hagadah: "A Song of David. - Hagadat Shir Hama'alot LeDavid." One of 500 numbered copies. Two volumes: Text and detailed commentary. Signed and numbered by the artist on colophons. Historiated initials, micrography, arabesque decoration, paper-cut artistry, tiles of geometric patterns and many other flights of fancy throughout. Original calf and linen boards within slip-case. Folio. * Accompanied by all original publisher's documentation and shipment packaging from the pre-publication time of issue.

Verona, Stamperia Valdonega for Bet Alpha Editions, 1987. **\$12,000 - 15,000**

• **THE DAVID MOSS HAGADAH. A MINT COPY.**

An immensely creative production whose artistic innovations are all the more inspiring, based as they often are, on literary and artistic sources dating back centuries. For example:

- f. 13: An intricately executed papercut birdcage laid atop images of characters who populate the medieval Bird's Head Haggada.
- f. 20: The reader in every generation is to see himself as one who is redeemed from Egypt. Moss uses an alternating pattern of small ovoid mirrors and portraits of Jews from different historic epochs to evoke the personal feeling of the directive.
- f. 32: Features both a reproduction and micrographic impression of a First-Temple era seal belonging to a Jew named Shalom.
- f. 41: A rotating cup illustrating the maxim "Pour out Thy wrath." The Cup of Elijah must be 'poured' or turned by the reader in order to read to the end of the text.
- f. 44-45: Drawings of micro-organism and sections of human tissue appearing with prayer of "Nishmath" describing how every creature should praise God with every fiber of their being.
- f. 40v: House with small cut-away windows revealing a series of country maps in the local Jewish dialect.
- f. 47: Aleph-bet metamorphosis of the 26 Hebrew letters - where letter 1 and 26 morph in and out of each other. Style continues: letter 2 morphing into 25.

A MAGNIFICENT BIBLIOPHILIC ACHIEVEMENT. UNQUESTIONABLY ONE OF THE FINEST HEBREW BOOKS EVER PRODUCED.

[SEE ILLUSTRATION ABOVE AND BACK COVER]

127 (HAGADAH). The Washington Haggadah (facsimile). Created by Joel ben Simeon in 1478 and now in the possession of the Library of Congress, Washington D.C. One of 550 numbered copies. Two volumes: Plates and text (edited by Myron Weinstein). *Previous owner's calligraphic signature on opening blank. Original calf and boards, housed in folding-box (small nick to side). Sm. folio.*

Verona, Stamperia Valdonesa, for the Library of Congress, Washington D.C.: 1991. **\$1000-1500**

128 (HAGADAH). The Rothschild Haggadah (facsimile). A Passover Compendium from the Rothschild Miscellany (in the possession of the Israel Museum, Jerusalem). One of 550 numbered copies. Two volumes: Plates and text (edited by Jeremy Schonfield). *Original vellum and boards, marbled slipcase. 4to.*

London, Facsimile Editions: 2000. **\$300-500**

129 (HAGADAH). The Sarajevo Haggadah (facsimile). Two volumes (plates and text). Text by Jakob Finci with Eugen Mosha Veber. Limited edition of 613 copies. Mint copy. With loose certificate. *Original brightly gilt-tooled mauve morocco (plates) and illustrated wrappers (text). Housed in original velvet-lined gilt-tooled folding-case. Lg. 4to.*

Editoriale Lloyd (Italy) for RABIC, Sarajevo, 2006. **\$200-300**

• The celebrated 14th-century Sarajevo Hagadah in facsimile format, created in collaboration of the Sarajevo National Museum (custodian of the original manuscript) and the Jewish Community of Bosnia-Herzegovina.

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

Prague, Judah ben Jacob Katz,: 1618-24. **\$500-700**

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

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

131 (HEBRAICA). Group of c. 20 volumes, rabbinic works. *Ex-library. Various bound, variously worn, v.s.*

v.p., Mostly 18th-century. **\$1200-1800**

132 (HEBRAICA). Group of c. 12 volumes of Bible commentaries. *Ex-library. Various bound, variously worn, v.s.*

v.p., Mostly 18th-century. **\$800-1200**

133 (HEBRAICA). Group of c. 18 volumes of Talmud commentaries. *Ex-library. Various bound, variously worn, v.s.*

v.p., Mostly 18th-century. **\$1000-1500**



Lot 134

134 HAYUN, NECHEMIAH CHIYA. Divrei Nechemiah [kabbalistic sermons on the Pentateuch]. **FIRST EDITION.** ff. (2), 89 (i.e. 87). *Small hole on title-page, stained in places, inner margin of opening and closing leaf affected by binder's tape, previous owner's marks. Bizarrely bound (recent). Sm. 4to.* [Vinograd, Berlin 66].

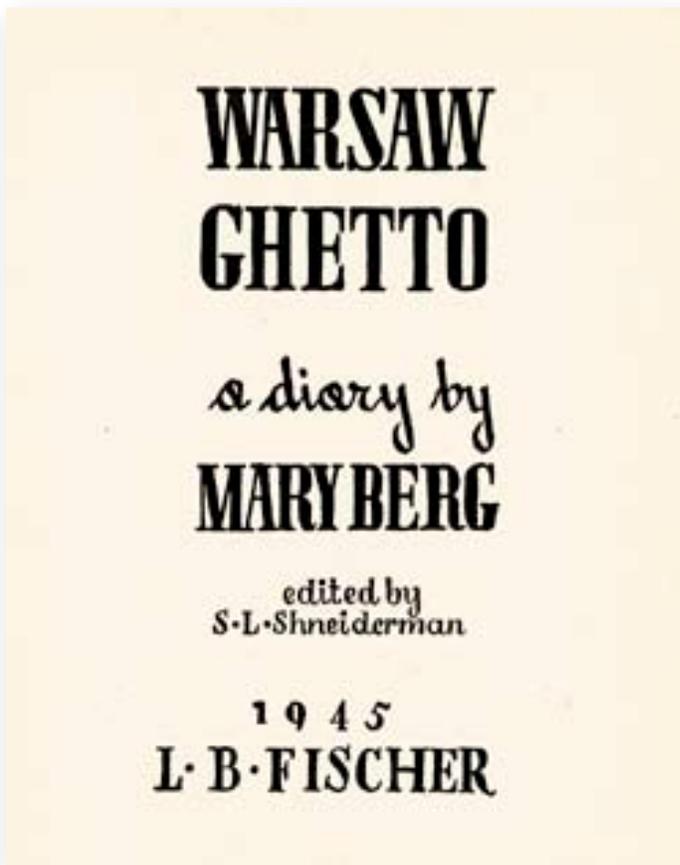
Berlin, Baruch Buchbinder: 1713. **\$600-900**

• Nechemiah Hayun (entitled "Nachash" [snake] in the polemics against him), was a crypto-Sabbatian preacher who was involved in one the causes célèbres of 18th century Jewish life. The appearance of the present heretical text resulted in assaults upon Hayun from the Chacham Tzvi, Moshe Chagiz, and Joseph Ergas. The publication of Hayun's next work, Oz Le'Elo-him, created even more controversy. In order to prevent a possible revival of the Sabbatian heresy, most copies of his works were destroyed. See E. Carlebach, *The Pursuit of Heresy*, pp. 75-159; M. Carmilly-Weinberger, pp. 63-4 and B. Naor, *Post-Sabbatian Sabbatianism*, pp. 145-49.

[SEE ILLUSTRATION ABOVE]



Lot 135



Lot 136

135 HOROWITZ, ISIAH BEN ABRAHAM HALEVI. (SheLa”H HaKadosh). Shnei Luchoth HaBerith [“Two Tablets of the Law”]. Issued with Vavei Ha’Amudim by the author’s son, Shabthai Sheftel Horowitz. Additional engraved title by Abraham ben Jacob. Divisional title to Vavei Ha’Amudim. On title, Hebrew inscriptions of former owners. ff. (4), 422, 44, (12). *Trace foxed and wrinkled, ff. 77-86 bound in reverse, taped repairs to additional title, ff. 220-1 and final 3 leaves. Modern boards. Folio.* [Vinograd, Amsterdam 668; Fuks, Amsterdam 405].

Amsterdam, Immanuel ben Joseph Athias: 1698. **\$3000-4000**

⚡ This edition of the Shnei Luchoth HaBerith, an extensive work on Halachah, Kabbalah and moral philosophy, is considered one of the most beautifully produced Hebrew printed books. Furthermore, Chassidim consider this 1698 edition especially noteworthy, as it was published in the year “Nachath,” the year R. Israel Baal Shem Tov, founder of the Chassidic movement, was born.

Part halachic code and part kabbalistic treatise, the Shnei Luchoth HaBerith (abbreviated to SheLa”H), exerted great influence on the spiritual life of the Jews of Eastern Europe, and more than any other book was responsible for the introduction of Kabbalah into daily ritual.

A native of Prague, R. Isaiah Halevi Horowitz (1565?-1630), was educated in the talmudic academies of Poland. After a stint as Av Beth Din of Frankfurt am Main, he served as Rabbi of Prague. In 1621, he settled in Jerusalem, where he became Rabbi of the Ashkenazic community of the city and availed himself of the esoteric teachings of R. Isaac Luria (1534-72) and his disciples.

[SEE ILLUSTRATION UPPER LEFT]

136 (HOLOCAUST). Mary Berg. Warsaw Ghetto: A Diary. Edited by S.L. Shneiderman. **FIRST EDITION.** With dust-jacket designed by the author. pp. 253, (1 blank). *Original boards, pictorial dust-jacket, frayed. 8vo.*

New York, Martin Press for L.B. Fischer: 1945. **\$300-500**

⚡ The diary of Mary Berg was among the first eye-witness accounts of the Warsaw Ghetto tragedy. Berg, the daughter of a Polish-Jewish art dealer, started her diary on her fifteenth birthday, shortly after the Germans invaded Poland in 1939. The following year she and her family were forced into the Warsaw Ghetto. From the Ghetto’s beginnings, Berg recorded the Jewish struggle to continue daily life amidst ever-increasing hunger, restrictions, and Nazi sadism. She witnessed the Great Deportation of July 1942 (in which some 300,000 Jews were “driven like cattle to the Umschlagplatz on Stawki Street to their death”) from the windows of Pawiak Prison in which her family were held due to the American citizenship of Berg’s mother. In 1943, her family was sent to an internment camp in France, and a year later they were exchanged for German prisoners and received papers for entry to the United States. Soon after her arrival, Berg rewrote her diary from her original shorthand and prepared it for publication with the help of S.L. Shneiderman. It was first published as a Yiddish serial in 1944, and L.B. Fischer published the book in English in 1945.

Mary Berg disassociated herself from Shneiderman in 1957 and has attempted to fade from public view ever since. The diary, despite its acclaim, has never been re-printed in English since 1945. (Source: University of Maryland Libraries website).

[SEE ILLUSTRATION UPPER RIGHT]

137 (HOLOCAUST). Hon. William I. Sirovich. Hitler's Persecution of the Jews in Germany. * AND: William I. Sirovich. America the Haven of Liberty-Seeking Immigrants. Together, two pamphlets. Each ff. 13. Original printed wrappers. 8vo.

Washington, DC, 1933 and 1936. \$800-1200

• William Sirovich (1882-1939) a seven-term congressman for the 14th District of New York grew up on the Lower East Side, where his father, Jacob, headed the Hungarian Talmud Torah and was rabbi of the Columbia Street and Clinton Street synagogues.

In "Hitler's Persecution," the first of these two spectacularly eloquent speeches delivered in the House of Representatives, this one just a few weeks after the "cowardly, sadistic, paranoiac madman" Hitler became Chancellor of Germany, Sirovich protests the "foul, iniquitous, and brutal treatment" of the Jews in Germany and proclaims his "loyalty and devotion to the Jewish religion." Sirovich's remarks then take off on a (sometimes eccentric) grand tour through Jewish history. Repeatedly, he is interrupted by fellow congressmen, some of whose best friends may be Jewish, but who, nevertheless, are liable to believe that the fate of this minority in Germany is no business of Congress or that "unjust persecution of any nation is a real tonic."

In "America the Haven," Sirovich predicts not just world war but the division of Germany in two, which he attributes to religious and ethnic bigotry and persecution. In the second portion of this pamphlet he publishes his 1929 rebuttal of the contention by Congressman Henry St. George Tucker of Virginia that "children from the sons of the Covenant were never intended by our forbears to participate in the Government of the United States." In response, Sirovich invokes the contributions to the American War of Independence of both Jews and aliens (such as Lafayette). He then proceeds to a defence of religious toleration so comprehensive that his sympathies extend beyond Buddhists, Hindus, and Muslims to include adherents of "Mithraism, Molochism and idolism".

[SEE ILLUSTRATION UPPER RIGHT]

138 (HOLOCAUST). Statistik, Presse und Organisationen des Judentums in den Vereinigten Staaten und Kanada. Adolf Hitler's copy, with his personal bookplate. pp. 137. Original printed wrappers, damaged spine and minor chipping, front cover detached. 8vo.

Stuttgart, 1944. \$3000-5000

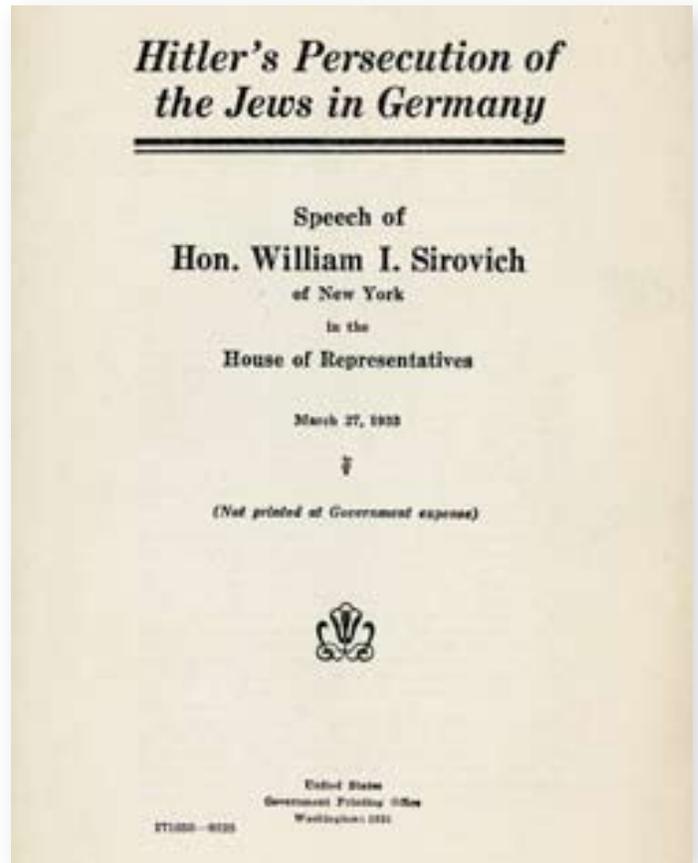
• **ADOLF HITLER'S COPY.** A manual on the "Statistics, Media, and Organizations of Jewry in the United States and Canada." Prepared by Heinz Kloss (1904-87), linguist and specialist in Nazi racial ideology, a publication in the "Confidential Overseas Report Series." Printed diagonally across the front cover and title page: "For Official Use Only!"

Aside from detailed Jewish population figures by state and city, the work provides a comprehensive listing of all North American Jewish organizations.

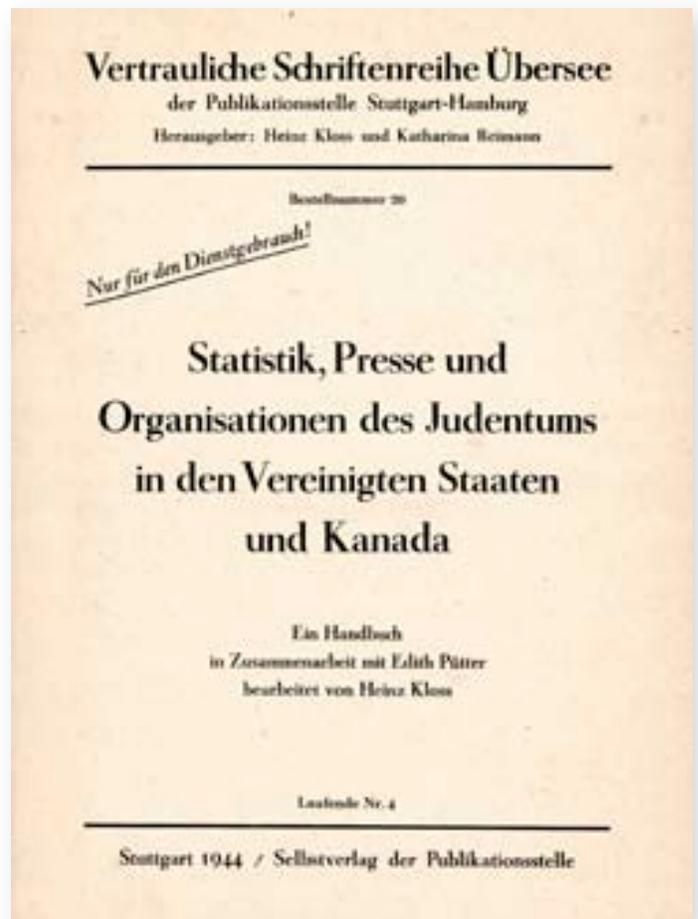
As late as 1944 - with Germany clearly losing the war - plans seem to have been afoot to corral for extermination American Jews should the Germans have succeeded in invading the United States.

Remarkably, affixed to the inside of the front wrapper of this copy is a large bookplate bearing the name Adolf Hitler. With its eagle, oak leaf, and swastika design (attributed to Hitler, the frustrated artist, himself), it was utilized for books from his private library at the Berghof, Hitler's vacation home near Berchtesgaden in the Bavarian Alps.

[SEE ILLUSTRATION RIGHT]



Lot 137



Lot 138



Lot 140



Lot 142

139 **(HOLOCAUST-ERA)**. Pictorial Review, Vaad Hatzala Germany. Illustrated throughout. *Browned as usual. Original color pictorial cloth-backed boards, light wear. Lg. 4to.*

Germany, 1948. \$400-600

• Hundreds of photographic illustrations depicting the extensive efforts of the Vaad Hatzalah, with the assistance of the U.S. Army, to restore religious life to the survivors of the Holocaust who were stranded in displaced persons camps in Germany.

[HOLOCAUST SEE ALSO LOT 118]

140 **(HUNGARY)**. Shomrei HaDath, Statuten fir den Ungarisch-Yiddischen Ferein "Gloibensvechter" [Statutes of the Hungarian-Jewish Society "Shomrei HaDath" or "Gloibensvechter"]. Hebrew, Yiddish and Hungarian. *pp.18. Foxed. Modern limp boards. 8vo.*

Ofen [i.e., Budapest], 1868. \$600-800

• Signals the founding of a separate Orthodox faction within Hungarian Jewry, true to the dictates of traditional Orthodoxy and at the same time firmly loyal to Hungary. Thus, one of the resolutions of the Society is the publication of a Hungarian-language organ "Magyar Zsido" [Hungarian Jew] (see p. 9, par. 4). The signatories on the manifesto are three of Hungary's most prominent Orthodox Rabbis: Abraham Samuel Benjamin Schreiber of Pressburg (the Ketav Sopher); Jeremiah Loew of Ujhely and Menachem Eisenstaedter (son of Mahara"m Asch). For the crucial part played by the Shomrei HaDath at the General Jewish Congress convened by the Government in 1868, and the influence Shomrei HaDath continued to exert on the internal politics of Hungarian Jewry, see JE, Vol. VI, p. 502-3; EJ, Vol. VIII, cols. 1091-2; Vol. XIV, cols. 906-7.

[SEE ILLUSTRATION LEFT]

141 **HELLER, YOM TOV LIPMANN**. Megilath Eivah. *ff. 4. Browned. Unbound. 4to.*

n.p, Late 18th century. \$600-900

• Undated autobiographical account that most certainly precedes the first edition, Breslau, 1837.

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 on the Mishnah, "Tosaphoth Yom Tov."

Megilath Eivah is an account of the tribulations the author endured a result of his imprisonment under suspicion of treason against Ferdinand II. Upon Heller's eventual release and his reappointment as Rabbi of Cracow, he established an annual celebration on the day he won back his freedom. Centuries later, his numerous descendants still appropriately mark Rosh Chodesh Adar as per their ancestor's instructions. See C. U. Lipschitz & N. Rosenstein, *The Feast and the Fast* (Brooklyn, 1984).

142 **IBN CHASDAI, ABRAHAM BEN SAMUEL.** Ben HaMelech VebaNazir ["The Prince and the Hermit": ethics]. With addendum attributed to Moshe Chagiz: "MeSichath Chulin shel Talmidei Chachamim." **FIRST EDITION** of addendum. **PRINTED ENTIRELY ON BLUE PAPER.** ff. (4),104 (i.e. 106), 10. Trace stained. Contemporary half-calf marbled boards, rubbed. 12mo. [Vinograd, Wandsbeck 10].

Wandsbeck, Yisrael ben Avraham: 1727. \$600-800

Based on a popular tale titled "Barlaam and Josaphat" (in the Latin version), Ben HaMelech VebaNazir originated as a life of the Buddha and was translated into many languages. The evolution of the tale from its Sanskrit origins to the Hebrew form given to it by ibn Chasdai via a now lost Arabic version, is literary complex and the subject of much scholarly speculation. "The Hebrew version is attractively written and the prose narrative is interspersed with versified aphorisms" (EJ Vol. IV, col. 519). Despite A.M. Habermann's attribution of the interesting addendum to Chagiz (see Sinai (1948) pp. 89-8), Elisheva Carlebach notes "there is no evidence to confirm him as the author" (see The Pursuit of Heresy, p. 270). Carlebach's contention that there is no specific Jewish content to these moral-ethical sayings is generally correct, but the author does specifically refer to the Talmud a number of times (see epigram nos. 11, 15 and 16).

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

143 **IBN ZUR, ISAAC LEON.** Megilath Esther [commentary on the Sopher Hamitzvoth of Maimonides]. **FIRST EDITION.** ff. 128. Ex-library, dampwrinkled and stained. Old boards, taped and worn. 4to. [Vinograd, Venice 770; 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.

[SEE ILLUSTRATION UPPER RIGHT]

144 **IMMANUEL BEN SOLOMON OF ROME.** Sopher HaMachbaroth [poetry]. **FIRST EDITION.** Alternating square Hebrew characters and cursive rabbinic (Rashi) script. With zodiacal illustrations within text of ff. 48r.-49r. Scattered marginalia including handwritten Hebrew designations in an Italian hand of each zodiacal illustration. ff. (141 of 160), lacking eight initial leaves including opening blank leaf and final eleven leaves. Some staining, marginal paper repairs, slight worming repaired touching some letters. Needs rebinding. Sm. 4to. [Vinograd, Brescia 3; Goff Heb-43; Offenberg 58; Carmilly-Weinberger, pp. 214-7].

Brescia, Gershom ben Moses Soncino: 1491. \$5000-7000

The first printed book of Hebrew poetry. The first appearance of the signs of the Zodiac in a Hebrew book. One of only two literary Hebrew incunabula.

Immanuel of Rome (c.1261-1368), known in Italian as Manoello Giudeo, modeled this literary work on the classic Sephardic poets. The Machbaroth contain 27 compositions in the nature of satires, letters, prayers and dirges. According to Cecil Roth, Immanuel was "the most remarkable and important figure of the Renaissance period in the Jewish world." See The Jews in the Renaissance (1959), pp. 89-103.

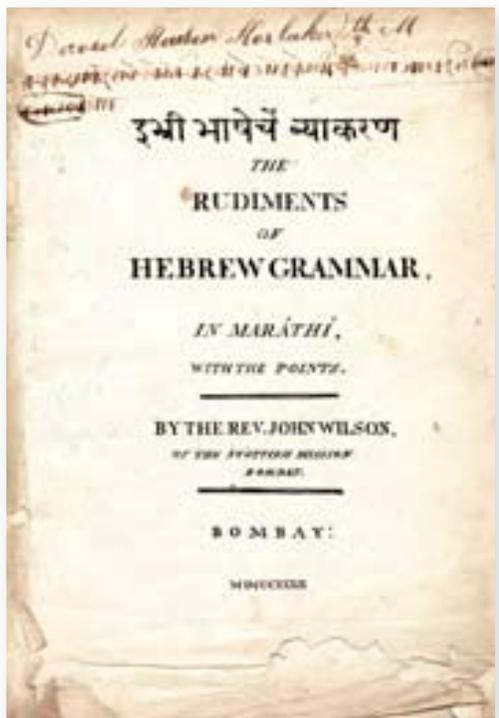
[SEE ILLUSTRATION RIGHT]



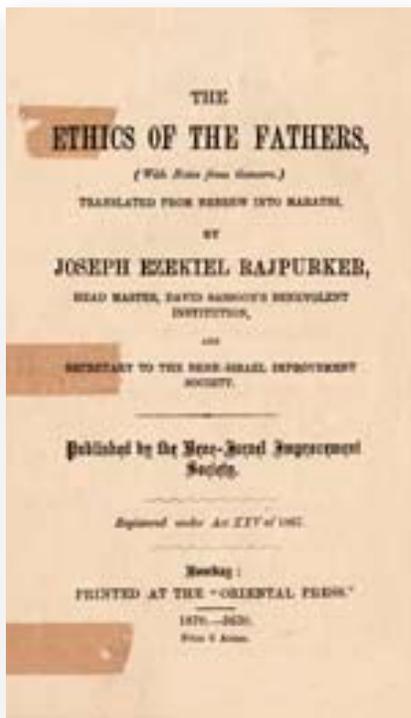
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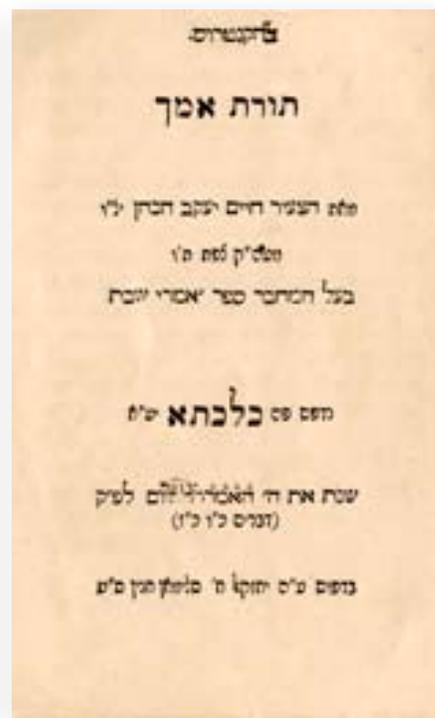
Lot 144



Lot 145



Lot 146



Lot 147

145 (INDIA). Wilson, John. The Rudiments of Hebrew Grammar in Marathi. Text in Marathi and Hebrew, with English title-page. Printed by lithography. Previous owners' inscriptions in Hebrew, Marathi and English. *pp.* 143. *Stained, title detached with two holes at lower right corner not affecting text. Contemporary sheep over limp boards, worn. 4to.* [Vinograd, Bombay 1; Yaari, Bombay 89].

Bombay, 1832. **\$3000-4000**

✦ **THE FIRST HEBREW LITHOGRAPHIC PRINTING IN INDIA.** The appearance of this volume, published by a Scottish Christian missionary prompted the realization within the Indian Jewish community of the need to establish a specifically Jewish owned press to serve its needs. See Y. Goldman Catalogue, Indian Prints of Jewish Interest (1991) no. 32.

[SEE ILLUSTRATION UPPER LEFT]

146 (INDIA). The Ethics of the Fathers. Translated from Hebrew into Marathi by Joseph Ezekiel Rajpurker. Marathi text. English title-page. *pp.* (8), 2, 50. *Evenly browned, old tape marks on title, gutter split. Original printed wrapper, back wanting. Sm. 8vo.*

Bombay, Oriental Press for Bene-Israel Improvement Society: 1870. **\$500-700**

✦ The translator, Joseph Ezekiel Rajpurker (1834-1905), was Head Master of the David Sassoon Benevolent Institution and published many works to benefit of the Bene Israel Community. See EJ, Vol. XIII col. 1526.

[SEE ILLUSTRATION UPPER MIDDLE]

147 (INDIA). Chaim Jacob HaKohen Feinstein. Kuntres Torath Imecha. Two small corrections to the text very probably in the hand of the author (p. 11 and end). *ff.* (2), *pp.* 23, (3). *Few small worm-holes, brittle. Original patterned wrappers, upper cover detached, 16mo.* [Yaari, Calcutta 32].

Calcutta, Ezekiel ben Sillman Hanin: 1886. **\$1500-2000**

✦ Written by an emissary from Safed, who “afforded the Calcutta Community a great spiritual benefit” during his three visits to India. The work upbraided many unworthy customs that became rooted in the Indian Jewish Community as well as their inattention to moral matters. The author particularly objected to poor standards of kashruth, as well as the custom of permitting the use of rickshaws to travel to the synagogue on the Sabbath, a custom, shared with the Jews of Singapore. Feinstein also objected to a dearth of compassion for the poor, chiding “the rich who fritter away much wealth to build elaborate synagogues...” The final leaves contain citations from R. Yaakov Emden concerning the characteristics of the wise man, the fool, the jester and the hypocrite.

See A. Yaari, Sheluchei Eretz Yisrael pp. 831-32; E.N. Musleah, On the Banks of the Ganga: The Sojourn of the Jews in Calcutta (1975) pp. 511-12.

[SEE ILLUSTRATION UPPER RIGHT]

148 (INDIA). [SHAPURKAR], ABRAHAM SAMSON. The Truth and Divinity of the Holy Writ. **FIRST EDITION.** Marathi text with title and footnotes in English. Frontispiece portrait of author. Additional portrait likeness of David Solomon, Trusty (sic) and Treasurer of the Bene Israel New Synagogue, to whom the volume is dedicated. *pp.(10), 94, (8). Lightly browned, few leaves torn. Original boards, broken. 8vo.*

Bombay, Javaji Dadaji's "Nirnaya-Sagar" Press: 1897. **\$1000-1500**

☛ The author refers in his English footnotes to various 19th-century Jewish authors, both English and American: Dr. D. Philipson, Grace Aguilar, Dr. Alexander Kohut, Rabbi Joseph Krauskopf, Doctor I.M. Wise, M. Friedländer as well as to classics such as Menasseh ben Israel's Conciliator.

Abraham Samson Shapulkar is billed on the title as "Head School Master, 22nd Bombay Infantry." He later authored a Hebrew biography of Samuel Ezekiel Dibkar (1927).

[SEE ILLUSTRATION LOWER LEFT]

149 (INDIA). Idra Zuta or the Lesser Holy Assembly. Translated from the Aramaic Chaldee into Arabic (in Hebrew characters) by Abraham David Ezekiel. **FIRST EDITION.** Text of Zohar with interlinear Judeo-Arabic translation. Zohar in square characters, translation in Rashi script. On front board, in gilt lettering: "A.S. Sassoon, 5661/1903." *pp. (6), 105, (1). Evenly browned, segment of title torn away with text slightly affected. Contemporary blind-tooled limp morocco, worn, tape-repaired and semi-detached. 4to. [Ya'ari, Poona 7].*

Poona, A.D.Ezekiel: 1887. **\$600-900**

☛ The A.S. Sassoon Copy of the Poona Imprint of the Zohar.

The Sassoons were the driving force in Indian Jewry from the time of their arrival from Baghdad at the beginning of the nineteenth century and even after their relocation to London around the turn of the twentieth century. The Judeo-Arabic culture and language served as a constant reminder of their Baghdadi origins, of which they were immensely proud.

The progenitor of the Sassoon dynasty, David S. Sassoon, had his summer residence in Poona, where he built the David S. Sassoon Hospital and the synagogue Ohel David (1863), with its 90-foot spire, a Poona landmark. David Sassoon's mausoleum is situated in the courtyard of the synagogue. See EJ, Vol. XIV, cols. 896-901.

[SEE ILLUSTRATION LOWER MIDDLE]

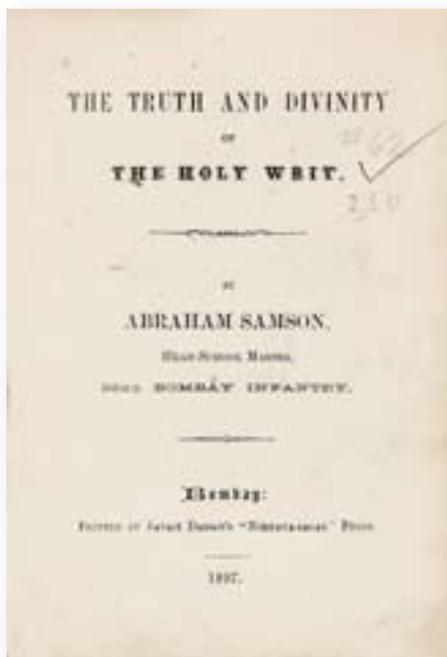
150 ISAAC BEN MEIR OF DÜREN. Sha'arei Dura [rabbinic code]. With commentary Atereth Shlomo by Shlomo Luria (MaHaRSHA"l). *ff. 54, 7. Stained in places, marginal repairs to title, with previous owner's signature "Shimon Auerbach" on title, scattered marginalia and corrections in a neat Ashkenazic hand.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

Lublin, Joel ben Aaron Halevi and Partners: 1599. **\$800-1200**

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

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

[SEE ILLUSTRATION LOWER RIGHT]



Lot 148



Lot 149



Lot 150



Lot 151



Lot 152



Lot 153

151 **(ISRAEL, LAND OF)**. Shimon Bar Yaakov. Igereth Mesapereth Yechasuta DeTzadikiei DiBe'ara DeYisrael [guide to the tombs of sages and the holy places in the Land of Israel]. Single printed broadside. *Slight repair in places and at fold.* 16 x 13 inches. [Vinograd, Frankfurt a/Main 106 (based on a facsimile copy in the NLI); St. Cat. Bodl. 3383;].

Frankfurt a/Main, Johannes Wust, circa 1694-98. **\$4000-5000**

✦ Shimon Bar Yaakov served as an emissary from Safed to Central and Eastern Europe in the years 1694-98.

This broadside was published for the benefit of potential benefactors across Italy, Germany and Poland. Funds were sought "Ner LeMaor," monies being available so that the tombs of the righteous would be well-lit, thus enabling scholars to engage in Torah study and prayer in the merit of their European benefactors.

In addition to general information concerning the names of the tzadikim buried throughout the Land of Israel, the broadside includes specific detail concerning local customs such as the 'Hilula' on Lag Ba-Omer at Meron, customs of Tisha Be'Av in Jerusalem and the location of the Tomb of the prophet Zechariah, where women in particular offer heartfelt prayers.

A highly scarce broadside, illustrating the attachment of early modern Jews to the Land of Israel. See Yaari, *Shluhei Eretz Yisrael*, pp. 418-20.

[SEE ILLUSTRATION LEFT]

152 **(ISRAEL, LAND OF)**. Reizen van Cornelis de Bruyn, Door... Klein Asia...Aegypten, Syrien en Palestina... ["Travels of Cornelis de Bruyn...through Asia Minor...Egypt, Syria and Palestine"]. **FIRST EDITION.** Dutch text printed in double columns. Historiated initials, headpieces, tailpieces. Additional engraved title. Engraved frontispiece portrait of Cornelius de Bruyn. 214 copper-engraved plates, including 24 fold-out plates. *pp.* (22), 398, (8). *Trace foxed, browned, few taped repairs, plates creased in places, gutter split. Later calf-backed marbled boards, scuffed, boards detached.* Folio. [Rohricht, p. 277 (no. 1184); Laor 967; cf. Blackmer Catalogue no. 47].

Delft, Henrik van Krooneveld: 1698. **\$2000-3000**

✦ A significant work in the travel literature of the Holy Land and the Near East. The Dutch traveller and painter Cornelis de Bruyn (1652-1726) spent the years 1678-85 in the Levant. Primarily a landscape artist, his many fine panoramas include Smyrna, Constantinople, the Bosphorus, Rhodes, Tyre, Alexandria, Bethlehem, Jerusalem, Aleppo, Palmyra, etc. In addition, the artist was fascinated by the costume of the Arabs, Greeks and Turks.

[SEE ILLUSTRATION MIDDLE LEFT]

153 **(ISRAEL, LAND OF)**. Views in Palestine, from the Original Drawings of Luigi Mayer, with an Historical and Descriptive Account of the Country, and its Remarkable Places. **FIRST EDITION.** 24 full-page color aquatint plates taken from the original drawings of the Italian artist Luigi Mayer. Text in English and French. *pp.* 47, (1). *Minor foxing. Three-quarter calf, gilt. Slightly discolored, light wear to extremities. Elephant folio.*

London, T. Bensley, Bolt Court for R. Bowyer: 1804. **\$4000-5000**

✦ Scarce and fascinating work illustrated by Luigi Mayer, who is considered the most accurate portrayer of the Ottoman Empire prior to David Roberts.

[SEE ILLUSTRATION LEFT]

154 **(ISRAEL, LAND OF)**. (Newspaper). Daily National Intelligencer. On p. 2, news item: "Purchase of Jerusalem by Baron Rothschild, the great Jew Banker." pp. (4). *Browned, signature on front, central fold. Folio.*

Washington, Saturday, November 21: 1829. \$500-700

⚡ Baron Rothschild was reportedly en route to Constantinople to extend to the Sublime Porte an interest-free loan of 350 million piasters on condition that the Sultan yield to the Baron sovereignty over Jerusalem and the territory of ancient Palestine.

155 **(ISRAEL, LAND OF)**. **HOROWITZ, CHAIM BEN DOV-BER HALEVI**. Chibath Yerushalayim [descriptions of the holy sites of Eretz Israel]. Second edition. Woodcut printer's device on title (Yaari, Hebrew Printers' Marks 201) with biblical verses surrounding. On f. 40r, a historical handwritten marginalium stating: "Today, the Jews of Holland and Germany residing in Jerusalem have a synagogue to call their own: 'Ahavath Zion' (founded 1852), wherein there is preserved the Aschkenazic rite of prayer...and upon his visit to Jerusalem, the philanthropist Samuel Rothschild donated 200 Francs to the synagogue." ff. (3), 60. *Stained. Contemporary half-calf marbled boards, scuffed, gutter split. Sm. 4to.* [Vinograd, Jerusalem 29; Halevy 23 (illustrated) p. 15].

"Jerusalem" (Lemberg?), Israel Bak: "1844" (1870?). \$400-600

⚡ Chibath Yerushalayim is a Jewish traveler's guide to the Holy Land, with references to rabbinic literature. It was one of the first Hebrew books printed in Jerusalem by Israel Bak. The title-page of this edition is an exact copy of the Jerusalem edition, but Shoshana Halevy considers this a pirated edition from Lemberg due to the addition of a *haskamah* by R. Aaron Moses Migeza Tzvi of Brody and a "Hakdamath HaMe'asef" (compiler's forward), resulting in the appearance of an extra leaf. However, there is a discrepancy. According to Halevy, the pirated edition has an erroneous "63" as the final leaf, whereas in our copy the final leaf is correctly numbered "60."

[SEE ILLUSTRATION UPPER RIGHT]

156 **(ISRAEL, LAND OF)**. Schwarz, Joseph. Das Heilige Land. **FIRST GERMAN EDITION**. Frontispiece portrait of the author, tinted illustrated plates of the Western Wall and Bethlehem (opp. p. 209), the Cave of Machpelah (opp. p. 240), folding panoramic view of Jerusalem and folding map of Palestine (at end). German text with extensive use of Hebrew. pp. xixi, 452, 20. *Foxed. later boards. 4to.*

Frankfurt a/Main, J. Kaufmann: 1852. \$500-700

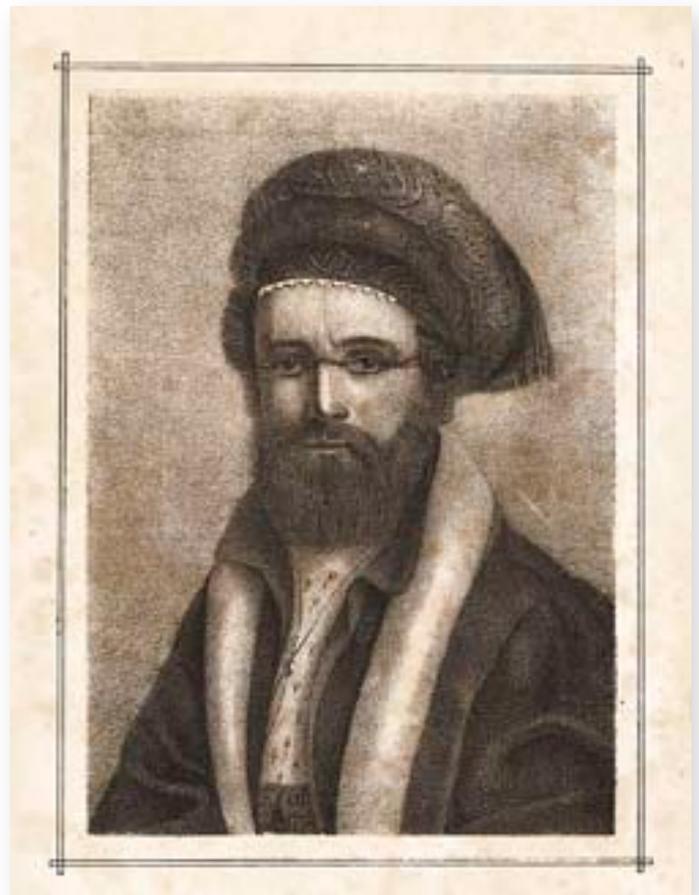
⚡ German translation of *Tevuath Ha'aretz* (1845) prepared by the author's nephew, Israel Schwarz. The book deals with the borders and division of the Holy Land (according to both biblical and rabbinic tradition), its topography, history, genealogy of inhabitants, botany, and climate.

Schwarz is considered the first Jewish geographer of modern times. "[His] work is significant in that it became the basis and model for all subsequent Hebrew writing on Palestine exploration, taking Jewish sources into account." Y. Ben-Arieh, *The Rediscovery of the Holy Land in the Nineteenth Century* (1979) pp. 104-07.

[SEE ILLUSTRATION RIGHT]



Lot 155



Lot 156



Lot 157

157 (ISRAEL, LAND OF). Album of c. 90 original black-and-white photographs taken in, and chronicling the state of affairs of, British Mandate-era Palestine from 1936 through 1938. Photographs housed in Bezalel School-style leather album, with embossed brass plaque inset on front cover depicting the Western Wall. Handwritten captions in English throughout. Opening page inscribed: "In appreciation to Mr. Albert Hollander from Rachel & Fritz Grunebaum. March 1938." 40 pages (excluding blanks). Leaves loose. Rectangular folio.

Palestine, 1936-38. \$1000-1500

• An exciting album of black and white photographs capturing the historic events of the day. Almost all pages include opinionated captions by the Jewish photographer. The photographs themselves are often creatively displayed on the page. Captions of the photograph include: "Arab terrorism." / "From Spring 1936 until Dec. 1937 more than 30 attacks were made on Palestine Railways." / "Destruction of houses on the Jaffa-Tel Aviv border." Followed by: "Nevertheless! The work continues!" Showing photographs of newly-founded kibbutzim with Zionist farmers working the land.

Several pages are devoted to Tel Aviv, "The 100% Jewish city." Photographs depict the development of the Tel Aviv port, a Purim parade, the commercial strip of Dizengoff Street and a striking photograph of a religious man blowing a horn with a caption alongside reading: "Attention Jews!! Sabbath is beginning."

"Section of Jerusalem with its residents" displays Orthodox Jewish street-scenes in the Holy City. Many snapshots are of historical interest including, Rachel's Tomb, Tower of David, the Western Wall, Lake of Tiberias, as well as the Hebrew University, Trumpeldor's Tomb, Haifa, etc.

The final and most acrimonious segment is entitled: "The Problem of Palestine? The Arabs." The last page carries an image of an elderly religious Jew in dialogue with a young Arab man in traditional garb under the poignant caption: "Will they ever understand each other?"

An album rich in content by a photographer with a strongly Zionist perspective.

[SEE ILLUSTRATION ABOVE]

158 (ISRAEL, LAND OF). Te'omim, Ezekiel. Derishath Tziyon [geography of the Land of Egypt and the Land of Israel with reference to biblical passages]. FIRST EDITION. Appended: Letter sent from the Jews of Shklov (Belarus) to the Jews of Greater Tatory. ff. 34, (2). Foxed. Modern boards. 8vo. [Vinograd, Frankfurt on the Oder 500].

Frankfurt on the Oder, Professor Elsner: 1806. \$400-600

• Besides providing the geography of Egypt, the author traces its history through the ages, including the Coptic era, the Islamic conquest, and culminating with the French invasion under Napoleon in 1798. The author treats most sympathetically the French administration's attempt at modernization.

159 (ISRAEL, STATE OF). Do Not Sin Against The Child. A Documented Exposé on a Threat to the Freedom of Emigration of Religious Children to Israel. ff. (6), 76. Original printed wrappers, chipped. Sm. folio.

(New York, 1950). \$100-150

• Scarce mimeographed report issued by the Co-ordinating Committee for the Religious Needs of Children Emigrating to Israel protesting the actions of the Jewish Agency who placed thousands of newly-arrived orphans (many from Yemen) into homes in Israel where they were exposed to anti-religious pressure and propaganda.

160 (ITALY). Ilustrissimi, & Eccellentissimi Signori. Royal arms at head. Broadside. Folds. Some light browning. 12 x 18 inches.

Turin, Gio. Battista Valetta, 30 July: 1724. \$1000-1500

• Enacts the imposition of a special tariff upon Jewish bankers in the city of Turin.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

161 (ITALY). L'Avvocato Giuseppe Nicolo' Cuchi. Royal arms at head. Broadside. Folds. Lightly browned. 10 x 13 inches.

Turin, Gio. Battista Valetta, 20 January: 1735. \$600-800

• Legal summons to two Torinese Jews, Joseph Mondovi and Samuel Todros to appear in court. Failure to appear would result in a fine of 10 gold scudi.

162 (ITALY). Capitoli sopra il Ghetto della Citta' di Ferrara. Title in red and black. Emblem of Ferrara on title. Floriated initials. pp.16. Contemporary wrappers, detached. Sm. folio.

Ferrara, Stamperia Camerale: 1774. \$800-1000

⚡ Onerous regulations placed on the Jews resident in the ghetto of the city of Ferrara.

[SEE ILLUSTRATION RIGHT]

163 JACOB BEN ASHER. Tur Choshen Mishpat...im Perush Bayith Chadash [rabbinic law]. FIRST EDITION with Joel Sirkes's (Ba"CH) commentary. ff. (2), 420, (2). Foxed and trace stained, extreme outer corners of final few leaves frayed, opening sixteen leaves and ff. 25-50 supplied from a slightly shorter copy. Modern morocco-backed marbled boards, opening hinge starting. Folio. [Vinograd, Cracow 384].

Cracow, Menachem Meissels: 1631. \$1500-2000

⚡ Part I of the 1631-39 edition of the Turim. This volume was published first, as the Ba"CH wished to make comment to R. Falk Cohen's Sepher Meirath Einayim (Sem"a) on Choshen Mishpat with many new insights in which the Ba"CH disagreed.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 162



Lot 160



Lot 163



Lot 164

164 **JAFFE, MORDECHAI.** Levush Malchuth [elucidations and novellae on the Shulchan Aruch]. Two parts (of four) in one volume. Two titles each within historiated architectural borders and bearing crowned priestly hands flanked by two winged cherubs (Yaari, Printer's Marks no. 53). Vol. I: *Levush Butz Ve'argaman (on Even Ha'ezer)*. ff. 108. * Vol. II: *Levush Ir Shushan (on Choshen Mishpat)*. ff. 192. *Browned and lightly stained, signature of Chaim HaLevi Alexander on first title. Later calf over thick wooden boards, rubbed, modern spine-label. Folio.* [Vinograd, Prague 307 & 315].

Prague, Moses ben Bezalel Katz: 1623- 24. **\$1200-1800**

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

In most of Europe, the "Levush" was studied as a supplement to Karo's Shulchan Aruch and Isserles' Mappah. It was useful because of its lengthier, broad-based explanations as opposed to the terse statements of Karo and Isserles. In Prague, however, it was studied as the most fundamental, authoritative text of the halacha and remains to this day one of the mainstays of the Halacha - especially the Ashkenazic tradition. As a whole, "the Levush Malchuth is thus not only a code of law which sums up the halachic scholarship of the day, but also an entire summa of rabbinic Judaism." See L. Kaplan, *Jewish Thought in the Sixteenth Century* (1983) p. 274.

[SEE ILLUSTRATION UPPER LEFT]

165 **JOSEPH BEN GORION.** (Commonly misattributed to) Josephus [historical narrative of the Second Temple period]. Presentation copy inscribed by R. Binyamin Shlomo Zalman Spitzer (son-in-law of the Chassam Sofer) to his nephew, Samuel Geiger (son of the Chassam Sofer's other son-in-law). ff. 133, (1). *Previous owners' marks, trimmed and stained, opening leaf remargined, lower portion of final leaf removed. Later vellum with central clasp and hinge. Sm. 4to.* [Vinograd, Cracow 121, Mehlman1322].

Cracow, Isaac Prostitz: 1589. **\$3000-4000**

✦ **A SCARCE EDITION.** 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), was written in Southern Italy in the year 953. See EJ, Vol. X, cols. 296-98.

R. Binyamin Shlomo Zalman "Segal" Spitzer (1826-94) was a disciple of the Kethav Sofer and the Maharam Shick. In 1852 he was appointed Dayan in Vienna, later exclusively serving the rabbinic needs of Vienna's Schiff-Shul. See M.A.Z. Kinstlicher, *HeChatam Sofer VeTalmidav* (2005) p. 485.

[SEE ILLUSTRATION LEFT]



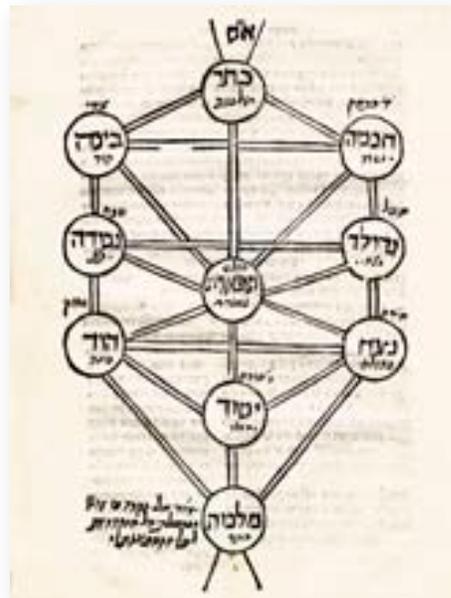
Lot 165

166 (KABBALAH). GALICO, SAMUEL. Assis Rimonim [“Juice of the Pomegranates”; abridgment of R. Moses Cordovero’s Pardes Rimonim]. **FIRST EDITION.** Numerous text illustrations including kabbalistic diagrams of the ten sephiroth, such as the famed concentric configuration on f. 15v and the Ilan or kabbalistic tree on f. 23r. The Leon Roth copy with his signature in Hebrew on front flyleaf. ff. 86. *Title with marginal paper repair, f. 85 repaired affecting a few words of text, light staining in places. Moden half-calf over marbled boards, gently rubbed at corners. Sm. 4to.* [Vinograd, Venice 935].

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

• One of two abridgments of Cordovero’s magnum opus, the other being Pelach HaRimon by R. Menachem Azariah of Fano (Venice, 1600). See J. Ben-Shlomo, “Moses Cordovero” in: G. Scholem, *Kabbalah* (1974) p. 404.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 166

167 (KABBALAH). Sa’adiah Gaon (Attributed to). Sepher Goraloth [“Book of Lots”]. Second Edition. pp. 30, (2 blank). *Stained, pp. 7-8 tape-repaired. Modern boards. 12mo.* [Vinograd, Giessen 5].

Giessen, n.p. 1714. **\$400-600**

• One of only five books with Hebrew type printed in Giessen, a town in the German province of Hesse.

168 KARO, JOSEPH. Magid Mesharim [mystical diary in the form of a kabbalistic-homiletical commentary on the Pentateuch]. **FIRST COMPLETE EDITION.** ff. (4), 52 (i.e. 72). *Ex-library, light staining. Later boards. 4to.* [Vinograd, Amsterdam 851].

Amsterdam, Soto, Brandon & Dionach: 1708. **\$500-700**

• Karo’s presumed authorship of this kabbalistic-homiletical commentary on the Pentateuch, has inspired controversy due to the esoteric nature of his “maggidic” manifestations. See Z. Werblowsky, *Joseph Karo: Lawyer and Mystic* (1977) pp. 4-6 & 9-12. On the development of the text, see *ibid.* pp. 24-37.

[SEE ILLUSTRATION RIGHT MIDDLE]



Lot 168

169 KATZ, SHABTHAI BEN MEIR. (SHA”CH). Poal Tzedek [the 613 precepts divided according to the seven days of the week]. Second edition. *Historiated title-page. Printer’s device on f. 3v. ff. (28). Ex-library, some worming especially on final leaves. Contemporary calf backed boards, rubbed. 12mo.* [Vinograd, Prague 813].

Prague, Grandchildren of Judah Bak: 1722. **\$700-900**

• With material not printed in later editions, e.g., a poem with the author’s name in acrostics and a “kethav eiduth” by the Sha”ch’s grandson, Yitzchak b. Moshe, attesting that the family is a direct descendent of Saul Wahl, the legendary Polish “king for a day.”

[SEE ILLUSTRATION LOWER RIGHT]



Lot 169

170 KRANTZ, JACOB OF DUBNO. “Dubno Maggid”. Ohel Ya’akov [homilies on Genesis]. Edited by the author’s son. **FIRST EDITION.** Printed on tinted paper. This edition contains an index and approbations by Jacob of Lissa and Shlomo Zalman of Warsaw that were excluded from later editions. The final leaf contains a listing in an Ashkenazic hand of 70 of the former owner’s books. ff. (2), 12, 115. *Previous owner’s marks, some staining. Later calf backed boards, worn. 4to.* [Vinograd, Jozefow 22].

Jozefow, David S.J. Waks: 1830. **\$300-400**



Lot 171

171 (**LADINO**). Yitzchak Yeranen [liturgical poems and songs for children]. Edited by Raphael Yitzchak Altaras. **FIRST EDITION**. Hebrew text with Ladino on ff. 12b-15b. Contains a poem in honor of the Rothschild family (f. 57b). At end, handwritten page in praise of this work. ff. 63. *Ex-library, few stains. Contemporary boards, portion of front cover removed. 12mo.* [Vinograd, Jerusalem 83; Halevy, Jerusalem 54; Yari, Ladino 350; Sutton, Aleppo 51].

Jerusalem, Israel Bak: 1855. **\$1000-1500**

• **THE FIRST LADINO WORK PUBLISHED IN JERUSALEM.**

In the introduction the author records that the book was composed in Aleppo and is now published for the benefit of children enrolled in the Kahal Zion School of Jerusalem. The work is dedicated to the author's wife.

[SEE ILLUSTRATION UPPER LEFT]

172 **LEVI, JACOB BEN ISRAEL**. Shailoth Uteshuvoth [responsa]. Second edition with additional new material. Title within woodcut architectural border. ff. 194. *Foxed and stained in places, previous owners' marks on title with marginal repair. Modern calf. Folio.* [Vinograd, Venice 1199].

Venice, Vendramin: 1632. **\$400-600**

173 **LEVITA, ELIJAH BACHUR**. Sepher Masoreth Ha'masoreth. * Sepher Tuv Ta'am [on cantillation points and grammatical accents] * Sepher Ha-Taamim Ve-Sepher Masoreth Ha'masoreth, Accentuum Hebraicorum...Elia Judaeo...Latine sunt reddita per Sebast. Munsterum. Three works bound in one volume. Printer's devices. ff. (128); (54), pp. 109, (3). *Ex-library, opening title laid down, lightly browned. Later calf, rubbed, spine label loose. 12mo.* [Vinograd, Basle 56; Mehlman 1864; Prijis 58].

Basle, Henricus Petri: 1539. **\$800-1200**

• Two Hebrew works along with a further Latin text. It is unclear to bibliographers whether the three works were originally assembled together. Yudlov notes that the Latin version did appear on its own. It is likely that three variants exist: Hebrew alone, Latin alone and a compendium with both the Latin and Hebrew works bound together, as in this copy.

The author, Elijah Levita, put forth the theory that the cantillation points (or trope) of the Torah were not Sinaitic but rather post-talmudic in origin. This novel idea, which flew in the face of the simple sense of the Talmud (see TB Nedarim 37b and commentaries), became the subject of much controversy. Even an individual as innovative as Moses Mendelssohn defended the antiquity of the te'amim - others such as Samuel David Luzzatto (SHaDa"L), concurred with Levita. See EJ, Vol. XI, col. 134.

[SEE ILLUSTRATION LEFT]

174 **LIMBORCH, PHILIPP VAN**. De Veritate Religionis Christianae. Amica Collatio cum Erudito Judaeo. * Appended: Acosta, Uriel. Exemplar Humanae Vitae ["The Ideal of Human Life." With autobiography]. **FIRST EDITION**. pp. (16), 364, (14). *Top segment of title torn away, text unaffected, trace foxed. Contemporary vellum, worn. 4to.*

Gouda, 1687. **\$400-600**

• Records the religious disputation between Limborch and Isaac (Balthazar) Orobio de Castro. "Perhaps the first dispute between two theologians in which no insults are traded." See M.H. Gans, Memorbook (1977) p. 85.



Lot 173



Lot 175

175 (LITURGY). Sha'ar HaShamayim [prayers throughout the year]. With kabbalistic commentary of R. Isaiah Halevi Horowitz (SheLa”H HaKadosh). **FIRST EDITION.** Attractive additional engraved title. Divisional titles for Tehillim and Ma’amadoth. One volume containing: 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. Previous owners’ signatures on engraved title-page in a minute hand within upper roundels recording a woman’s name. ff. (2), 335, 139, 130, 52. *Browned with some staining. Contemporary calf, neatly rebeked, new marbled endpapers, rubbed. Thick 4to.* [Vinograd, Amsterdam 1114].

Amsterdam, Aaron de Salomon Antones: 1717. **\$35,000-40,000**

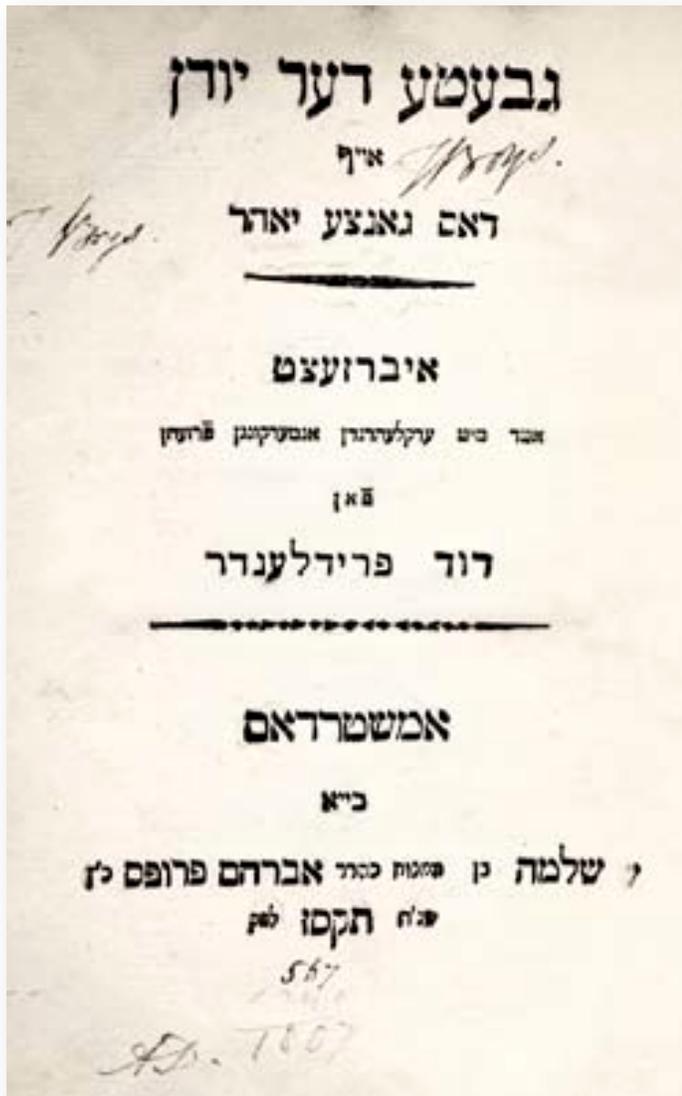
• **FIRST EDITION OF THE CELEBRATED SHELA”H SIDDIR. A WIDE-MARGINED COPY.**

A handsome copy of this important prayer-book with a kabbalistic commentary by the “Holy SHELa”H.” Prepared for publication by the SHELa”H’s great-grandson, Abraham. It includes his comments as well as those of his grandfather, Shabbetai Sheftel.

The great halachist Rabbi Joel Sirkes (the Ba”CH) attests in his lead approbation: “I have no doubt that whosoever prays from this siddur, his prayers will not go unanswered.”

Indeed the great mystics were wont to pray from 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.Iv..

[SEE ILLUSTRATION ABOVE]



Lot 176

176 (LITURGY). Gebete der Juden auf das ganze Jahr [prayers for the entire year]. Includes translation of Ethics of the Fathers, with footnotes. Translated into Judeo-German by David Friedlaender. Prayers in square Hebrew characters, instructions in Waybertaytsch letters. ff. (5), 1-40, 40-43, 45-114, f. 114, 114-137; 1-37, (1). *Foliation eccentric but book complete. Ex-library, wrinkled, occasional staining, preliminary f. 5 torn, hole in f.80. Later boards. Thick 8vo.* [Vinograd, Amsterdam 2356].

Amsterdam, Solomon Proops: 1807. **\$700-900**

❖ **FIRST GERMAN TRANSLATION IN HEBREW CHARACTERS OF THE PRAYER-BOOK.**

David Friedlaender (1750-1834), a native of Koenigsberg, was introduced to Moses Mendelssohn's Berlin circle at age 21, becoming one of Mendelssohn's most prominent followers. By marrying in 1772 Bluemchen Itzig, daughter of banker Daniel Itzig, young Friedlaender entered one of the wealthiest families of Prussian Court Jews. Friedlaender is considered a forerunner of Reform Judaism. See I. Elbogen, *Jewish Liturgy: A Comprehensive History* (1993) p. 299; S.C. Reif, *Judaism and Hebrew Prayer* (1993) p.262; EJ, Vol. VII, cols.177-79.

[SEE ILLUSTRATION LEFT]

177 (LITURGY). Godines, Benjamin Senior (Ed.) Me'ah Berachoth / Orden de Bendiciones. Text in Hebrew and Spanish. ff. (11 of 12, lacking engraved frontispiece), 303; pp. (1), 54, (15), 7, (1), (20), (1 blank). *Some stains (especially stains of matzah on ff. 110-11). Contemporary calf, clasps and hinges, new morocco spine labels and endpapers. Thick 12mo.* [Vinograd, Amsterdam 550; Fuks, Amsterdam 606].

Amsterdam, Albertus Magnus: 1687. **\$600-900**

❖ Included in this compendium of prayers and instructions issued for Marranos 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, "Zeved HaBath" (Fadas de la Hija), the circumcision ceremony of proselytes and slaves and the blessing when buying a slave.

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

Augsburg, Chaim bar David Shachor: 1536. **\$1000-1500**

179 (LITURGY). Tikunei Shabbath [prayers rites and hymns for the Sabbath]. With commentary "Minchath Yaakov" on the kabbalistic Lurianic verses. Title within decoative arch, with image of a man grasping a sheet of music. Kabbalistic diagram on f. 28a. ff. 37. *Previous owner's marks, stained and trimmed. Loose in later boards. 4to.* [Vinograd, Dyhernfurth 29; Mehlman 578; H. Liberman, *Ohel Rachel* Vol. I, pp. 387-89].

Dyhernfurth, Shabbetai Meshorer (Bass): 1692. **\$400-600**

180 (LITURGY). Monteil, Abraham (Ed.) Seder HaAshmoroth McRosh Chodesh Elul VeAsereth Yemei Teshuvah [Early Morning Prayers from the New Moon of Elul through the Ten Days of Repentance]. According to the Rite of the Community of Avignon. **FIRST EDITION.** ff. 82. *Lightly browned. Contemporary calf with name of previous owner in gilt on front cover ("Sema Astruc"), rubbed. 4to.* [Vinograd, Amsterdam 1822].

Amsterdam, Hertz Levi Rofe & son-in-law: 1763. **\$500-700**

❖ Abraham Monteil, editor of this prayer book, was a native of L'Isle-sur-la-Sorgue, smallest of "the four holy communities" of Comtat Venaissin, the papal territory in Southern France that provided a safe haven for Jews fleeing the provinces of Languedoc and Provence, whence they were expelled by the French monarchs. (The other three communities were: Avignon, Carpentras, and Cavaillon.) The Jews of the Comtat had their own synagogue rite, which Cecil Roth notes to be "of very considerable historical and literary interest."

181 (**LITURGY**). Seder Tephilah. With Derech Chaim, laws pertaining to prayer by R. Jacob of Lissa, plus additional matter and a commentary by R. Solomon Ganzfried. **FIRST EDITION** of commentary by Ganzfried. ff. (4), 1-296, 299-397, (5). *Ex-library. Foxed. Contemporary boards, soiled. 4to.* [Vinograd, Vienna 825 (not in NLI)].

Vienna, Schmid and Busch: 1839. **\$600-900**

✦ Solomon Ganzfried (1804-1886), Dayan of Ungvar, Hungary, was one of the most outspoken defenders of Orthodoxy against the inroads of Reform. A prolific author, Ganzfried produced important halachic works including Keseth HaSopher on the scribal laws and Lechem VeSimlah on the laws of family purity. However, the work that has become most influential is his *Kitzur Shulchan Aruch* (1864), which offers concise guidance in daily Jewish life. The *Derech Chaim* commentary appended to this prayer-book is a fundamental source for clarifying ritual in the liturgy. The book is endorsed by the Rabbi of Ungvar, R. Meir Asch.

[SEE ILLUSTRATION UPPER RIGHT]

182 (**MATHEMATICS**). Steinschneider, Moritz. *Intorno ad alcuni matematici del medio evo ed alle opere da essi composte: Lettere di Maurizio Steinschneider ad B. Boncompagni* [..]. **FIRST EDITION**. Italian interspersed with Arabic and Hebrew. On front fly, German inscription by author to Leopold Zunz: "Dem hochverehrten Freunde Dr. L. Zunz. Der Verf[asser]." pp. (2), 9-18. *Ex-library, trace foxed. Unbound. 4to.*

Rome, Tipografia delle scienze matematiche e fisiche: 1863. **\$400-600**

✦ Communication to Baldassare Boncompagni-Ludovisi on Arabic mathematics, this copy signed and inscribed by the author to Leopold Zunz (1794-1886), the founder of *Wissenschaft des Judentums*. The father of modern Jewish bibliography Moritz Steinschneider (1816-1907), lavished much attention on the Jews' contribution to the field of mathematics.

[SEE ILLUSTRATION LOWER RIGHT]

183 (**MENDELSSOHN, MOSES**). *Ritualgesetze der Juden*. **FIRST EDITION**. pp. (12), 22, 267, (1 blank), (1), (1 blank). *Ex-library, lightly foxed. Contemporary half-calf, worn. 8vo.* [Freimann 364; Meyer, Mendelssohn Bibliographie (1965) no. 236].

Berlin, Ch. F. Voss: 1778. **\$300-500**

✦ Written under the supervision of Chief Rabbi Hirschel Lewin of Berlin (previously Rabbi of the Great and Hambro Synagogues in London, 1758-70), this is an account of Jewish commercial and matrimonial law in relation to property rights. The study was requested by the Prussian Government as a guide for Gentile judges when arbitrating such cases between Jews. "Mendelssohn's role in the book's production was tantamount to that of author". See A. Altman, *Moses Mendelssohn: A Biographical Study* (1973) p. 470.

Accompanied by: Wildvogel, Christian. *Dodecas Legis de Judaeorum... von Juden-Schutz* [on the legal status of German Jews]. pp. (2), 44, (2). Jena, 1730.



Lot 181



Lot 182



Lot 187



Lot 188

184 (MIDRASH). (Attributed to Rabbi Eliezer ben Hyrcanus). Pirkei Rabbi Eliezer. On title, several Hebrew inscriptions of former owners, three of which belong to two generations of the Gottschalk Family of Düsseldorf. ff.50. Some stains. Contemporary marbled boards, rubbed. 8vo. [Vinograd, Venice 1043].

Venice, Giovanni Zanetti: 1608. \$400-600

• The Chapters of Rabbi Eliezer is an eighth-century pseudonymous Midrashic compilation divided into 54 chapters. See EJ, Vol. XIII, cols. 558-60.

185 MODENA, JUDAH ARYEH (LEONE) DA. Midbar Yehudah [collected sermons and eulogies]. FIRST EDITION. ff. 104. Trimmed, stained in places, few paper repairs. Modern calf, gilt. Sm. 4to. [Vinograd, Venice 948].

Venice, Daniel Zanetti: 1602. \$400-600

• Includes eulogies and elegies for many prominent rabbinic scholars, including R. Samuel Judah Katzenellenbogen, the son of the MaHaRa”M of Padua and R. Naphtali Aschkenazi, author of Imrei Shepher.

186 MODENA, JUDAH ARYEH (LEONE) DA. Beith Yehudah [compilation of Aggadoth]. FIRST EDITION. Title within woodcut architectural border. Signatures on title (including Elchanan Navarro), scattered marginalia. ff. 37, (1), 48, (4). Dampstained. Modern morocco, gilt. Folio. [Vinograd, Venice 1207].

Venice, Vendramin: 1635. \$300-500

• Modena’s collection of supplementary aggadoth were incorporated into later editions of the Ein Ya’akov. His comments are prefaced by “Amar HaBoneh.”

Modena was a most enigmatic figure: rabbi, scholar, and by his own admission, gambler. His literary virtuosity continues to stimulate research and “serves as a prism of his society and culture.” See D. Malkiel (ed.) The Lion Shall Roar: Leon Modena and His World (2003).

187 MODENA, JUDAH ARYEH (LEONE) DA. Eldad uMeidad Sur MeRa [dialogue regarding the evils of gambling]. ff. 8. Lightly browned. Modern wrappers. 12mo. [Vinograd, Frankfurt a/Main 305].

Frankfurt a/Main, Anton Heinseit: 1713. \$400-600

• Rabbi Leon Modena (1571-1648) of Venice, was notorious for his addiction to gambling. While his character Eldad in the present study is most condemnatory in his treatment of gambling, Eldad’s companion Meidad cannot be swayed and puts up a seemingly well-reasoned defense of the practice. See EJ, Vol. XII, cols.202-204.

[SEE ILLUSTRATION UPPER LEFT]

188 MOELLIN, JACOB. Sopher MaHaRI”L [laws and customs for the entire year]. Includes scarce supplement of prayers at end. ff. (236), (35). Ex-library, tiny wormhole on some leaves. Modern calf. 12mo. [Vinograd, Frankfurt a/Main 78 (differing pagination); Friedberg, Mem 857].

Frankfurt a/Main, 1687. \$1000-1500

• The most important source for ritual customs (minhagim), both within and without the synagogue, according to Ashkenazi rite. The work paints a faithful picture of the religious and social life of the German Jews in the 14th and 15th centuries. The final 35 leaves contain a highly scarce siddur printed in rabbinic type and lacking from most copies.

[SEE ILLUSTRATION LEFT]

189 (MONTEFIORE, SIR MOSES). Pnei Moshe. Broadside with portait and praises of Moses Montefiore upon his visit to Budapest. Gold lettering. Worn, holes affecting some words. 4to.

Warsaw, Moshe Danzigerkrohn: 1879. \$400-600

• A Rare Broadside printed in gold, with folk art profile-portrait of Sir Moses. Not located in Goldschmidt-Lehmann, Montefiore: A Bibliography.

190 (MONTEFIORE, SIR MOSES). Solomon Moses Hai Gaugine. Shir Tehilloth ["Song of Praise: in honor of Sir Moses Montifiore]. Translated into English by David Finestone. The Sir Moses Montefiore copy with his bookplate. Title-page printed in gold. Hebrew and English texts. ff. (4). Library stamps. Original wrappers, detached. 8vo. [Halevy (This copy)].

Jerusalem, Y. Goshzinni: 1875. \$1000-1500

• **EXTREMELY RARE.** The only copy located by Halevy (no. 259) is the present copy, formerly in the Jews' College Library, London

Sir Moses Montefiore, the great Anglo-Jewish philanthropist, was born in Leghorn, Italy, on October 28th 1784 and died at Ramsgate, England, on July 25th 1885, three months shy of his 101st birthday.

[SEE ILLUSTRATION RIGHT]

191 (MINIATURE BOOK). Seder Tephiloth LeChodashim U'LeMo'adim [prayers for the entire year]. According to the Sephardi rite. Published by the children of Meir Crescas. Divisional title on f. 223. ff. 318. Trace foxed, stamp on inner covers. Contemporary boards, worn with loss to spine, front cover starting. 32mo. [Vinograd, Amsterdam 1505].

Amsterdam, Naphtali Hertz Levi Rophé: 1739. \$800-1200

• "A delightful miniature prayer-book in Hebrew is the Seder Tephilloth according to Sephardi rites, printed by Dr. Naphtali Herz Levi in Amsterdam in 1729 [sic]." L.W. Bondy, *Miniature Books* (1981) p.31.

192 MOSES BEN NACHMAN (NACHMANIDES. / RaMBa"n). Torath Ha'Adam [laws concerning the sick and dying, and the Afterlife]. Second edition. Signed S. Montagila on title. ff. 108. Upper corner of opening few leaves repaired, burnhole on f. 42 repaired with text supplied in a neat manuscript hand, some staining. Modern calf. Sm. 4to. [Vinograd, Venice 815; Habermann, di Gara 158; Adams M-1874].

Venice, Giovanni di Gara: 1595. \$400-600

• With a laudatory poem by Judah Aryeh (Leon de) Modena on f. 2. The verso of the final leaf, contains the famed historical letter penned by Nachmanides to his son, describing the destitute condition of the Land of Israel following the invasion of the Tatar hordes in 1260. Nachmanides sums up the dismal state of affairs by stating: "An underlying principle is, the more holy the place, the more desolate. Jerusalem is more desolate than the rest of the Land, and Judah more desolate than the Galilee."

193 (MUSIC). Fest-Cantate und Gesänge dem Ober-Vorsänger Herrn Ascher Lion zur Feier seines Funfzigjährigen Amtsjubiläums. Title within typographic border. Hebrew and German titles and texts face to face. pp.11, (1 blank). Ex-library, trace foxed. Original printed wrapper (front only). Lg. 4to.

Berlin, Bernstein: 1853. \$800-1000

• Festive cantata and song in celebration of the professional jubilee of Chief Cantor Ascher Lion, January 24, 1853. Text by Daniel Schlesinger. Musical arrangement by L. Lewandowski. Tipped in, single-sided mimeograph foldout "Fest Program."

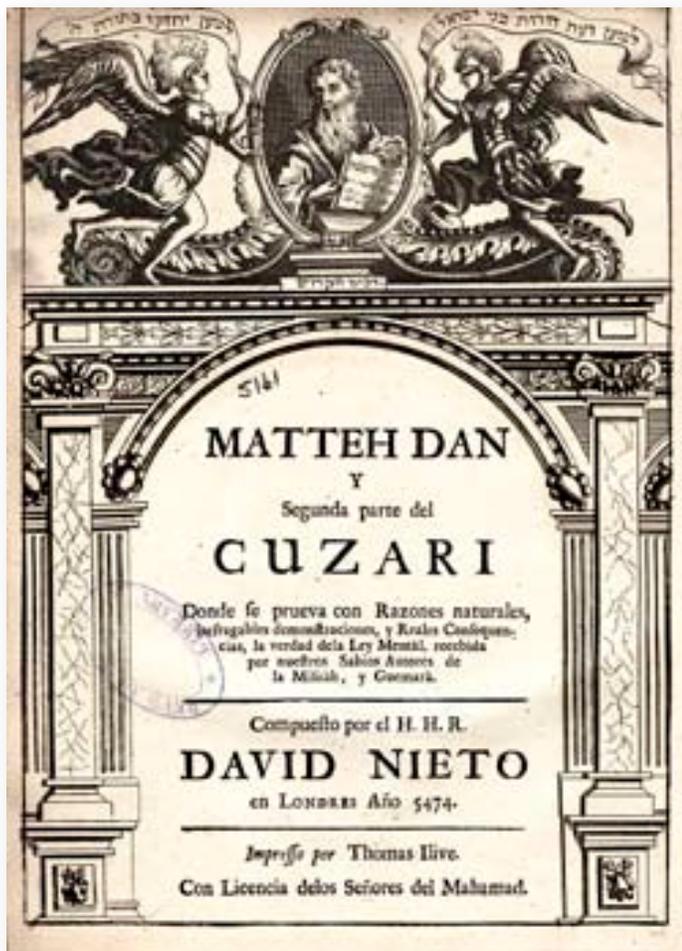
[SEE ILLUSTRATION RIGHT]



Lot 190



Lot 193



Lot 196

194 **NATHAN BEN YECHIEL OF ROME.** Sepher Ha'Aruch [Talmudic dictionary]. Second Edition. Title within decorative Soncino border. ff. 195 (of 196). Title provided in facsimile, opening and closing leaves rehinged, small repair to corner of first leaf. Mispaginated (as in all copies). Previous owners' notations. Ex-library. Vellum backed boards, worn. Folio. [Vinograd, Pesaro 44; St. Cat. Bodl. 2041 (editio rarissima)].

(Pesaro), Gershom Soncino: 1517. \$1000-1500

✦ Nathan's Aruch is "a manifestation not only of its author's brilliance and deep acquaintance with sources, but also of his encyclopedic knowledge. Indeed, in some instances it is the sole source for ancient traditions of Talmudic interpretation." S. B. Linderman, *Sefer Sarid ba-Arachin* (1972) Introduction.

The work is important for its many citations of Geonic sources, descriptions of Jewish customs, and citations of long-lost Midrashim. See Heller, *The Sixteenth Century Hebrew Book* (2004) pp. 104-105.

195 **NATHAN BEN YECHIEL OF ROME.** Sepher Ha'aruch [Talmudic dictionary]. Printer's device on title-page. Title letters within decorative woodcut vignettes. ff. 166. Some staining and foxing, previous owner's signature on ff. 95b-96a (Yedidiah ben Enzil Katz), small wormhole on final two leaves. Contemporary vellum, calf-rebacked. Folio. [Vinograd, Basle 191; Prij's Basle 158].

Basle, Conrad Waldkirch: 1599. \$400-600



Lot 198

196 **NIETO, DAVID.** *Match Dan-Cuzari Chelek Sheni*. FIRST EDITION. Hebrew and Spanish text in two columns. Two title pages each with architectural arch incorporating portrait-roundel of Judah the Prince flanked by armour-suited angels. ff. (11), 254. Ex-library, damp-wrinkled, inner hinge split. Modern boards. Large 4to. [Vinograd, London 24; Roth, London 5].

London, Thomas Ilive: 1714. \$1000-1500

✦ Haham of the Spanish & Portuguese Synagogue in London, David Nieto (1654-1728) composed the *Match Dan* as a defence of rabbinic Judaism from the scorn of free-thinking former Marranos. Nieto considered his work a continuation of the tradition of Judah Halevi's *Cuzari* (1506) a philosophical exposition of Judaism, opposing the attacks of Karaites, heretics and other creeds.

Nieto states in his introduction the reason behind his two-fold title "*Match Dan-Cuzari Chelek Sheni*" is as follows: 'Dan' is the initials of the author's name and 'Match' is the Hebrew word for staff. Thus the author sought to "smite the Karaites with the rod of truth and logic" and reveal the weaknesses of their faulty arguments. The sub-title "*Cuzari Chelek Sheni*" highlights the fact that Nieto was following in the footsteps of Judah HaLevi, author of the original *Cuzari*. Although the purpose of the *Cuzari* was to prove the validity of the Bible, Nieto concentrates on the the Oral Tradition of the Torah, which HaLevi treated only in a general manner.

[SEE ILLUSTRATION LEFT]

197 **(NUMISMATICS).** Madden, Frederic W. *History of Jewish Coinage and of Money in the Old and New Testament*. English interspersed with Hebrew. Fold-out plate of alphabets and 254 woodcuts. pp. 12, 11, (1), 350. Original calf-backed boards, gilt, boards detached. Tall 4to.

London, Bernard Quaritch: 1864. \$100-150

198 **OTHIOTH DE'RABI AKIVA**. [Kabbalistic commentary on the hidden meanings of the letters of the Aleph-Beth]. Anonymous (attributed to Rabbi Akiva). **FIRST EDITION** of additional material. ff.24. *Ex-library, some staining, edges frayed. Recent boards. 8vo.* [Vinograd, Cracow 55; Mehlman, 1048; not in Adams].

Cracow, (Isaac Prostitz): 1579. **\$1000-1500**

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 the actual names of each letter - all are infused with specific 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. See M. Waxman, Vol. I, pp. 382-3.

An important edition. The title-page states that the publishers discovered a manuscript with additional material not found in earlier editions. See f. 8 where the editors state "Here starts the Othioth... that was published in Venice."

[SEE ILLUSTRATION UPPER RIGHT FACING PAGE]

199 (**PACIFIC ISLANDS**). **Jewish Manners & Customs: Aia Katei I-lutaia**. London Missionary Society, publication in Gilbertese. Multiple pencilled inscriptions in Gilbertese. pp. (iv), 169, (3). *Opening blank torn. Original printed boards, lacking spine and variously worn. Sm. 8vo.*

Beru, Gilbert Islands, Roñoroño Training Institution: 1915. **\$1000-1500**

Most exotic Judaic school textbook, which, aside from the title-page, is entirely composed in the Gilbertese language.

Produced by the London Missionary Society, a non-denominational missionary group formed in England in 1795, eager to spread Christianity "among heathen and other unenlightened nations." Their influence was felt most strongly in the Pacific, where, despite early setbacks - (missionaries captured by pirates off Tahiti; eaten by cannibals in the New Hebrides) - they had much success. The present volume was for use in the Gilbert Islands, now Kiribati, an island nation located in the central tropical Pacific Ocean, discovered in 1788 by Captain Thomas Gilbert on his way back from Australia, after depositing the first load of convicts at Botany Bay.

Only one recorded copy in the United States (University of Hawaii) and one copy located in the UK (School of Oriental and African Studies).

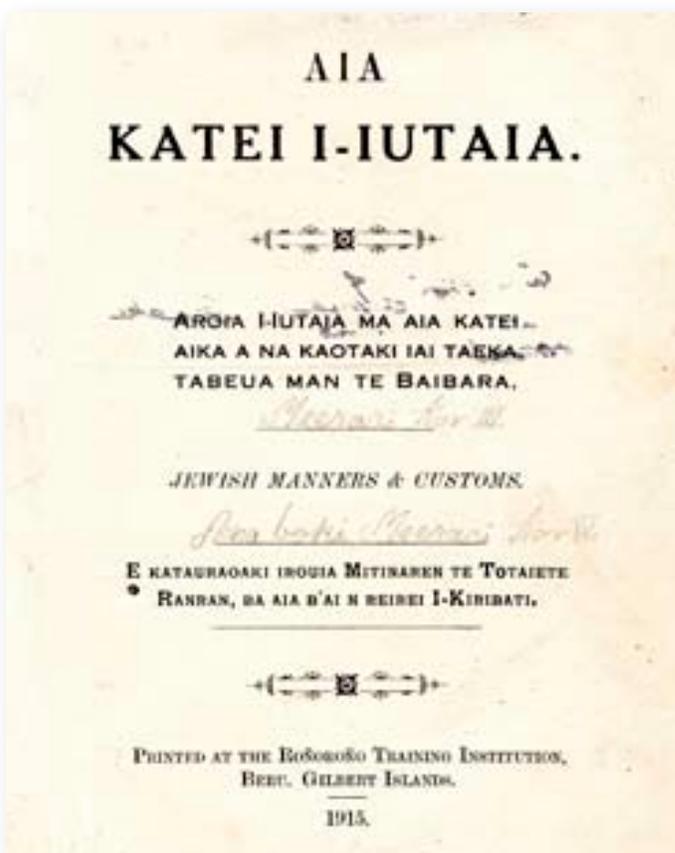
[SEE ILLUSTRATION UPPER RIGHT]

200 **PAGNINUS, SANTES**. Kotzer Otzar Leshon Hakodesh-Epitome Thesauri Linguae Sanctae. Printer's device on title. Latin interspersed with Hebrew. pp.(16), 1-384, 383-398, 401-495, (1 blank). *Lightly browned, previous owners marks. Later calf, rebounded. 8vo.* [Vinograd, Leiden 7; Adams P-44; C. Sorgeloos, Labore et Constantia (1990) no. 353 (Antwerp edition of 1588)].

Leiden, Franciscus Raphelengius - Typis Plantinianis: 1588. **\$300-500**

Authoritative Hebrew-Latin dictionary by the eminent Renaissance Hebraist. Pagninus (Lucca c.1470-Lyon 1541) was a professor of Hebrew language in Rome, Avignon and Lyon.

[SEE ILLUSTRATION RIGHT]



Lot 199



Lot 200



Lot 201



Lot 202

201 **PARDO, JOSEPH.** Shulchan HaTahor [summary of laws in Joseph Karo's shulchan Aruch]. Posthumously edited by the author's son, David Pardo. Title within attractive historiated border depicting a deer in reference to the publisher's name Tzvi Hirsch, adjacent to three gentlemen in period dress dining at a "prepared table" (alluding to the title of the book). ff. (8), 92. *Ex-library, light stains contemporary calf-backed boards, worn.* 16mo. [Vinograd, Amsterdam 1993; Memorbook p.186 (illustrated)].

Amsterdam, n.p.: 1770. \$500-700

[SEE ILLUSTRATION UPPER LEFT]

202 **PENSO DE LA VEGA, JOSEPH.** Verwirrung der Verwirrungen. Second edition. Unopened and uncut copy. pp. xxxii, 233. *Original printed wrappers. Lg. 8vo.*

Breslau, H. Fleischmann: 1919. \$1500-2000

• Second edition of Penso de la Vega's *Confusión de Confusiones*, a work the author describes as being a series of "curious dialogues between an incisive philosopher, a discreet merchant, and an erudite stockbroker, describing the business of trading in stocks and shares, its origin and terminology, the reality, the game, and the chaos."

Penso's *Confusión* is the first book to theoretize, describe, and define the operations of the Stock Market. The title alludes to the author's view of market fluctuations that "the more one studies their mutations, the less one understands them." The Stock Market was a new phenomenon, invented to fund the Dutch East and West India Companies, and not yet well-understood - witness the catastrophic tulipomania here described.

The work was first published in its original Spanish, in Amsterdam in 1688, and then not again until 1919 in this German edition, with a 32-page introduction and German translation by Otto Pringsheim. A Dutch translation followed in 1939 and an English abridgement was published by the Harvard Business School in 1988. Now established as not only the first but also the classic treatment of the subject, the *Confusión* appeared in an unabridged English translation in 1996.

Joseph Penso de la Vega (1650-1692) was one of the foremost writers and thinkers among the Spanish and Portuguese Jews of Amsterdam and their literary scene.

[SEE ILLUSTRATION LEFT]

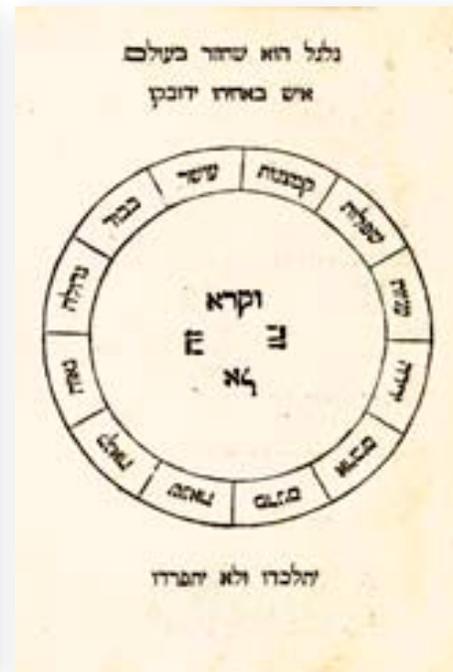
203 **PERACHYAH, AARON.** Perach Match Aharon [responsa]. **FIRST EDITION.** Two parts in one volume. Two titles within historiated woodcut architectural borders. ff. (3), 249; (3), 168). *Some staining, margin of final leaf slightly frayed and with tear. Ex-library. Later boards. Folio.* [Vinograd, Amsterdam 760; Fuks, Amsterdam 576].

Amsterdam, Moses Mendes Coutinho: 1703. \$200-300

• An important halachic decisor among his native Salonikan rabbis, the responsa of Aaron Perachyah (1627?-1697), reflect the 17th-century condition of Turkish Jewry in general, and Salonika in particular. See EJ, Vol. XIII, col. 271.



Lot 204



Lot 205



Lot 206

204 (PERSIA). Masechet Avoth BeTargum Leshon Paras [Ethics of the Fathers with Judeo-Persian translation]. Verso of tile-page woodcut engraving of the Cave of Machpelah. Hebrew fully vocalized followed by unvocalized Judeo-Persian translation, both in square characters. Partially uncut. copy. ff.(1), 44. *Brittle. Unbound. 8vo.* [Friedberg, M-4135].

Jerusalem, J.N. Levy and Partners: 1902. **\$500-700**

⚠ This Judeo-Persian translation of the Mishnaic Tractate Avoth was brought out by three brothers, “Israel, Nathanel and Benjamin Shauloff...men of Bukhara and residents of Jerusalem” (title-page). Friedberg credits Shimon Haham with the actual translation into Judeo-Persian.

In the mid-19th century Bukharan Jews began to settle in Eretz Israel. In terms of their customs and unique pronunciation of Hebrew, they resemble their co-religionists from Persia. They also share the Jewish vernacular that has come to be known as Judeo-Persian.

[SEE ILLUSTRATION UPPER LEFT]

205 (POETRY). Modon, Simcha Cohen. Kol Musar. Title within typographic border. Extensive use of headpieces and other decorative elements. Large typeface. Illustration of a “wheel of fortune” displaying of various human characteristics on f.31a. A wide-margined copy. ff. (32). *Light staining, dampwrinkled. Contemporary calf backed marbled boards, spine slightly chipped and rubbed. 4to.* [Vinograd, Mantua 330].

Mantua, Raphael Haim D'Italia: 1725. **\$500-700**

⚠ “Renewer of the Hebrew Sonnet” - Cecil Roth

Contains some fifty sonnets, that is, poems of fourteen lines. Many of the poems are based on motifs found in the Talmud and rabbinic literature through the ages. Some are reflections on the various Biblical commandments, such as the shofar sounded on Rosh Hashanah, and the tephilin worn daily. See C. Roth, *The History of the Jews of Italy* (1946) p. 400.

[SEE ILLUSTRATION UPPER MIDDLE]

206 (REFORM JUDAISM). Markus Jakob (Nissa) Weiss. Unparteyische Betrachtungen ueber das Grosse Judische Sanhedrin zu Paris [“Impartial Views about the Great Jewish Sanhedrin of Paris.”] pp. 48. *Lacking front free endpaper. Contemporary marbled boards, rubbed, hinges weak. 8vo.* [Not in Worldcat].

Ofen, Anna Landerer: 1807. **\$1200-1500**

⚠ Markus Nissa Weiss (1751-1817) was a Hungarian religious reformer and pioneer of the Jewish Enlightenment (Haskalah).

In the present work the author attacks what he saw as the reprehensible quality of Jewish urban life and he linked political equality to religious reform. Weiss proposed to convene a Sanhedrin (Jewish High Court) of six to twelve men who would arrive at a Reformed Judaism. Thereafter, those Jews who accepted this new approach would receive political equality and enjoy all the rights of citizens. Those who chose to continue their old ways - the Orthodox, or the falsely enlightened - would be excluded from the cities to minimize their harm. Weiss believed that in time the traditionalists numbers would recede and a new Reformed Jew would triumph.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 207

207 (REFORM JUDAISM). Kley, E(duard). Predigten in dem Neuen Israelitischen Tempel zu Hamburg [sermons]. Two volumes bound in one. pp. 194 and 178. *Dampwrinkled and browned. Unbound. 8vo.*

Hamburg, Hoffmann und Campe: 1819 and 1820. **\$500-700**

• Eduard Kley (1789-1867) a German pedagogue and Reform preacher, was tutor to the wealthy and influential Ber family of Berlin, where he also preached in Israel Jacobson's private Temple and associated with Zunz, Auerbach and other reformers, who cumulatively developed a liturgy composed entirely in German. Moving to Hamburg as director of the Jewish Free School there, Kley preached in the Hamburg Temple, where he inaugurated the use of an organ and altered the observance of the Sabbath-day from the traditional Saturday to Sunday.

[SEE ILLUSTRATION UPPER LEFT]

208 (REFORM JUDAISM). David Friedlaender. Reden, der Erbauung gebildeter Israeliten. ["Speeches on the Construction of the Educated People of Israel."] pp. 76. Berlin, 1815. * Leopold Zunz and J. Wolfsohn. Zwei Predigten Gehalten bei der Einweihung des in Leipzig ["Two Sermons at the Inauguration of the New Temple, in Leipzig, According to the Reform Temple Society to Hamburg."] pp. 40. Leipzig, 1820. * Solomon Gotthold. Der Wahrhaft Fromme Stirbt Nicht. [sermon following the death of Israel Jacobson, founder of the first Reform Temple]. pp. 32. Altona, 1828. * Solomon Gotthold. Licht und Segen [sermon on the 100th birthday of Moses Mendelssohn]. pp. 23. Hamburg, 1829. Together four works. *Browned, few stains. Unbound. 8vo.*

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

• David Friedlander (1750-1834) son-in-law of the wealthy banker Daniel Itzig, was the intellectual successor of Moses Mendelssohn and occupied a prominent position in both the Jewish and non-Jewish circles of Berlin.

Leopold Zunz (1794-1886) was the founder of the innovative Wissenschaft des Judentums school of learning.

Israel Jacobson (1768-1828) Reform religious thinker whose innovations were egalitarian and based on Enlightenment thinking and reason, upon which basis he established in his own home a hall for worship.

Gotthold Salomon (1784-1862) was editor of the journal Shulamith, preacher at the Hamburg Temple and lobbyist for the full emancipation of the Jews in Germany.



Lot 209

209 ROPHÉ, JUDAH LEIB BEN JOSEPH. Kol Yehudah [sermons to the Book of Bereishith]. **FIRST EDITION.** ff. 74. *Browned, few stains, minute paper repair to upper corner of title. Modern calf-backed boards. Folio.* [Vinograd, Prague 352].

Prague, Sons of Abraham Hida: 1641. **\$700-1000**

[SEE ILLUSTRATION LEFT]

210 (RUSSIA). Von der Gesellschaft Christlicher Israeliten, und der für Dieselbe Errichteten Tutel-Comität [Charter of the Society of Christian Israelites]. German text, colophon in Cyrillic. pp. 16. *Trace foxed. Unbound. 8vo.*

St. Peterburg, N. Gretska: 1817. **\$1000-1500**

• This booklet contains German translations of several imperial decrees by Tsar Alexander, providing for the establishment in Russia of a Society of Christian Israelites, in order to provide succor for those Jews who converted to the dominant religion. Inclined to pietism and mysticism, Tsar Alexander I (1777-1825) who succeeded to the throne in 1801 after his father Paul's murder, promoted the conversion of his Jewish subjects to Christianity. Thus, the "Society of Israelite Christians" founded in 1817, was placed under the Tsar's personal patronage.

211 (RUSSIA). Translat. Ukas an einen dirigirenden Senat...Verordnung über die Hebräer [German translation of imperial decree-Ukase-of Tsar Nicholas I, concerning the Jews of Russia]. German interspersed with Hebrew. pp. 20. Ex-library, lightly browned. Unbound. Folio. [No listing in WorldCat].

St. Petersburg, April 13, 1835. \$4000-6000

• This highly scarce and important Ukase or Imperial Decree, offered Jews the opportunity to establish agricultural colonies in Russia. By the terms of the decree:

Jews were to be permitted to join the Russian peasant class and were allowed to rent or purchase land from Christians. They would be relieved of related taxes and had the possibility of obtaining Russian citizenship.

Despite these incentives, few Jews took the Tsar up on his offer. It would appear that the majority of Russian Jewry were less than enthusiastic about becoming agriculturalists. See JE, Vol. I, p.253.

The Ukase goes on to address the Merchant class of Jews (Chap. III). Chapter IV discusses the internal organization of the Jewish community (the Kahal). The regulations of 1835 reestablished within the Pale of Jewish Settlement the Polish Kahal organization. The responsibilities of the Kahal included the collection of government and city taxes (par. 66-2), as well as the specifically Jewish tax (Korobna, i.e., Korobka or Basket-tax) (par.75), and to provide for the care of old, crippled and poor Jews (par.73). See JE, Vol. VII, pp. 411, 562 (s.v. Korobka). Chapter V lays out the jurisdiction of the rabbis. Chapter VI focuses on the education of the Jews from gymnasias through university and the medical profession. Finally, Chapter VII places various restrictions on foreign Jews who have taken up residence in Russia.

Appended to this decree is the formula of the Oath to be taken by the Rabbis in which they solemnly swear their allegiance to Tsar Nicholas (pp.13-14, 18-20). On pp. 15-17 we find in Hebrew the formulae for inscribing births, circumcisions, marriages, divorces and deaths.

[SEE ILLUSTRATION UPPER RIGHT]

212 SAMSON BEN ISAAC OF CHINON. Sepher Kerithoth [Talmudic methodology]. * WITH: Techilath Chochmah and Orach Mishor by Yaakov Chagiz and his son Moshe Chagiz. Two divisional titles. ff. (6), 50, 56, 23, 5, 29-32. Light staining. Contemporary vellum, worn. Sm. 8vo. [Vinograd, Amsterdam 888 and 900].

Amsterdam, S. Proops: 1709. \$1000-1500

• A unique copy. Apparently printed as a presentation copy to R. Yaakov Reischer, the author of Michath Yaakov (see the final line on the title-page following the chronogram).

[SEE ILLUSTRATION RIGHT]



Lot 211



Lot 212



Lot 213

213 **SAMUEL ZANVIL BEN BINYAMIN WOLF OF WORMS.** Chidah. Printed broadside. Text within typographic borders. Handwritten marginalia adding one word, likely in the hand of the author. Mounted, small marginal repair. Sm. folio.

n.p., (1729). \$1000-1200

• Six paragraph poetic riddle commencing with the words “Mi zoth hanishkafa lema’alah min hasafah.” Each line ending in the suffix “Ta” - as per the Shevu’os Akdamoth hymn. The poem as a whole, forms an acrostic of the author’s name. Bibliographically unrecorded.

[SEE ILLUSTRATION UPPER LEFT]

214 **SCHOR, EPHRAIM ZALMAN.** Tevuoth Schor [summary, with commentary to the Tur and Beth Joseph]. **FIRST EDITION.** Four parts with four separate title-pages. ff. 141 (of 143, ff. 2-3 in facsimile), 113 (of 115, ff.18-19 in facsimile), 54,105 (1). Previous owners’ inscriptions, upper portion of first title repaired not affecting text, lengthy manuscript inscription (dated 1701) on final page pertaining to a business transaction. Modern morocco. 4to. [Vinograd, Lublin 104; C.B. Friedberg, Toldoth Mishpachath Schor (Frankfurt a/Main, 1901) pp. 9-13].

Lublin, Tzvi ben Abraham Kalonymus Jaffe: 1615-16. \$1500-2500

• **HIGHLY SCARCE** - a great many Lublin imprints from this period were destroyed during the course of the Chmielnicki Massacres of 1648-49.

The extreme rarity of the Tevuoth Schor can be ascertained by the fact that Ben Yaakov could not locate a copy with the first title page - indeed he remained unclear as to the exact date of printing (see Ben Yaakov, “Taf,” no. 11).

The present copy contains all four titles along with an additional final leaf of corrections not noted by Vinograd or Steinschneider (Cat. Bod. 4904).

The author (d. 1633) was the Rosh Beth Din of Brisk, and was also Rabbi of Horodna and Lublin. He was also the son-in-law of Saul Wahl (the legendary king for a day of Poland) - the back-story to which is as follows: Saul Wahl’s beautiful and talented daughter Henele refused a proposal to marry the young R. Heschel (later Rabbi of Cracow) as she felt she was destined for a greater scholar. At that time, the consort of the king of Poland died and Wahl’s daughter was brought to the attention of the palace as a possible match for the king. Horrified by the prospect, Wahl saw the immediate urgency to have Henele wed and R. Ephraim Zalman Schor - who at the time was a 70-year old widower - was implored to immediately marry the young lady before the king’s messengers arrived at Brisk to spirit away the young Henele - (who also affirmed that R. Ephraim Zalman’s scholarship was of a level befitting her status).

Note: This work should not be confused with “Simlah Chadashah” with the commentary Tevuoth Schor on Hilchoth Schechitah and Treifoth by Alexander Sender Schor (d. 1737).

[SEE ILLUSTRATION LEFT]



Lot 214



Lot 216

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

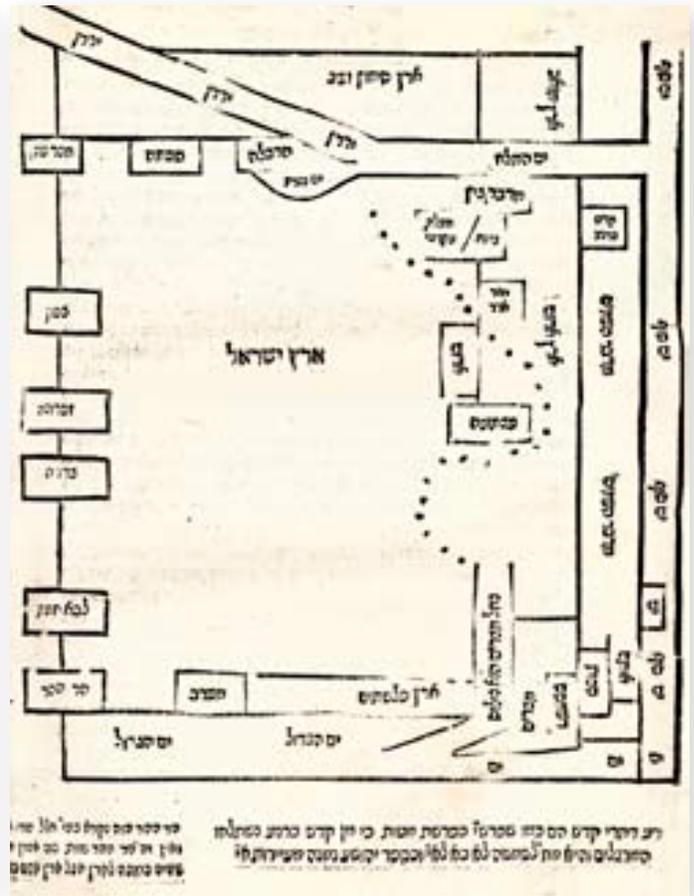
Jessnitz, Israel b. Abraham: 1743. **\$400-600**

⚠ Latin introduction by Christian Hebenstreit, Professor of Hebrew in Leipzig, drawing attention to the keen influence the author received from the theories of the Danish astronomer Tycho Brahe, with whom Gans worked in Prague. Scientific co-operation between Jewish and non-Jewish savants was unique to the Rudolfine era. The MaHaRa"l of Prague himself (whom Gans was a disciple) is said to have been invited to the Hradschin Palace to meet with Emperor Rudolph II. See A. Neher, *Jewish Thought and the Scientific Revolution of the Sixteenth Century: David Gans (1541-1613) and His Times* (1986) pp. 58-91 and pp. 6, 20, 24. (Accompanied By): Razi'el ha-Malach [Kabbalah], With mystical illustrations. Lemberg, 1850.

216 SHIMON B"R YOCHAI. (Attributed to). *Sepher Hazohar* ["The Book of Splendor"]. Five parts in three volumes. Complete with four title-pages. ff. (4), 251, 17; (1), 278; 115, (116)-309, 9. *Few light stains in Vol. I and II, title of Vayikra in Vol. III mounted, with tear affecting some text, some staining and foxing. Various bound.* Sm. 4to. [Vinograd, Zhitomir 305; Scholem, *Bibliographia Kabbalistica* 43 (anhang)].

Zhitomir, Shapira Brothers: 1863. **\$800-1200**

[SEE ILLUSTRATION UPPER LEFT]



Lot 218

217 SEPHER HAYASHAR. (Attributed to Rabbeinu Tam). ff. 27, (1). *Stained and trimmed. Later boards, rebaked.* Sm. 4to. [Vinograd, Cracow 103].

Cracow, Isaac Prostitz: 1586. **\$500-700**

⚠ *Sepher HaYashar*, probably written in the 13th-century, was one of the most popular ethical works of the Middle Ages. See M. Waxman, Vol. II, pp. 276-8.

218 SHAPIRO, NATHAN BEN SHIMSHON. (Attributed to). *Biuri'm* [super-commentary to Rashi on the Pentateuch]. **FIRST EDITION.** Title within a garlanded architectural arch. Opening words within a decorative woodcut. Woodcut illustration of the ladder of Jacob on f. 28; the Temple candelabra on f. 85; eight of the spies carrying a large bunch of grapes on verso of f. 131; map of Biblical Israel on verso of f. 150. Signatures and stamps of previous owners including Gershon ben Uri David HaKohen, Yisrael Bachrach and Elazar Nathan Kahana Spira of Jerusalem. ff. 180, *slight marginal worming repaired. Modern calf backed, marbled boards.* 8vo. [Vinograd, Venice 778; Mehlman 609; not in Adams].

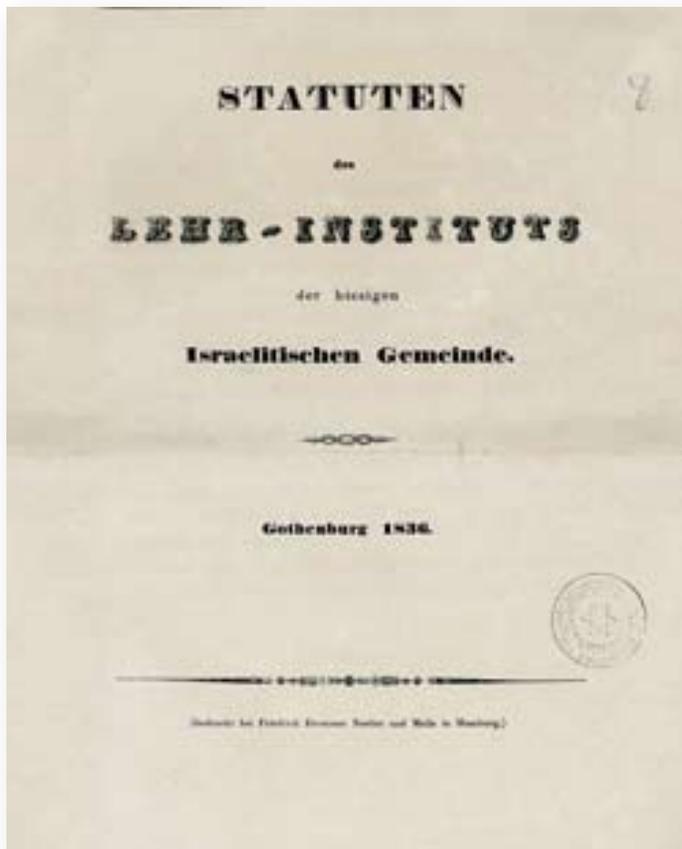
Venice, Matteo Zannetti (for Bernardo Justinian): 1593. **\$500-700**

⚠ This book was banned in the districts of Lublin and Cracow as the spurious author's son stated that it was falsely attributed to his father in order to promote sales. He later published his father's actual writings on the Pentateuch and Rashi under the name Imrei Shepher in Cracow and Lublin in 1597. See E. Katzman, *Yeshurun*, Vol. XIII I; P. Krieger, *Parshandatha* (2005) 366. Regarding the map, cf. Wajntraub, *Hebrew Maps of the Holy Land*, W.10.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 219



Lot 221

219 **SOLOVEICHIK, CHAIM**. (“R. Chaim Brisker”). Chidushei Rabbeinu Chaim HaLevi [on Maimonides’ Yad HaChazakah]. **FIRST EDITION**. ff. 112. Previous owners’ stamp on opening blank. Original black gilt-titled boards, corners slightly chipped. Folio.

Brisk, Yehoshua Klein: 1936. **\$800-1200**

• The primary work of Brisker Talmud analysis.

[SEE ILLUSTRATION UPPER LEFT]

[SEE ALSO LOT 312]

220 (**SOUTH AFRICA**). Romm, M. (translator). Siddur Shalem LeChol Tephiloth HaShabbath: Volledige Sidoer vir die Sabbat. Afrikaans and Hebrew on facing pages. Approbations. ff. xiv, 115. Original boards with “Siddur Ivrit-Afrikaans” and “Sidoer Hebreus-Afrikaans” stamped in gilt on boards. 4to.

Johannesburg, 1952. **\$200-300**

• First translation of the synagogue liturgy into Afrikaans. The translator, Moses Romm, was one of South Africa’s leading Torah scholars, with rabbinic ordination from his native Lithuania, a law degree from Syracuse University, and a Ph.D. from Columbia. In the 1930s and 1940s, before moving to Johannesburg, he served as chief rabbi of Bloemfontein, capital of the former Boer republic of the Orange Free State. He dedicated his prayer book “Aan Alle Stigters van die Afrikanervolk Opgedra,” to all the dedicated founders of the Afrikaaner people. (See also lot 122).

221 (**SWEDEN**). Statuten des Lehr-Instituts der hiesigen Israelitischen Gemeinde. pp.16. Ex-library, central crease, lightly browned. Unbound. Lg. 4to. [Not found in WorldCat].

Gothenburg (i.e., Hamburg), Friedrich Hermann Nestler und Melle: 1836. **\$1500-2000**

• Statutes of the Jewish Community School.

The Swedish Parliament in 1779 granted Jews the right to settle in Stockholm, Göteborg, and Norrköping. However, due to the austere immigration policies of the government, as of 1838 in all of Sweden there were but 900 Jews, the majority residing in Stockholm and Göteborg. See EJ, Vol. XV, cols. 545-547.

[SEE ILLUSTRATION LEFT]

222 **TRIGLAND, JACOB**. The Younger (ed.) Trium Scriptorum Illustrium de Tribus Judaeorum Sectis Syntagma. In quo Nicolai Serarii, Johannis Drusii, Josephi Scaligeri, Opuscula [On the Sects of the Jews]. **FIRST EDITION** of anthology. Part I (of two) only. Latin interspersed with Greek and Hebrew. pp.(24), 24, 496. Stained and wrinkled. Small hole in title, text unaffected. Contemporary limp vellum, buckled and stained. 4to.

Delft, Adrian Beman: 1703. **\$300-500**

• Anthology of works by Dutch Christian Hebraists on Second Temple Judaism. Contains Drusius’ short work on the Hasidim in the Book of Maccabees; Serarius’ lengthy study on the Pharisees, Sadducees and Essenes; Drusius’ long work on the Jewish sects; followed by Scaliger’s animadversions to Serarius. For an appraisal of the Hebraic learning of Johannes Drusius (1550-1616) and Joseph Justus Scaliger (1540-1609), see A.L. Katchen, Christian Hebraists and Dutch Rabbis (1984), pp. 31-35.

223 **TIKUS, GEDALIAH**. Emunath Yisrael [ethics, including educational methodologies]. With Yiddish translation. **FIRST EDITION**. Includes prayers attributed to Isaac Luria. ff. 77. *Ex-library, light stains. Contemporary vellum, wear. 12mo.* [Vinograd, Amsterdam 1835].

Amsterdam, Hertz Levi Rofe: 1764. \$400-600

✪ The author was a pedagogue who followed the advice of the Mahara"l of Prague and the Shela"h ha-Kadosh who proposed that children should first be taught the 613 commandments before embarking upon the more challenging study of Talmud. This novel pedagogic method is described in detail in the author's *Torath Katan*, published a year after the present work, which elucidates for parents how best to educate their children.

[SEE ILLUSTRATION UPPER RIGHT]

224 **(TRAVEL)**. Bontekoe, Willem Ysbrant. Aniyah So'arah ["A Stormy Boat,"]. **FIRST HEBREW AND YIDDISH EDITION**. ff. 30 (of 32 lacking ff. 2-3). *Worn and stained, crude repair to title-page. Later boards. 8vo.*

Zolkiew, Modechai Rabinstein: 1802. \$500-700

✪ An account of a harrowing voyage to the East Indies in 1619. First published in Dutch in 1645, it details the "wonders of the Lord." See Mehlman (no. 1299), who suggests his copy is a unicum. Not only is that obviously not the case, but, unlike the Mehlman copy, the copy offered here includes the title-page.

225 **(TRAVEL)**. Benjamin II (Benjamin, Israel Joseph). Masa'e Yisrael. First Hebrew Edition. With Large Folding Map of the author's travels. Translated from the German by David Gordon (editor of *HaMagid* and leader of the Chibat Zion movement). pp. (18), 134, (2). *Browned, stamps removed, map worn and mounted on linen. Later boards. 8vo.* [Vinograd, Lyck 8 (without noting the map)].

Lyck, Hirsch Petzall: 1859. \$500-700

✪ In search of the Lost Ten Tribes, this indefatigable traveler (who styled himself Benjamin of Tudela II in emulation of the medieval Spanish traveler Benjamin of Tudela) set out for Egypt, visiting the Holy Land, and then journeying on into Syria, Kurdistan, Persia, India and China. Returning to Europe by way of Afghanistan, he also traveled to Algeria, Morocco and Ethiopia.

Contains a wealth of information concerning Jewish settlement world-wide. This copy with the often missing map of the author's travels.

[SEE ILLUSTRATION RIGHT]



Lot 223



Lot 225

226 (TALMUD, BABYLONIAN). Masechet Bava Bathra [Laws of Ownership, Inheritance, etc.] With commentaries by Rashi, Tosaphoth, Maimonides and Rabbeinu Asher. **FIRST BOMBERG EDITION.** Marginal notes in different hands, on f. 13a manuscript diagram. ff. (217). *Expert marginal repairs to opening two and final leaves, trace stained in places, tiny burn hole on f. 206 and very slight marginal tear on f.128 both unaffacting text. Later elaborate gilt-tooled calf, touch stained. Folio.* [Vinograd, Venice 36].

Venice, Daniel Bomberg: 1521. **\$100,000-120,000**

• **AN EXCELLENT COPY OF ONE OF THE MOST SCARCE AND MOST IMPORTANT TRACTATES OF BOMBERG'S CELEBRATED TALMUD EDITION.**

Daniel Bomberg's edition of 1520-23 formed the edito princeps of the complete 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.

Raphael N.N. 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 and Tosaphoth and the Talmud broad: Subsequent editions never matched up to its beauty." See Ma'amar al Hadpasath HaTalmud, p.41.



Lot 226



Lot 227

227 VITAL, CHAIM. Pri Eitz Chaim [mystical meditations for prayer, Sabbath and Holidays]. ff. (150, 1). *Browned, trace wormed along margins, few leaves frayed. Modern elaborately tooled calf. Tall folio.* [Vinograd, Dubrovno 6].

Dubrovno, Baruch b. Eliahu: 1804. **\$800-1200**

• The last of only six books published in this small town situated along the Dnieper River, today, Belarus.

The dissemination of the Kabbalistic teachings of R. Isaac Luria (the AR"i Za"l), followed a convoluted route. The recension recorded by his disciple, R. Chaim Vital has the reputation of being the most authoritative. However, according to Scholem, this Dubrovno edition of Pri Eitz Chaim is based upon the recension of Meir Poppers. See EJ, Vol. XVI cols. 171-76 for Gershom Scholem's masterful survey of the complex history of Vital's literary output.

[SEE ILLUSTRATION UPPER LEFT]

228 VITRING, CAMPEGIUS. De Decem-Viris Otiosis, Ad sacra necessaria Veteris Synagogae curanda deputatis [study of the ancient synagogal institution of the "Asarah Batlanim" (viz. Mishnah Megillah 1:3)]. **FIRST EDITION.** Latin interspersed with Hebrew, Greek and occasionally Dutch. pp.(30), 300, (10). *Ex-library, light foxing. Recent boards. Sm. 4to.*

Franeker, Johann Gyselaer: 1687. **\$350-500**

• The Dutch Calvinist Campegius Vitringa (1659-1722), Professor of Oriental Languages at the University of Franeker, was eminently familiar with all aspects of Judaism. His dissertation focused upon the ancient institution of the synagogue, "De Synagoga Vetere" (Franeker, 1685). See EJ, Vol. VIII col. 65.

229 WEBER, GOTTFRIED. Dissertatio de Ex-Judaeis Christianis. Latin, with quotations in German and Hebrew. pp. (4), 28. *Browned. Unbound. 4to.*

Berlin, Salfeld: 1686-1698. **\$600-900**

• Titled: "A Study of ex-Jewish Christians; Specifically, a Catalogue of Prominent Jews who have Foresworn the Jewish Religion and Embraced Christianity."

A bio-bibliographic dictionary of rarity and historical value, one documented copy only, located in the Bavarian State Library, Munich. Brings together data and supposed data on forty converts or supposed converts, from Alphonso de Spina to Benedict Spinoza.

230 (WOMEN). Zemach Rabbiner. Las Madres Judias de la Epoca Biblica. **FIRST EDITION.** Text in Judeo-Español. Inscribed by the author. pp. 8, 488. *Stamps. Contemporary calf-backed boards, light wear, spine partially wanting. 4to.*

Constantinople, Isaac Gabbai: 1913. **\$800-900**

• Series of original scholarly studies concerning the women of the Bible, from famous to obscure. Bears the encomium of W. Bacher, as well as the rabbinic approbations of Abraham Danon of Constantinople and Ben Zion Cuenque of Jerusalem (editor of Ha-Me'assef).

[SEE ILLUSTRATION LEFT]

231 YAHUDA, ABRAHAM SHALOM. Kadmonioth Ha'Arabim ["Arabic Antiquities"]. **FIRST EDITION.** pp. 114. *Brittle, opening two leaves loose. Contemporary boards. 8vo.*

Jerusalem, 1895. **\$500-700**

• A systematic pre-Islamic history of the Arabs. The first work published by the first-rate Orientalist, Professor Abraham Shalom Yahuda (1877-1951).

[SEE ILLUSTRATION FACING PAGE UPPER RIGHT]



Lot 230

232 ZACUTO, ABRAHAM. Sepher Yuchasin ["Book of Genealogies:" onomasticon and history]. **FIRST EDITION.** ff. (175 of 176), lacking title. *Browned and stained in places, previous owner's marks, slight mostly marginal worming affecting some letters, three leaves loose inserted from another copy. Later calf backed boards, spine chipped. 4to.* [Vinograd, Const. 228; Yaari, Const. 169; Mehlman 1318].

Constantinople, Solomon Ya'avetz: 1566. **\$5000-7000**

• **FIRST EDITION OF ONE OF THE MOST IMPORTANT CLASSICAL WORKS OF JEWISH HISTORY. HIGHLY SCARCE.**

The Sepher Yuchasin outlines the historical development of the Oral Law and establishes the chronology of the Sages who transmitted it. It also chronicles the history of various nations along with the state of scientific research and general scholarship - the narrative reaches the author's day (the Spanish Expulsion). Abraham Zacuto was the court astronomer and historiographer of King Juan II of Portugal, famously, Vasco da Gama used Zacuto's astrolabe and instructions for his voyage to India.

A. H. Freimann, in his introduction to the scholarly "complete" edition of the Sepher Yuchasin, states the first Constantinople edition is extremely rare and that "[only a few copies]... are to be found today in the entire world." See Sepher Yuchasin Hashalem (1963) Introduction, p. xxi. Freimann cites Steinschneider's belief that this 1566 edition was banned or hidden because of Zacuto's defiant statement that the Zohar was not composed by R. Shimon bar Yochai. The second edition of the Yuchasin, (Cracow 1580-81) omits the whole section on the authorship of the Zohar as well as another chapter pertaining to Jesus (see M. Steinschneider, Die Geschichtsliteratur der Juden (1905) p.89). Roest (Yodea Sepher no. 686), also states that the rabbis who approved the publication of the second edition, omitted "large important parts because of their fear of the nations and the people of the Kabbalah."

The scarcity of the present 1566 edition is further attested to by the great desire of R. Jacob Emden to obtain a copy. Roest (Yodea Sepher no. 685) cites R. Emden: "I did not rest until I obtained it from a distant land at great expense. My messenger sought to appropriate it for himself... since he saw my great hunt and pursuit of it... he wanted to keep it and brag to the men of wealth... With great strength I rescued it... it was a miracle" (see Mitpachath Sepharim, f. 5a).

[SEE ILLUSTRATION LOWER RIGHT]

233 (ZIONISM). VLADIMIR JABOTINSKY. Di Geshichte fun Yiddishen Legion. **FIRST EDITION.** Yiddish text. Frontispiece portrait of author. Photographic illustrations. pp. 207. *Brittle, title soiled. Loose in original color pictorial boards. 4to.*

Warsaw, Sikora and Mylner for Ferlag "Yehudiyah": 1929. **\$300-400**

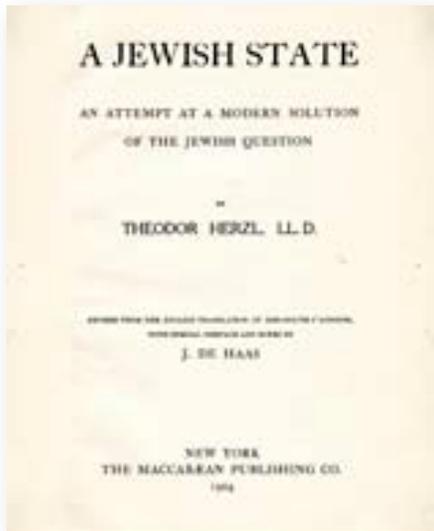
• Vladimir (Ze'ev) Jabotinsky (1880-1940), celebrated as the leader of the Revisionist Zionist movement, here recounts the events that led to the formation of the Jewish Legion, a Jewish fighting force attached to the British Army towards the end of World War I. This was widely viewed as an event of enormous historical significance, as Jews had not taken up arms in an organized fashion for numerous centuries. See Leksikon fun der Nayer Yidisher Literatur (1960) Vol. III, p. 679.



Lot 231



Lot 232



Lot 235

234 (ZIONISM). **SHOLEM ALEICHEM**. Dr. Theodor Herzl: Zeyn Leben, Zeyn Arbeyten fun Yiddishen Folk... ["His Life, his Work for the Jewish People and his Untimely Death."]. Text in Yiddish. Photographic illustrations. pp. 45. Ex-library. Original illustrated wrappers, light wear. 12mo.

Odessa, 1904. \$400-600

235 (ZIONISM). **HERZL, THEODOR**. The Jewish State. FIRST AMERICAN ENGLISH EDITION. Preface and notes by Jacob de Haas. With celebrated photographic portrait of Herzl leaning over the balcony-rail of the Hotel Les Trois Rois, Basel. Half-title signed by the early American Zionist leader, Joseph H. Berkowitz. Endpapers tipped by a previous owner with portrait of Herzl, map of Israel and related newspaper cuttings. pp. xxii, 102. Trace stained in places. Original printed wrappers, light wear. Tall 8vo.

New York, The Maccabean Publishing Co.: 1904. \$2000-3000

• FIRST AMERICAN EDITION OF "DER JUDENSTAAT."

Within this slim tract Theodor Herzl founded political Zionism - an epochal call for the establishment of a Jewish State as a National Home for the Jewish People. "That (such a) State was created in Palestine within fifty years of (Herzl's) death was due to the vision and the practical methods expressed in (this) manifesto." Carter & Muir, Printing and the Mind of Man (1983) no. 381.

[SEE ILLUSTRATION UPPER LEFT]



Lot 236

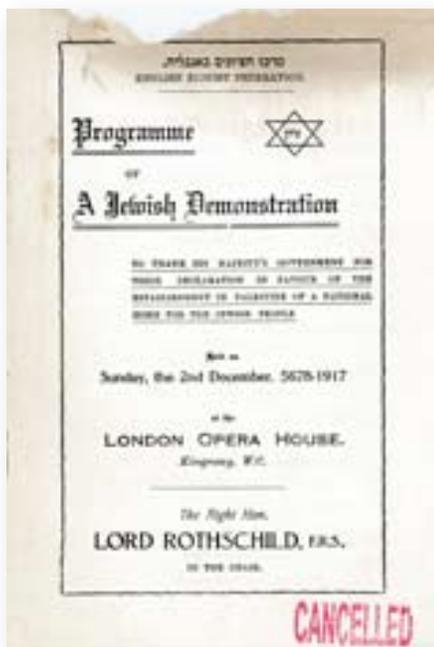
236 (ZIONISM). **HERZL, THEODOR**. Der Idenshtat [Der Judenstaat]. Translated from German to Yiddish. FIRST AMERICAN YIDDISH EDITION. On title, photograph of Herzl between American and Zionist flags. pp. 94. Original printed wrappers, original price (30 cents) rubbed, spine slightly chipped. 8vo.

New York, Abba Katzenellenbogen: (1917). \$1200-1800

• THE FIRST AMERICAN YIDDISH EDITION.

Herzl's seminal work, his vision of "The Jewish State," proposed as a contribution "toward a modern solution for the Jewish question," has unique classic status in the history of Jewish literature. Published in German in 1896, a "quick and dirty" Yiddish translation appeared in Kolomea the same year, as did translations into Hebrew, English, French, Russian, and Romanian. Although greatly abridged, a superior Yiddish rendering followed in 1899, printed in Zhitomir, evidently satisfying interest for the next 18 years. This New York edition therefore, is not only the first American Yiddish translation but also the first full and literal Yiddish translation of the work produced anywhere. Not only translated anonymously, it lacks a year of printing, too. A note in the New York Public Library's copy, however, records its acquisition on January 25, 1918, which would indicate that the book will have been printed only weeks or months earlier. No doubt the Balfour Declaration, issued on November 2, 1917, would undoubtedly have intensified interest in Zionism's foundational text.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 237

237 (ZIONISM). Programme of a Jewish Demonstration to Thank His Majesty's Government for Their Declaration in Favour of the Establishment in Palestine of a National Home for the Jewish People. Held on Sunday, the 2nd December, 1917 at the London Opera House. The Right Hon. Lord Rothschild in the Chair. English with Hebrew text of "Hatikvah." pp. (4). Ex-library, stain and deep chip at top, decorative border slightly impacted. 8vo.

London, English Zionist Federation: 1917. \$1000-1500

• "Resolved that this Mass Meeting, representing all Sections of the Jewish Community in the United Kingdom, conveys to His Majesty's Government an expression of heartfelt gratitude for their Declaration in favour of the establishment in Palestine as a National Home for the Jewish People. It assures His Majesty's Government that their historic action in support of the national aspirations of the Jewish People has evoked among Jews the most profound sentiments of joy. This Meeting further pledges its utmost endeavours to give its whole-hearted support to the Zionist Cause."

Noted here are the honorary attendees at the meeting, which includes, as expected, the Chief Rabbi, The Rt. Hon. Herbert Samuel, Chaim Weizman and other grandees - but most surprising, are listed the "Arab Representatives," Shakh Ismail Abdu-al-Akki and M. Wadia' Kesrawnai.

[SEE ILLUSTRATION LOWER LEFT]

— ILLUSTRATED BOOKS —

238 CHAGALL, MARC. The Jerusalem Windows. Two lithographs with numerous color and black-and-white plates. Text by Jean Leymarie. *Book-plate on opening blank removed. Original linen boards with color-pictorial dust-jacket (chipped). Folio.*

Monte Carlo, André Sauret: 1962. **\$400-600**

239 (CHAGALL, MARC). Mourlot, Fernand. The Lithographs of Chagall 1957-1962. Volume II of the Catalogue Raisonné. Twelve original lithographs. Numerous reproductions by Chagall in color and black-and-white. Prepared by Souret and Mourlot. Text in English. *Original boards, lithographed dust-jacket. Folio.*

Monte Carlo, Andre Sauret: 1963. **\$600-900**

240 (CHAGALL, MARC). Cain, Julien. Chagall Lithographe 1962-1968. Volume III of the Catalogue Raisonné. Color lithographed frontispiece. Numerous reproductions by Chagall in color and black-and-white. Prepared by Sauret, Mourlot and Sorlier. Text in French. *Original boards, lithographed dust-jacket. Folio.*

Editions Andre Sauret, France: 1969. **\$300-500**

241 (ILLUMINATED MANUSCRIPT). Perek Shirah. An Eighteenth-Century Illuminated Hebrew Book of Praise. Facsimile edition of British Museum Ms. 12983. One of 100 Numbered Ad Personum Copies. Two volumes: Plates and Text (edited by Jeremy Schonfield). *Original boards, marbled slipcase. 16mo.*

London, Facsimile Editions: 1996. **\$200-300**

242 DAYAN, MOSHE. Masada. The Victory of the Vanquished. With 27 lithographs by Raymond Moretti (signed). One of 298 numbered copies (English edition) signed by the three collaborators on half-title. Hebrew calligraphy by Asher Amar. Text by General Dayan, Uzi Narkis ("Judea Capta") and Josephus Flavius (excerpt from "The Jewish War"). *Loose as issued in original ox-hide with wooden dowel closure (representing the arrows used by the warriors in the period of Masada). 22 x 16 inches.* [The binding is made out of a single piece of ox-hide, representing the fact that ancient manuscripts were protected by skins of this type and the wood clasp with which the book is fastened, represents the arrows used by the warriors in the period of Masada].

Paris, Imprimeries Union for Armand and Georges Israel: 1983.

\$1500-2000

♣ An unusually complex and impressive book-production. Uncommon to appear for auction-sale.

[SEE ILLUSTRATION BELOW]

243 GELLER, TODROS. From Land to Land. Replete with plates reproducing woodcuts by Geller. Inscribed and signed by Geller on half-title. *Previous owners' stamps. Original linen-baked pictorial boards. 4to.*

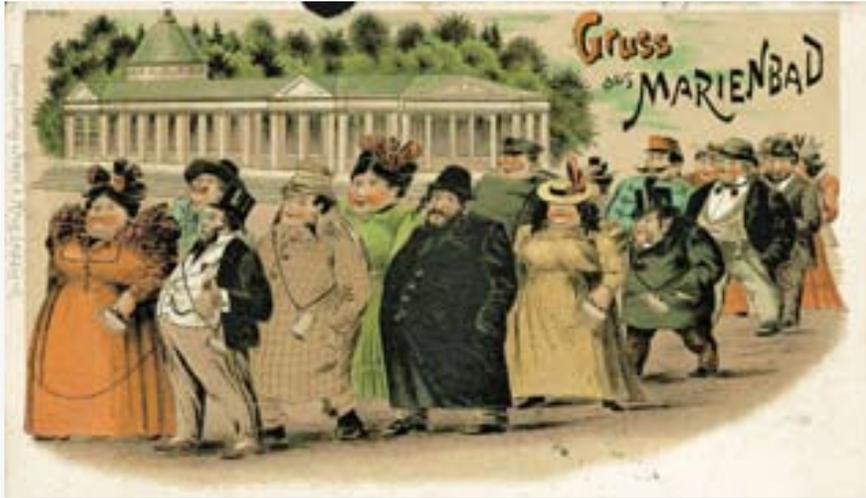
Chicago, L. M. Stein: 1937. **\$120-180**

244 MANE-KATZ. La Revolte des Innocents. One of 120 Numbered Copies Signed by the Artist. Fourteen (of 16) plates. Introductory text in French. *Loose as issued in original linen-backed portfolio-case.*

Paris, Georges Fall: 1961. **\$800-1200**



Lot 242



Lot 245

245 (POSTCARDS). Group of c.100 European anti-Semitic postcards. Many with inscriptions on verso.

v.p., 20th century. \$2000-3000

[SEE ILLUSTRATION UPPER LEFT]

246 (RABAN, ZE'EV). Chageinu ["Our Holidays:" children's book]. Hebrew verses by Avi-Shai. 15 delightful color plates by Raban. *Original boards with color illustrated plate pasted on front, inscribed by previous owner on verso of front cover. Spine slightly chipped, starting. Sq. 8vo.*

(New York), Miller-Lynn Publishing Co.: circa 1928. \$200-300

247 (RABAN, ZE'EV). Jacob's Bible Cards. Designed by Raban. Six unopened twin packages of boxed playing cards, housed in the publisher's original box.

Tel Aviv, Lion Playing Cards Factory: circa 1950. \$1000-1500

♣ "Jacob's Bible Cards brings the romance and the colour of the Bible into the card-pack by substituting famous Bible characters for the conventional Kings, Queens and Jacks. These cards enable the players to combine education with pleasure." Cf. Israel Museum Catalogue, Bezalel no. 1372 and color plate 7; and YU Museum Catalogue, Raban nos.139-40.

[SEE ILLUSTRATION MIDDLE LEFT]

248 RATTNER, ABRAHAM. In the Beginning. Twelve original color lithographs. Each signed and numbered by the artist, lower right corner of the plate. One of 290 sets. Introduction by Henry Miller. *Loose as issued in original folding case, half-vellum over linen boards. Large folio.*

Paris, Mourlot for William Haber: 1972. \$1500-2500

[SEE ILLUSTRATION LOWER LEFT]



Lot 247

249 (SOVIET CHILDREN'S LITERATURE). Leib Kvitko. Bertchik. Yiddish text. Black-and-white illustrations throughout signed "Y.D." *pp. 14. Brittle. Loose in original pictorial boards. 4to.*

Moscow (i.e. Kharkiv), Tzentralfarlag: 1927. \$200-300

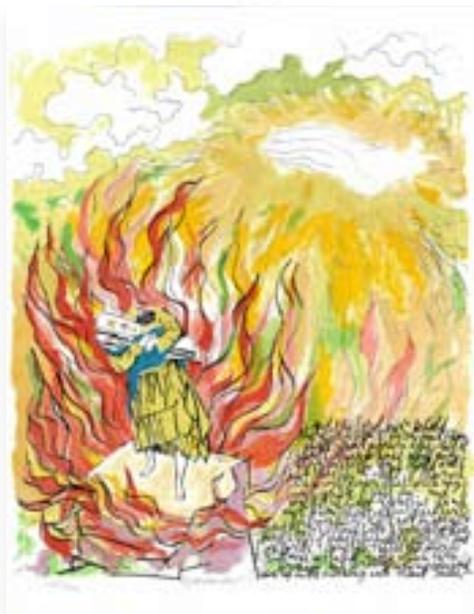
250 SZYK, ARTHUR. Ink & Blood. A Book of Drawings by Arthur Szyk. Introduction by Struthers Burt. One of 1000 numbered copies, inscribed and signed by Szyk. Featuring 75 illustrated plates (several in color). *Original black morocco gilt, rubbed. Fine hand-made abstractly-patterned end-papers. Housed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

New York, The Heritage Press: 1946. \$800-1000

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

251 (WEIL, SHRAGA). The Dead Sea Scrolls. One of 1500 numbered copies signed by the artist. Translated, with an Introduction and Commentaries by Geza Vermes. Illustrated by Shraga Weil. *Original salmon morocco-backed linen boards, with slipcase. Sm. Folio.*

New York, for the Limited Editions Club: 1966. \$100-150



Lot 248

252 (AMERICAN JUDAICA). Issac Leeser. Group of six items relating to Rev. Isaac Leeser Autograph Letter Signed in German to Isaac Leeser from S. Cohen and Mr. Fleishman. New York, May 14th, 1851. * Printed invitation with manuscript addition addressed to Isaac Leeser to attend a meeting of the Hebrew Education Society. Signed A. Finzi, Asst. Secretary. Philadelphia, November 30th, 1853. * Autograph Letter Signed in English to Isaac Leeser from Joshua Lazarus, President of Beth Elohim Synagogue of Charleston, concerning the Leeser Bible. Charleston, March 19th, 1854). * Autograph Letter Signed in English to Isaac Leeser concerning the dedication of the new cemetery of Kehilah Anshe Mayrif of Chicago (with related German news clipping attached). Chicago, June 24th, 1857). * Printed invitation with manuscript addition addressed to “Brother Rev. Isaac Leeser” to attend meeting of the B’nai Brith Lodge. n.d. * Printed document with manuscript addition from the Office of the Executors of the Estate of Rev. Isaac Leeser. Philadelphia, April 1st, 1868.

\$1000-1500

253 (AMERICAN JUDAICA). Autograph Letter Signed by Major General Benjamin F. Butler on lined letterhead stationery of Headquarters Department of the Gulf. *One page.*

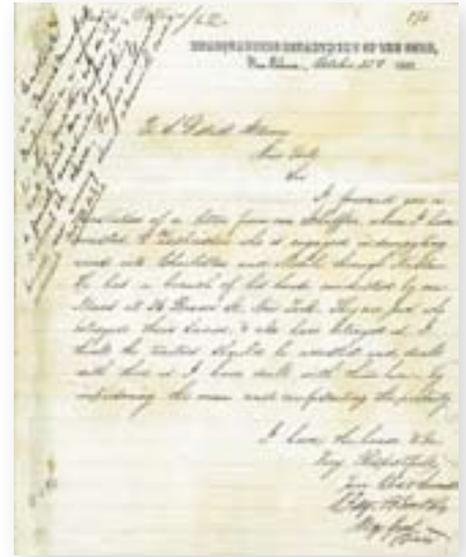
New Orleans, October 23rd, 1862. **\$6000-9000**

☛ Union Major General Benjamin F. Butler, Military Governor of New Orleans, was notorious for his anti-Semitism. The present letter is certainly true to character. Addressing the U.S. District Attorney, New York, Butler writes: “I forward you a translation of a letter from one Schafter, whom I have arrested ...who is engaged in smuggling arms into Charleston and Mobile through Nassau... They are Jews who betrayed their Savior; & also have betrayed us. I think the traitors should be arrested and dealt with there as I have dealt with them here, by imprisoning the man and confiscating the property.”

Historian Bertram W. Korn refers to Butler as a “conniving careerist and political opportunist of major proportions, who was given the title of ‘Beast’ by the Confederacy for his severity during the early military occupation of New Orleans.” Korn has proposed that Butler’s animus toward the Jews was designed to divert attention from his own avarice: “He was the one general who was never able to free himself of the suspicion of using his power to amass a fortune for himself, his family, and his intimate friends, while he controlled New Orleans with an iron fist.” See B.W. Korn, *American Jewry and the Civil War* (1951) pp. 64-66.

Despite the blockade imposed by the North, the South were able to obtain arms, good and supplies via smuggling routes via the Bahamas.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 253



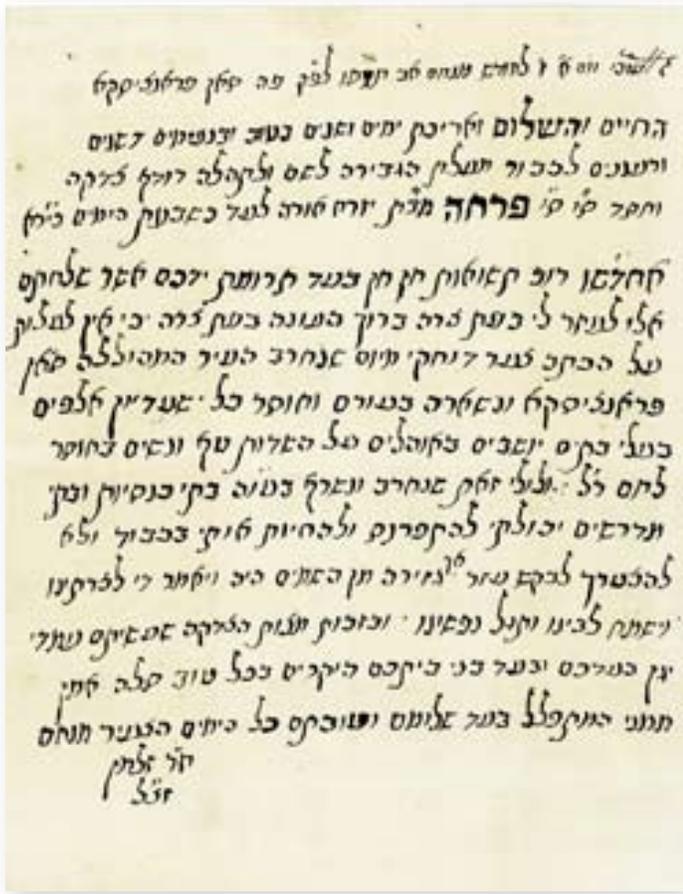
Lot 254

254 (AMERICAN JUDAICA). Letter in Hebrew addressed to Rabbi Samuel Salant. Signed by 55 members of Colel America in Jerusalem. Written on letterhead of Colel America / Tiphereth Jerusalem in Jerusalem. Protests the integrity and innocence of Judah Leib Levenstein, an agent (“sochen”) of the Colel and beseeching Chief Rabbi Salant not to pay heed to controversialists who would speak ill of Levenstein. *Two pages with integral blanks. Few tears, taped, some tear along folds, text unaffected.*

Jerusalem, 25th Iyar, 1906. **\$1000-1500**

☛ The Kollal America was founded in 1897 with the blessing of Rabbi Joshua Leib Diskin of Brisk as a means of support for the 500 American Jews residing in Jerusalem. Jews in America were called upon to assume financial responsibility for their countrymen residing in Eretz Israel, which in turn engendered bitter internal politics with the administration of the “Vaad Haklali” (Central Charity Committee) presided over by Rabbi Samuel Salant, which had until then been solely responsible for the collection and distribution of funds for the impoverished residents of Jerusalem. Although the Kollal America was founded to help American (and Canadian) Jews, according to its constitution it “extends assistance liberally to the distressed without regard of their native country” see Sepher HaTakanoth shel Kollal America (New York, 1898). The protracted disagreement was eventually solved by a rabbinic mediation between Kollal America and Va’ad Kelali Knesseth Yisrael.

[SEE ILLUSTRATION RIGHT]



Lot 255

255 (AMERICAN JUDAICA). Autograph Letter Signed in Hebrew (in Rashi script) written to philanthropist Farha [Flora] Sassoon from Menachem ch[athan] R. Zalman. Acknowledgment of financial aid in the wake of the San Francisco earthquake of April 18th, 1906. *One page.*

San Francisco, 7th Menachem-Av, 1906. \$500-700

• The writer describes how in the aftermath of the tragic San Francisco earthquake, thousands are forced to live in tents in open fields and with the destruction of the city's synagogues, his source of income has evaporated. One might therefore deduce that Menachem had once officiated in some rabbinical capacity. Flora Sassoon (1859-1936) managed the fabled Sassoon trading empire in Bombay after her husband Solomon's death in 1894. In 1901, she settled in London, where she achieved renown on account of her Jewish learning and strict observance of Jewish law, coupled with unusual generosity. See EJ, Vol. XIV cols. 899-900.

[SEE ILLUSTRATION LEFT]

256 (AMERICAN JUDAICA). Vaad HaRabonim - Assembly of Orthodox Rabbis. Ledger recording meetings held during the Depression and Prohibition era. In Hebrew with some Yiddish. Various Ashkenazi rabbinic scripts. pp. 193 (excluding blanks). *Original boards. Folio.*

New York, 1930-33. \$3000-5000

• The Vaad HaRabonim Rabbinical organization in New York, played a pivotal role over the many religious and social issues facing American Jewry. This volume is an important source document for the study of the inter-relationship and influence of the Rabbinical organizations that were established during this volatile period of American Jewish history.

Among a multiplicity of issues, discussions here include: support and alleviation of problems of various yeshivoth and Talmud Torahs, such as: Yeshiva Rabbi Yitzchak Elchanan; Yeshiva Rabbi Shlomo Kluger; Rabbi Jacob Joseph (lengthy discussions of conflicts between the Board of Directors and teachers resulting in the closure of the school during the Asereth Yemei Teshuvah); Yeshiva Torath Emeth; the travails of Yeshiva R. Hirsch Leib Berlin (Netziv); Yeshiva Tifereth Jerusalem, and others.

Among other issues discussed: Pay scales for rabbis; scandals concerning "reverends" performing lightning conversions; problems concerning Kashruth supervision and related Sabbath desecration; negotiations to permit the provision of kosher food in New York City hospitals; the relationship of the Vaad with Prohibition administrators in Washington; the issuance of a calendar based upon communication with the Naval Observatory; the building of hygienic Mikvahs; inter-rabbinical intrigues, etc.

Leading figures cited in this record-book include: Rabbis Barishansky, Charlap, Karlinsky, Chinitz, Predmesky, Fleischer, M.A. Kaplan, Tomashov, Lokshin, Pam, Dachowitz, Orenstein, Baumol, Moshe Soloveitchik and others. Also included are synopses of many rabbis' speeches including a lengthy lecture delivered to the organization by Rabbi J. B. Soloveitchik prior to his accepting a rabbinical position in 1933.

As opposed to the Agudath HaRabonim, the focus of the Vaad HaRabonim was more New York specific, seeking to assist particular local community need. In its early years members of committees included prominent rabbis and faculty of yeshivoth such as Rabbi Yitzchak Elchanan, Chaim Berlin and Torah Vodaath. The Vaad's administrator was Rabbi B. Faivelson and the presidium was comprised of Israel Dushewitz, Chaim Epstein and B. Aranowitz.

257 (AMERICAN JUDAICA). Collection of c. 90 autograph postcards addressed to Ezrath Torah of New York, the historic philanthropic organization. Includes pitiful requests along with heartfelt thanks for receipt of charitable funds sent by Ezrath Torah to needy rabbis in many countries including Poland, Hungary, Romania, Lithuania, Austria, and Eretz Israel. All written in Hebrew or Yiddish.

1939-40. \$1000-1500

• An original source of documentation, disclosing details of the disbursement of funds to rabbinic scholars and the needy the world over. A sample of the more illustrious names to whom charitable funds were transferred: Rabbis Yisrael Friedman of Boyan-Leipzig; Shalom Rokeach of Lubatchov, Issar Zvonkin (son-in-law of R. Meir Karelitz); David Teitelbaum of Nagyecsed; Yechezkel Halberstam of Goretz; Elya Weissblum of Auschwitz; Yoseph Tzvi Kalish of Skernovitz; Rebbetzin Feiga Beila Halberstam; Rebbetzin Chana Heschel on behalf of Rebbetzin Feiga Heschel; Rebbetzin Yocheved Teitelbaum of Novy Sanz, etc.

258 (AUERBACH, RABBI SHLOMO ZALMAN). Me'orei Esh. PRESENTATION COPY INSCRIBED AND SIGNED BY THE AUTHOR. First Edition. ff. (4), 106. Two titles. Previous owners' marks. Original boards, rebacked and with new endpapers. 4to.

Jerusalem, Solomon, 1935. **\$400-600**

• Rabbi Shlomo Zalman Auerbach (1910-95), Rosh Yeshiva of Kol Torah for many decades, was world-renowned as one of Orthodoxy's greatest halachic authorities - broadly acclaimed as a prolific author of responsa and halachic works, focusing especially upon medical and technological matters. Additionally, he was regarded among the most saintly personalities of his generation and the legacy of such piety drew an estimated 300,000 people to his funeral in Jerusalem, most likely the largest such funeral in Israeli history. Me'orei Esh is R. Shlomo Zalman Auerbach's first published work. It is a most original presentation of the Halachic implications regarding the usage of electricity on the Sabbath and Festivals.

259 BEN-GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Autograph Letter Signed in Hebrew on personal letterhead, to Zalman Shazar (President of the State of Israel, 1889-1974.) Concerning political developments and the future of Israel's youth. One page, punch-holes.

Jerusalem, 24th March, 1955. **\$600-900**

260 BEN-GURION, DAVID. Typed Letter Signed in Hebrew on letterhead of the Prime Minister to MK Benjamin Mintz, leader of the Po'alei Agudath Israel party. One page, folds and punch-holes.

Jerusalem, 1st April, 1956. **\$400-600**

• Interesting letter in which the Prime Minister waxes philosophical, observing how two opposite extremes of the Jewish spectrum historically opposed the Zionist enterprise: Religious Jews who believed in Redemption, but only through supernatural means and not by human hands. As opposed to assimilationist Jews who denied entirely the very existence of a national Jewish People.

261 (CHASSIDISM). Ma'amarim (discourses) of first three generations of Chaba"d Chassidism: R. Shneur Zalman of Liadi (Alter Rebbe); R. Dov Baer of Lubavitch (Mitteler Rebbe) and R. Menachem Mendel of Lubavitch (Tzemach Tzedek). ff. 122. Many hands. * Collection of Chabad Ma'amarim. ff. 45. Many hands. * Six Ma'amarim of Chabad Chassidism by R. Menachem Mendel of Lubavitch ("Tzemach Tzedek"), and his son and successor R. Shmuel (Mahara"sh). ff. 53. Many hands. Together, three volumes. Cursive Aschkenazic scripts on paper. A more detailed survey of these manuscript discourses is available upon request. Various worn and bound. 4to.

Russia, Mid-19th-century. **\$1000-1500**

• ACCOMPANIED BY: Kvittel (tzetel/pidyon) of Shmuel ben Gita Zissel. Stanislav (Galicia). Provenance: Had been laid into the R. Shabbethai Rashkover Eitz Chaim Manuscript. Sold by Kestenbaum & Company, Sale 41, Lot 331.



Lot 262

262 (CHEVRA KADISHA). Official Document of Expulsion, signed by twenty two members of the Burial Society of the Russian town of Oshmina. Hebrew manuscript, a stylish cursive hand written on a large single leaf. 24 x 17 inches.

Oshmina, (Russia), 5th Teveth, 1896. **\$600-900**

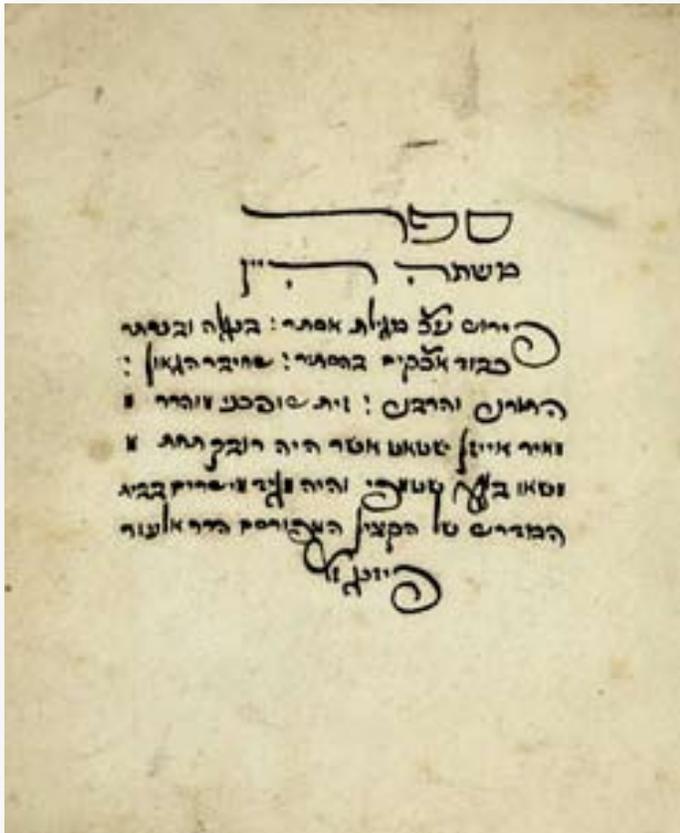
• Four members of the Chevra were expelled for attempting to overcharge a wealthy family for the burial of their mother and in truth seeking to bury her for far less cost in a non-Jewish cemetery.

[SEE ILLUSTRATION ABOVE]

263 (CHEVRA KADISHA). Tephiloth. Manuscript written on thick paper in a large Aschkenazi square Hebrew script with instructions in Yiddish. Eleven pages. Stained, corners worn from use. Contemporary calf, scuffed. Sm. folio.

Continental, Mid 19th-century. **\$1000-1500**

• Beautiful prayers displaying the Chevra Kadisha's great respect for the deceased as they undertake preparations for burial.



Lot 266

264 (CIRCUMCISION RECORD-BOOK). Shomer Habrith [Prayers and texts to be recited and studied prior to circumcision with instructions in performing the ritual.] Amsterdam, 1719. ff. 28 (printed,) followed by 90 pages in manuscript. Hebrew and French texts written on paper recording the performance of more than 700 circumcisions by (Yechezkel?) ben Getschlik Netter. *Stained. Contemporary calf, worn. 12mo.*

\$2000-3000

• A particularly extensive and personally revealing Mohel's record of the performance of 746 circumcisions during the course of the years 1784-1845, in the region of Alsace-Lorraine. Includes the communities in Colmar, Wintzenheim, Metz, Horbourg, Sulzmath (Soultzmat), Belfort, Hattstatt, Sierentz and others.

Preliminary leaves record the deaths of the Mohel's parents and grandparents with many details of their lives and their dedication to the education of their children. The manuscript proceeds with an account as to why the Mohel took up his profession, whereafter he expresses his gratitude to God for such a blessed responsibility. The manuscript records that the actual operation of many of the circumcisions were divided, with one person performing the actual cut, another performing the Periah and a third person the Metzitzah. Interestingly, the Mohel notes of medical problems encountered (see entry numbers 343 and 430). Of note is entry number 347 which records the attendance at the ceremony of the head of the French Consistoire. Towards the end of the record-book, the Mohel notes his performance of the circumcision of his grandchildren. Final two leaves contain procedures in Yiddish and ingredients in French to heal the wound and soothe any pain.

A most useful record for Alsace-Lorraine Jewish genealogy, with personal details and inter-relationships of many families and localities.

265 DUSCHINSKY, JOSEPH TZVI. (Rabbi of Chust and of the Eidah HaChareidith, Jerusalem. 1868-1948). Autograph Letter Signed in Hebrew on personal letterhead written to Rabbi Leo Jung of Manhattan's Jewish Center, addressed as: "My... disciple beloved of my soul." Contains personal details concerning family matters, the welfare of the yeshiva and world affairs. He states that despite the terrible events affecting the Jewish people, there has yet to arise an awakening to repentance, instead "a lethargic spirit of slumber remains upon us. God should have mercy and liberate us with an everlasting redemption." *One page.*

Jerusalem, 12 Adar, 1939. **\$400-600**

• A disciple of R. Simcha Bunim Sofer (Shevet Sofer) in Pressburg, R. Joseph Tzvi Duschinsky served in Galanta and later in Chust where he established a popular yeshiva. Known as the Chuster Rov, he succeeded R. Joseph Chaim Sonnenfeld in 1933 as the leader of the Eidah HaChareidith, Jerusalem's separatist Ashkenazic community established in 1920 as an alternative to the Chief Rabbinate of Rabbi Kook.

Dr. Leo Jung (1892-1987), appointed Rabbi of the Jewish Center in Manhattan in 1922, was one of the foremost activist American Rabbis and a most eloquent spokesmen for Orthodoxy.

266 EISENSTADT, MEIR. Mishteh HaYayin. Hebrew manuscript on paper written in neat Ashkenazic cursive and square scripts. ff. 32 leaves (few double-columned). *Stained. Later boards, loose. Sm. 4to.*

(Stampfi?), 18th-century. **\$800-1000**

• An interesting four-tiered commentary to Megilath Esther according to Peshat, Remez, Derash and Sod, later published in Fuerth 1697. The leaves with double columns contain an additional commentary by the author's son.

[SEE ILLUSTRATION LEFT]

267 (FEINSTEIN, MOSHE). (Pre-eminent American Halachist. 1895-1985). Jacob Lorberbaum. Torath Gittin [on the laws of divorce]. **THE R. MOSHE FEINSTEIN COPY WITH HIS SIGNATURE,** with his marginalia and inserted autograph documents pertaining to matters of divorce. ff. (1), 66. *Later boards, spine chipped. 4to. [Vinograd 1335].*

(Lemberg, 1857). **\$2500-3000**

• **AN IMPORTANT ASSOCIATION COPY.** Inserted in this fundamental work of Halachah are several manuscript records written by R. Moshe Feinstein pertaining to specific divorce proceedings that he had adjudicated. Includes: Autograph Document Signed concerning the transmission of a Get via an emissary; the official appointment of the emissary; a copy of the original Get; notes of five divorces recording names and logistical matters. The book itself carries R. Moshe's signature on the title-page.

Rabbi Moshe Feinstein was universally acknowledged as the ultimate halachic decisor of the post-Holocaust generation. In recognition of his authority he was President of the Agudath HaRabanim of the United States and Canada. (See also lot 280).

268 (FRENCH JUDAICA). Seder shel Chag HaSukoth [festival prayers]. According to the rite of Avignon. Manuscript written on paper in a fine Provençal Hebrew calligraphic hand. Title-page within decorative border. The name of the patron (Moses?) who commissioned the manuscript has been erased from the title-page and replaced by the name Michael Hayim b. Joseph b. Jacob Sanpal, who may indeed have been the original owner of the book. pp. (288). *Three inconspicuous corrosion holes at bottom of heavily inked decorative border on title page. Minor worming at bottom border of folios 1-2, variously stained, few fore-edges frayed. Modern green morocco gilt. Folio.*

Avignon, 1689. \$10,000-15,000

• A HIGHLY ATTRACTIVE FESTIVAL PRAYER-BOOK ACCORDING TO THE CUSTOM ON AVIGNON.

Jews were expelled from Languedoc, as from the rest of the kingdom of France in 1394-5. They were expelled from Rousillon, to the west of Languedoc in 1493, from Provence to the east in 1501 and from Orange to the north in 1505 - leaving no safe haven in France except the papal territories. This island of toleration was made up of the the rural Comtat Venaissin (a papal possession from 1274) and the adjacent city of Avignon (purchased in 1348). By the end of the 17th century, the Jewish population was limited to the carrières, or ghettos, of Avignon, Carpentras, Cavaillon, and L'Isle sur la Sorgue. These "four holy communities" perpetuated the highly distinctive liturgy of medieval southern France, now known accordingly, as the Avignon or Carpentras rite. Because the use of the rite was so very restricted, none of it appeared in print until 1739. Until then, festival and daily prayer books according to the Avignon rite circulated in manuscript only.

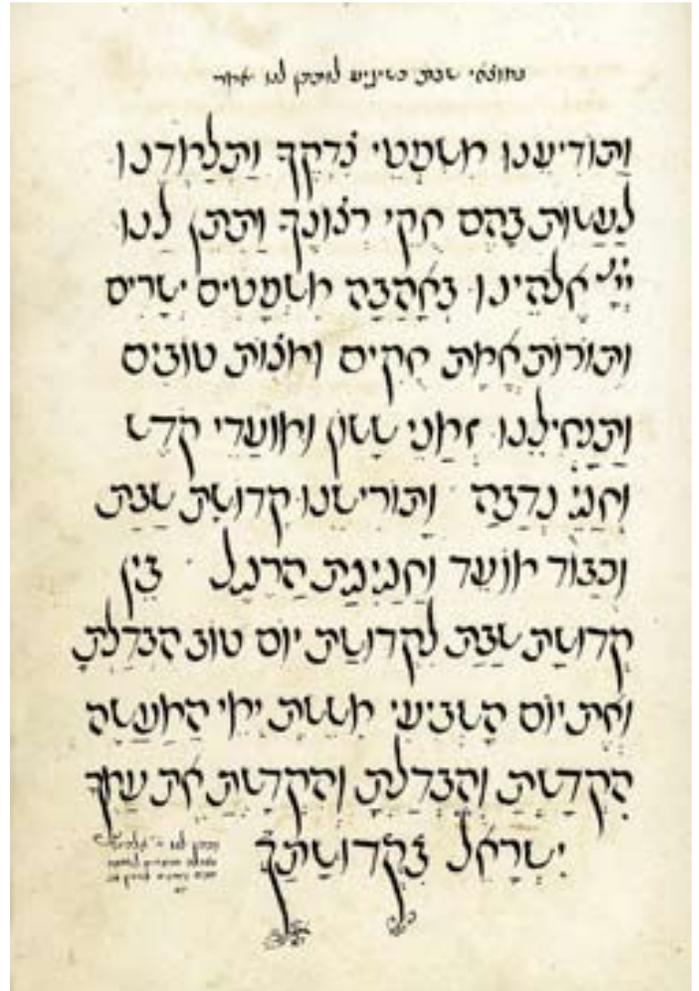
The most celebrated of the scribes involved in the long production history of such volumes was Emanuel ben Gad Milhaud, responsible for this manuscript prayer book for Sukoth, Shemini Atzereth (here called Yom Geshem), and Simchath Torah. Aside from the intrinsic interest of the medieval rite itself, this volume is distinguished by Milhaud's exquisite calligraphy, which manages to be traditionally Provençal and distinctly baroque. Notable, too, is the strong pietistic influence here, evident, for example, in the dedication of one quarter of the book to elaborate rituals for Hoshana Rabba (here called Leyl HaHotemeth and Yom Aravah). Another glimpse of the life of the community may be found in a prayer for donors to the congregation's various charitable funds; thirty lines long, it mentions, among other charitable objectives: the purchases of books, support for the poor; remuneration of rabbinic scholars, elementary school teachers, and tutors for poor youths; the provision of ritual baths, etc.

What distinguishes this manuscript above all however, concerns the most conspicuous of the rituals of the Avignon and Comtat Jews: the annual blessing of the Pope. Owing their communal existence entirely to his goodwill, the Jews of the four holy communities were commonly known as "the Pope's Jews" - a "special relationship" taken very seriously by the local authorities. Jews were required, for example, to refer to the sovereign in their official documents as "the Holy Father." But their chief act of homage took place on Simchath Torah, when lengthy prayers were offered for the well-being of the Pope, something similarly elaborate for the papal legate, then for the vice-legate, the rector, and so on and so forth until it all amounted to a special service in its own right. In this volume however, there is not a single mention of the Pope. This whole ceremony is missing, and not because the manuscript is in any way defective. Present, instead are indeed prayers of State - for King Louis de France and for "all the nobles and ministers of our lord the King, Louis de Bourbon." The Pope's Jews, then, may be found in this manuscript, to be blessing the Pope's worst enemy, King Louis de France or, as Pope Innocent XI himself put it, "the common enemy of western Europe."

This bizarre situation is explained by the date of the manuscript: 1689. The zenith of the Sun King's career is considered to be the year 1688, by which point he thought himself capable of prevailing against anyone - including the Pope. Accordingly, in the fall of 1688, the king sent an army to occupy the Comtat and Avignon, immediately imprisoning the archbishop. A fleet was prepared at Toulon to sail on Rome, but it never did, and, after a year-long occupation, diplomatic imperatives persuaded Louis to hand the French papal territories back to the Pope - but not before Emanuel Milhaud had produced this volume, reflecting the unique realities of Simchath Torah 5449.

The IMHM at the National Library of Israel locates just one other manuscript of the Sukot Mahzor according to the Avignon rite, located at Columbia University and dated 1722.

[SEE ILLUSTRATION ABOVE]



Lot 268

Liste.
 Von Siedlungsfam. Dfely. Fäden. Familien am April 1750.

N ^o .	Siedlungsfam. Dfely. Fäden.	Familien am April 1750.
	1. Von unauflösl. Dfely. und Namen. Fäden mit Esau Lydia Kinder.	
1.	Moses Levi Gumpert	Nias Philipp, alt angelernt Kind.
2.	Abraham Levi	Israel Binger.
3.	Benix Mejer	
4.	Abraham Mejer	
5.	Nathan Gumpel	
6.	Michael Fuxit	
7.	Manasse Benix	Mejer Manasse Benix.
8.	Esaias Moses	Joseph Esaias.
9.	Moses Mejer	Liebmann Moses.
10.	Heine Heinemann	Moses Jochen Heinemann.
11.	Abraham Jacob	Hertz Benix.
12.	Liebmann Levi	Levin Liebmann.
13.	Levin Abraham	
14.	Moses Hyig Daniel	
15.	Jeremias Spijer	Jacob Jeremias Spijer.
16.	Marcus Alexander Holländer	Abraham Israel.
17.	Stroch David	Juda Pietfinger.
18.	Mejer Joseph Sabbathai	
19.	Philipp Goldschmid	
20.	David Haac Spier	Liebmann David.
21.	Wulff Israel	Israel Eickon.
22.	Abraham Riet	Joseph Murr.
23.	Mejer Riet	Joel Samuel Wendix.
24.	Jeremias Wendix	
25.	Moses Liebmann	Seelig Simon J. Goetz Strausberg.
26.	Levin Seeligmann	Mejer Levin Seeligmann.
27.	Wulff Benjamin Liebmanns Kinder	
28.	Moses Marcus	
29.	Nathan Levi Yllow und Kinder	
30.	Moses Levin	Behrend Moses.

269 (GERMANY). German Manuscript. Revidirtes General-Privilegium und Reglement, vor die Judenschaft in Königreiche Preussen... (f.75v). ["Revised Privileges and Laws of Jewry in Royal Prussia."] *Wide margins. ff. 48-79. Sepia ink on coarse paper. Trace foxed and stained, marginally wormed, text unaffected. Some underscoring in red pencil. 26 lines per page. Unbound. Folio.*

Berlin, April 17th, 1750. **\$10,000-15,000**

• List of the Schutzjuden and Their Dependents Allowed Residence in the Prussian Capital (April 17th, 1750.)

This is an inestimably important historic manuscript in which King Frederick II of Prussia granted privileged Jews (referred to as "Schutzjuden" or "Protected Jews") and their immediate families the right to reside in Berlin.

The List at the end of this manuscript (ff. 76-79) is identical to that published by Selma Stern in his collection *Der preussische Staat und die Juden* (Pt. III [Tübingen, 1971], pp. 236-244 [No.103]). However, our version differs significantly from that published by Ismar Freund in his work *Die Emanzipation der Juden in Preussen* (Vol. II [Berlin, 1912]), pp. 56-60.) (Stern apparently was unaware of the wide divergence between the two versions, for he writes that the list was also published by Freund: "Druck auch bei Ismar Freund..." Stern, op. cit., p.236, n.2.) Essentially, the variants amount to the following startling finding: Jews who were in the class of "Neu-Privilegirten" ("New-Privileged") in Freund's version, have been upgraded to "Alt-Privilegirten" ("Old-Privileged") in our manuscript, meaning that our list of names is the later version. In Freund's breakdown, there are but 101 "Old-Privileged Jews" starting with Moses Levi Gumpert (No. 1) and ending with Isaac Fränkel (No. 101). There then follows a list of "New-Privileged Jews" commencing with Leifmann Behrends (No.102). Whereas in our manuscript, the list of "New-Privileged Jews" commences with Leiffmann Berends (No.153). In other words, a total of 51 names have been added to the list of "Old-Privileged Jews," from Samuel Speier (No. 102) thru Hirsch Marcus Ephraim (No.152). Thirty-four of these new names consist of "Samuel Speier" through "Isaac Hirsch Cohn" (Nos. 129-162 in Freund's list on p. 58 = Nos.102-135 on f. 77v. of our ms.), while another 17 of these "parvenu" consist of "Herz Gumpert" thru "Hirsch Marcus Ephraim" (Nos. 187-203 in Freund's list on pp. 58-59 = Nos.136-152 on ff. 77v.-78r. of our ms.). One speculates that by bringing to bear influence, these 51 Jews were able to secure their position as "Alt-Privilegirten" in a revised edition of the April 17, 1750 list.

Of the more famous names that appear on the list are "Aaron Gumpert" (No. 42), scion of one of German's wealthiest families and author of the progressive work *Ma'amar HaMadda*; "David Franckel, Rabbi" (No. 172), author *Korban Ha'Edah* and erstwhile teacher of Moses Mendelssohn; and the philanthropist "Daniel Itzig" (No. 185). Next to some of the names are their respective professions. Thus, for No. 24 (on f. 79r.) we have "Elckan Moses, Ober Cantoris" (Chief Cantor), and for No. 63 (on f. 79v.) we have "David Isaac, Opticus" (optician).

Several paragraphs of our document treat the organization of the Jewish community (such as par. XXIX which provides for a "Rabbi" and "Vice-Rabbi") and even the particulars of Jewish prayer, such as par. XXX which discusses the "Aleynu" prayer, while referring to the earlier edicts of 1703 and 1716. Because it was suspected that the phrase in Aleinu "for they bow down before what is vain and futile, and pray to a god who cannot help" was a veiled reference to Christianity, a royal edict of August 28, 1703 demanded that the phrase be omitted and that Jews refrain from spitting and jumping away during the prayer. (The Edict of January 15, 1716 concerning Aleinu was offered in *Kestenbaum Sale 38, Lot 109.*)

Of final note, a minor stylistic divergence between this manuscript version and Freund's printed version is that the sidebars in our manuscript, appears as headers in the printed version.

See Ismar Freund, *Die Emanzipation der Juden in Preussen*, Vol. II (Berlin, 1912), pp. 22-60; Selma Stern, *Der preussische Staat und die Juden*, Pt. III (Tübingen, 1971), pp.236-244, (Nos.102-103); Christian Otto Mylius (1678-1760), *Novum Corpus Constitutionum Marchicarum*, Vol. II, p.117 ff.

ONE MIGHT SAY THAT THIS LIST IS TO JEWISH SETTLEMENT IN PRUSSIA WHAT A LIST OF THE PASSENGERS ON THE MAYFLOWER IS TO ENGLISH SETTLEMENT IN AMERICA.

[SEE ILLUSTRATION LEFT]

270 (FRENCH JUDAICA). Registre des Deliberations du Consistoire des Israelites de la Circonscription de Winzenheim. Commencé le 28e Mai 1809, et fini le 24e Septembre 1810 ["Register of the Deliberations of the Consistory of Israelites of Winzenheim."] Community affairs: Financial, religious, social, administrative, etc. French manuscript on paper. ff. (1), 35. Stained in places with smudging of ink, few tears. Unbound. Tall folio.

Winzenheim (Alsace), 1809-10. \$2000-3000

• In some respects, this ledger falls into the typical genre of the Pinkas or Record-Book which almost every Jewish Community kept. What immediately marks the present Pinkas as unusual however, is the fact that it was written by the Imperial Fiat of Napoleon and open to the scrutiny of "Son Excellence le Ministre de l'Interieur" (f. 1r.) - Thus the need for transparency might explain the fact that the entire manuscript without exception is written in French, without any use of Hebrew or Yiddish whatsoever.

Recorded on f. 2r are the members of the Consistory, including the "Grand Rabbin, M. Lazare Hirsch," whom had signed an Oath of Fidelity to the "decisions doctrinales du Grand Sanhedrin." The reference is to the Sanhedrin that Napoleon imposed upon his Jewish subjects, with R. Joseph David Sinzheim of Strasbourg at its head. By erecting the consistory system in 1808, Napoleon formalized what until then had been a rather loose-knit communal structure, and at the same time insured the political loyalty of the Rabbinate, with the overnight transformation of rabbis into French civil servants. In addition to a "Grand Rabbin," each consistory consisted of three lay members. In the case of Winzenheim, these were Léon Bloch, Isaac Blum and Jacob Brunschweig. Indeed recorded on ff. 5-6 is a lengthy list of many other members of the Jewish community of Wintzenheim.

During this time period, Wintzenheim was the seat of the Department of the Upper Rhine (Department du Haut Rhin,) thus the Jews resident in the surrounding towns were also obligated to contribute toward the upkeep of the Grand Rabbinate. For this reason, the ledger sheds specific historical light not only on the regional town of Wintzenheim, but more broadly, upon the Haut-Rhin as a whole (including the rather important town of Colmar, for one.) According to the Napoleonic census of December 11, 1808, 536 Jews lived in Winzenheim, the number of Jews in the Consistory as a whole came to 10,000.

See JE, Vol. IV, p. 232 and cf. Z. Szajkowski, Jews and the French Revolutions (1970), nos. 271, 285, 291-93, 299, 300.

271 (GERMANY). Group of 15 Shetaroth (Documents): Tena'im (Betrothal Contracts), Kethuboth (Marriage Contracts), Chalitzah (Release from Levirate Marriage). Many issued in Berlin (8), also Hildesheim, Fuerstenwald and Strausberg. Hebrew manuscripts on paper written in Aschkenazic cursive scripts. Prussian governmental stamps at tops of most documents. *Comprehensive list available upon request.*

Germany, 1799-1816. \$1000-1500

272 (GERMANY). Manuscript Document in German, authorizing that Isaias Loew has a concession under royal protection to conduct business and reside in Dittenheim. Signed by Karl, Graf zu Pappenheim. With royal crest at top and red wax seal at bottom. On final blank: "Schutzbrief" [Letter of Protection]. pp. (1) + 3 integral blanks. Black ink on coarse paper. Trace foxed. Folds and a few small holes, text virtually unaffected. 8 1/4 x 13 3/4 inches.

Pappenheim, 30 June, 1800. \$500-700



273 (HAGADAH). Seder Hagadah shel Pesach. * Leil Simchath Torah. Manuscript written on paper in a Hebrew Provençal script with some French notations on paper. Old ownership inscriptions includes those by one Monsieur Reggianito and Michael Judah Monsel (dated 1780.) ff. 24. Stained. Unbound. Sm. 4to.

Carpentras, (1780 ?) \$2000-3000

• Text of the Passover Hagadah, followed by liturgy for the night of Simchath Torah - both according to the Provençal rite of Carpentras. "Cut off for centuries from their fellow Jews in other countries, the communities evolved in the course of time their own particular species of Jewish culture, ranging from their Judeo-Provençal patois to their characteristic synagogal architecture, from their pronunciation of Hebrew to their folklore, from their calligraphy to their cuisine. Above all, as was natural, they evolved their own rite of prayers-the former Provençal rite, embellished with local peculiarities, prayers to suit local conditions, and hymns by local poets." See Cecil Roth, Studies in Books and Booklore (1972) pp. 81-2.

This Hagadah contains the rare, beautiful piyutim "Pesach Mitzrayim Asirai" and "Mibeith Aven Sheveth Medanai" (ff. 14b-16b.) See Davidson Vol. III nos. 144 and 166 for other sources and variances.

[SEE ILLUSTRATION LEFT]

Lot 273

274 HAGER, YISROEL. (The Ahavas Yisroel-Grand Rabbi of Vishnitz. 1860-1936). Autograph Letter Signed in Hebrew, with personal stamp, written to R. Shmuel (brother-in-law of Aaron Farkash). Instructs the recipient to follow doctor's instructions and offers blessings for the good health of his wife. *One page.*

(Grossvardein), 1927. \$2000-3000

• Known as the "Ahavas Yisroel", R. Yisroel Hager was the son of R. Baruch Hager of Vishnitz and son-in-law of R. Meir Horowitz of Dzikov. In 1893, aged 33, he succeeded his father as the Rebbe of Vishnitz. Under his leadership, Vishnitzer Chassiduth gained a new energy and momentum with thousands of Chassidim in Hungary, Galicia, Rumania and surrounding areas.

[SEE ILLUSTRATION UPPER RIGHT]

275 HAGER, YISROEL. (The Ahavas Yisroel-Grand Rabbi of Vishnitz. 1860-1936). Secretarial Letter Signed in Hebrew, with personal stamp, written to R. Aaron Farkash. Response to a "kvittel" with blessings for good health, a complete recovery for his wife and prosperity." *One page.*

Grossvardein, 1932. \$1000-1500

276 HAGER, MENACHEM MENDEL. (Chassidic Rabbi of Obervishiva, 1886-1941). Letter Signed with an added autograph line at end, written to R. Aaron Farkash on letterhead stationery of the Yeshiva. An emotional appeal for funds for the Yeshiva. *Two pages.*

Obervishiva, 28th October, 1928. \$800-1200

• R. Menachem Mendel Hager of Obervishiva the oldest son of R. Yisroel of Vishnitz, was known as the greatest scholar of the Vishnitzer dynasty. In 1922, he became Rabbi of Obervishiva, Romania and there re-established the Yeshiva Beith Israel, originally founded in Vishnitz in 1903. After his father's death in 1936, he began to accept "kvittlach."

[SEE ILLUSTRATION LOWER RIGHT]

277 HAGER, MENACHEM MENDEL. (Chassidic Rabbi of Obervishiva, 1886-1941). Letter Signed by the Gabbai with an added autograph line and signature of the Rebbe, written to R. Aaron Farkash on letterhead. Response to a "Kvittel" with blessings for good health, prosperity and a suitable match for his daughter. *One page.*

Obervishiva, 23rd Sivan, 1937. \$600-900

278 HAGER, CHAIM MEIR. (Chassidic Rabbi of Vishnitz/Bnei Braq, 1888-1972). Secretarial Letter Signed (twice) in Hebrew, with four Autograph lines, written to R. Aaron Farkash. With stamp. Also signed by R. Menachem Mendel Gutman and Shmuel Kahana. An impassioned letter imploring the recipient to remember the great spiritual uplift experienced through his father, the Ahavas Yisroel. Requests that the Chassidim in America participate in the writing of a Sepher Torah and requests funds for the reconstruction of the Rebbe's synagogue for the sake of his health. *Two pages.*

Grossvardein, 1933. \$500-700

• The second son of R. Yisroel Hager, the Ahavas Yisroel of Vishnitz. He succeeded his father as Rebbe in Grossvardein. In 1947 he left Romania and emigrated to Israel where he established the first Chassidic neighborhood in Bnei Braq and reinvigorated the Chassiduth of Vishnitz.



Lot 274



Lot 276



Lot 280

279 **HAGER, ELIEZER**. (Chassidic Rabbi of Vishnitz/Tel Aviv, 1891-1946). Autograph Letter Signed in Hebrew written to R. Aaron Farkash. Concerning financial matters and the distribution to particular Chassidim of letters from his his father, the Ahavas Yisroel. *One page*.

Grossvardein, Fifth Day of Parshath Ha'azinu, 1926. **\$500-700**

• The third and some say the favorite son of R. Yisroel Hager, the Ahavas Yisroel of Vishnitz. Known as the “Damesek Eliezer” after the title of his posthumously published discourses and commentary to Sopher Tehillim.

280 **HETER MEAH RABANIM**. Autograph Hebrew Manuscript. Text of the Beth Din ruling written by R. Moshe Feinstein, with his signature as lead followed by 99 others (see below). Two pages on the letterhead of Mesiftha Tifereth Jerusalem of New York.

New York, 27th Adar, 1961. **\$2500-3000**

• The Beth Din consisted of R. Moshe Feinstein, R. Joseph Feldman and R. Michel Berenbaum. The other signatories include many prominent Roshei Yeshiva and Rabbis including: Rabbis Nissan Alpert, Chaim Ephraim Zaitchik, Raphael Zilber, Abraham Serebrowsky, Gedalia Schorr, Nathan Elya Gertzulin, Elya Moshe Shisgal, Elya Chazan, Yitzchak Karpf, Abraham Broida, Abraham Yaakov Pam, Moshe David Steinwurzel, Moshe Linchner, Israel Belsky and others from the younger generation of Yeshiva Torah Vadaath.

The Heter Me'ah Rabanim is a Halachic ruling that permits a man to remarry should his wife refuse a religious divorce (Get). In the present case, the woman concerned felt that a civil divorce was sufficient for her needs and as a member of the Reform Movement anything beyond that was quite unnecessary.

[SEE ILLUSTRATION UPPER LEFT]

281 (**HUNGARY**). Auszug aus dem Synagogen-Sitz-Protokolle der Pressburger israel. Cultusgemeinde. [Seating arrangement in Pressburg synagogue]. Hebrew and German. Printed form with autograph signatures and red wax seal. *pp.(2) + 2 integral blanks. Folio*.

Pressburg, H. Sieber, 1864. **\$300-500**

• Document of purchase of seat no. 93 in the Ladies' First Gallery by Mr. Carl Löwy, dated March 26, 1866. Though Pressburg retained a strong Orthodox character due to the stamp put on it by the legendary Chatham Sofer (R. Moses Schreiber) and his descendants, nonetheless the city was also home to the Neolog or Reform movement that in 1872 established its own modernist community. See JE, Vol. X, p. 190. Today Pressburg, renamed Bratislava in 1919, is the capital of Slovakia.

282 (**ISRAEL, LAND OF**). Sopher Zikaron. Hebrew manuscript. Signed by Rabbis Yaakov Dovid Wilovsky and Joseph Konvitz, with their stamps. Including red wax seal of the Ridva”z from Babroisk on inside of back cover. Includes the signatures of three Gabaim and administrators including Naphtali Chaneles, great-grandson of the Baal Shem Tov. The front flyleaf contains the printed Takanoth of the institution. *Four leaves with well over a hundred blank leaves of stationery of the Yeshiva. Contemporary calf backed boards. 4to*.

Safed, 1906. **\$600-900**

• Ledger for recording the names of donors to the Talmud Torah and Yeshiva Torath Eretz Yisrael of Safed. The Pinkas notes the appointment of the Shadar, Ephraim HaLevi as the official emissary of the yeshiva that was founded by R. Yaakov Dovid Wilovsky and his son-in-law R. Joseph Konvitz. R. Yaakov Dovid Wilovsky (1845-1913), commonly known as the “Ridvaz,” held several rabbinical posts including Babroisk, Slutsk, Chicago and Safed. Rabbi Konvitz (1878-1944) later emigrated to the United States and served as head of the Agudath HaRabanim.



Lot 283

283 (ISRAEL, LAND OF). Large Shadar Document authorizing the emissary R. Yaakov Vaeknin to travel on behalf of Kupath Reb Meir Baal HaNess to Tunisia and Libya. Signed by 49 Rabbis and leaders of Tiberias including Shimon Nachmani, Yitzchak Shalom Mizrachi, Chaim Kasous, Yaakov Birdugo, Yaakov Chai Zareihon etc. Large, impressive arched vellum leaf, written in a clear square and semi-cursive Sephardic Hebrew script. *31x 20 inches.*

Tiberias, 1922. **\$1000-1500**

• Shelucha DeRachmana (Shada"r) was the honorific given to rabbinical emissaries sent on overseas fund-raising missions on behalf of religious institutions in Eretz Israel. These men were generally dedicated scholars of the highest repute whose task it was to deepen ties between Jews in the Diaspora and the Holy Land. The emissary recorded in the present document, R. Yaakov Vaeknin (1868-1947) was a member of a prominent Sephardic family of Tiberias. Son-in-law of R. Yehudah Birdugo, R. Vaeknin was a Kabbalist and Dayan in Tiberias. See S. Vanunu, *Encyclopedia Arzei HaLevanon* (2006) Vol. II p. 1129.

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]

284 (ITALY). Two Hebrew manuscripts by Samuel ben Elijah Fano: Marpei LaNephesh Shenohagim B'Ir Venezia [funeral practices according to the custom of Venice.] ff. 44. Venice, 1865. * Seder Limud Leshem mi SheNirpa McCholyo / Regola della Prighiera che si fanno quando sie Risa nato di qualsiasi Malatia. Hebrew and Italian. ff. 30. Italy, 1877. *Sepia ink on paper. Contemporary boards, some wear. 8vo.*

\$400-600

285 (ITALY). Elijah ben Raphael Solomon Halevi. Autograph Letter Signed in Hebrew written to R. Chaim Joseph David Azulai (the Chid"a.) A defense of the the Italian custom of blowing the shofar at dawn on Rosh Hashanah. *Three pages. In a very neat, minute hand.*

Alessandria, 1790. **\$600-900**

• Elijah ben Raphael Solomon Halevi, a native of Finale Ligure, served as Rabbi of Alessandria (in the Piedmont region of northern Italy) from 1738 until his death in 1792. He exchanged halachic letters with the preeminent sage of the day, R. Chaim Joseph David Azulai (Chid"a) of Livorno (1724-1806). This particular letter is alluded to by the Chid"a in his collected Responsa Chaim Sha'al (Livorno, 1792) no. 10 (par. 3.) See also Ch.J.D. Azulai, *Shem HaGedolim*, I, A-170; II, C-62; M. Benayahu, *Chida* (1959) pp. 226-27, 247; *JE*, Vol. I p. 340. A more detailed examination of this letter is available upon request.

286 (ITALY). Isach Ascoli. *Cenni Storici sulla Universita Israelitica Ferrarese.* Autograph manuscript in Italian, interspersed with Hebrew. *pp. (53). Black ink on paper. Some foxing. Unbound. Folio.*

Ferrara, May, 1872. **\$800-1200**

• Historical Outline of the Jewish Community of Ferrara composed by Isaac Elijah Menachem Ascoli, Rabbi of Ferrara. The Rabbi traces the history of the Ferrarese community from its earliest recorded history up to his own time, making ample use of gravestone epitaphs as well as printed books by Ferrara's scholars throughout the ages. See *JE*, Vol. V p. 372.



Lot 287

287 (ITALY). Teaching aide(?). Brown ink on two pieces of vellum, connected by original thread. Italian cursive Hebrew script. *4.5 in. wide x 4.25 in. high and 1.75 in. wide x 2 in. high.*

Italian, 18th-century. **\$800-1200**

• A miniature "model" of two of the principal priestly vestments (Bigdei Kehunah): The Ephod and the Choshen, each cut to resemble the shape of the respective garment. Their various component parts are identified or explained, the Ephod itself is likened to a "woman's apron," the hem of the Ephod is decorated, as stipulated, with bells and pomegranates. The Choshen, or breastplate, is inscribed with the names of the twelve tribes and the precious stones that represent them. An unusual curiosity, recently discovered within an antiquarian book.

[SEE ILLUSTRATION ABOVE]



288 (JUDEO-PERSIAN LITERATURE). Tractate Avoth [Ethics of the Fathers]. Manuscript in Hebrew with Judeo-Persian translation. Hebrew text in unvocalized square characters, Judeo-Persian translation in Parsi cursive script (see EJ, Vol. II cols. 733-34, nos. 8-9). Multicolor borders, accompanied by various naive illustrations in red and blue pencil, motifs of hands and birds prevailing. ff. (113). * Piyutim [religious poetry]. Commencing with traditional poetry of the Passover Seder, the Simanei HaSeder, Kadash U'Rechatz (ff. 114-124) and continuing with Az Rov Nissim Hipletha, etc. (ff. 125-34). Followed by miscellaneous piyutim for various occasions (ff. 135-199). * Blanks (ff. 200-241). * Piyut (ff. 1-2). * Story of Rabbi Ishmael the High Priest (ff. 3-7). * Judeo-Persian compilation in alphabetical order (ff. 8-63). *Book reads down from top to bottom. Browned and stained, opening few leaves lacking. Blind-tooled calf, worn. 8vo.*

Persia, 1912-1924. \$3000-4000

* JUDEO-PERSIAN MANUSCRIPT OF ETHICS OF THE FATHERS (AVOTH). Several colophons with name of scribe, "Joseph Nemd" from year 5673 [i.e., 1912-1913]. Followed by colophons with name of scribe "Abraham Levi" from years 5679 [i.e., 1919] and 5684 [i.e., 1924]. See the in-depth study of Judeo-Persian Avoth manuscripts by D. Yerousalmi, *The Mishnaic Tractate Abot in Judeo-Persian Literature in: Irano-Judaica IV* (Jerusalem: Ben-Zvi Institute, 1999) pp. 223-50.

[SEE ILLUSTRATION LEFT]

289 (KABBALAH). Gikatilia, Joseph. Sha'arei Tzedek. Italki Hebrew script. Broad margins. Colophon on f. 107r. ff. (115). *Missing few leaves at beginning. (Manuscript begins in the middle of Sefhirath Malchuth.) 22 lines per page. Sepia ink on paper. Later marbled boards. 4to. Ex-library.*

Pisa (Italy), 1548. \$2000-3000

* Classic work of Kabbalah in the hand of Samuel da Pisa, scion of the illustrious family of Italian renaissance scholars and international financiers (see EJ, Vol. XIII, cols. 563-64.)

Like Gikatilia's more famous work Sha'arei Orah published in Riva di Trento in 1561, the present manuscript is intended as an introduction to the wisdom of the Kabbalah, systematically leading the reader through the Ten Sefhiroth in ascending order from the Sefhirah of Malchuth through the Sefhirah of Kether. Prof. Farber-Ginat opines that Sha'arei Tzedek is in reality an early version ("mahadura kama") of Sha'arei Orah. This is the only plausible explanation for the considerable overlap between the two works. At the conclusion of our manuscript (ff. 108v-115v), appears Sod ha-Chashmal (The Mystery of the Electrum) which contains variants from the published edition (Venice, 1601).

Joseph Gikatilia (or Chiquatilla) (1248-1325) was one of the first expositors of Spanish Kabbalah, interfacing with Moses de Leon of Guadalajara, famed for his publication of the Zohar. See G. Scholem, *Kabbalah* (1974), pp. 409-11; A. Farber-Ginat, R. Joseph Gikatilla's Commentary to Ezekiel's Chariot (1998) p. 17, no. 3 (Sod ha-Chashmal)

A more detailed survey of this manuscript is available upon request.

290 (KABBALAH). (VITAL, CHAIM. Attributed to). Goral Kodesh [“Holy Lot”]: mysticism and folk healings]. Hebrew manuscript, cursive Oriental script on paper. pp. (104). Stained and wormed. First and final leaf remargined. Later patterned linen boards, stained. 8vo.

(Yemen?), 19th-century. \$1000-1500

Attributed to R. Chaim Vital (1542-1620) this Book of Lots, divided into 256 “recipes,” is designed to provide a person with insight into spiritual matters, such as discovering the root of one’s soul, that is, determining ones identity in previous incarnations (pars.121-122). The final recipes (pars. 252-256) sought to reveal the name of the Messiah, his age, and the exact year of the Redemption. In a more prosaic vein, the book offers counsel concerning practical decisions regarding matrimony, business matters, recovering stolen property, etc. Prof. Gershom Scholem considered the attribution to Vital of Goral Kodesh (“geomancy according to the Zodiac”) to be “doubtful.” See EJ, Vol. XVI, col. 176.

[SEE ILLUSTRATION UPPER RIGHT]

291 (KABBALAH). ASCHKENAZI, JOSEPH OF SAFED (“R. Joseph HaTanna”). Collectanea of amulets (kame’oth), magical recipes (seguloth), folk medicine, etc. Hebrew manuscript on paper written in Sephardic cursive script. ff. (146). Few tears, variously worn, some staining affecting text. Unbound. 4to.

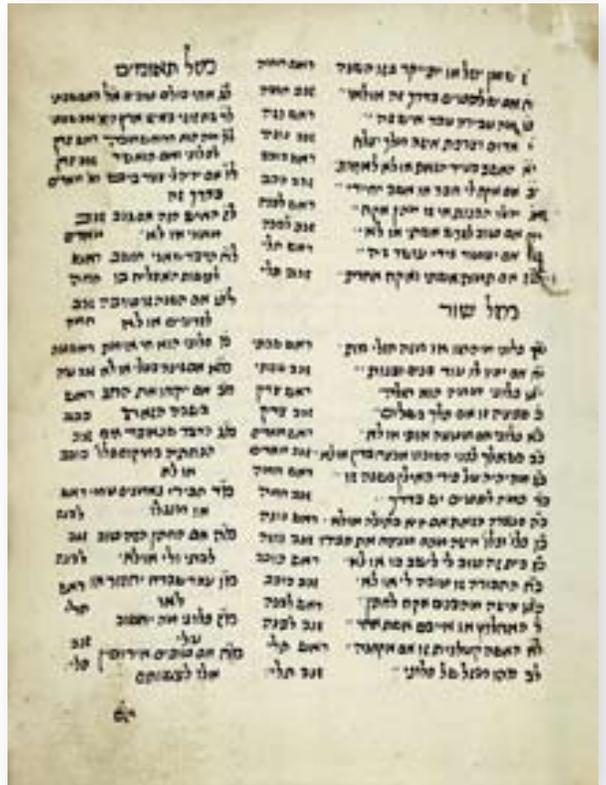
(Safed), Late 16th-century. \$5000-7000

Discovery of a passage which reads “Amar Yoseph min Tzefath Hakothev” led Rabbi Moshe Yehudah Hakohen Blau, an expert in medieval Jewish manuscripts, to surmise that this is an autograph manuscript of the kabbalist R. Joseph Aschkenazi of Safed (1525-77). However this assumption has yet to be firmly substantiated. Son-in-law of R. Aaron b. Gershon Land, Av-Beth-Din of Posen, R. Joseph, who settled in Safed in the days of R. Joseph Karo, was referred to lovingly by his townsmen as “R. Joseph the Tanna” on account of his custom of regularly singing Mishnah by heart. But more to the point, R. Joseph was well on his way to producing a critical edition of the Mishnah, based on variant readings available to him. See EJ, Vol. III, cols. 727-28.

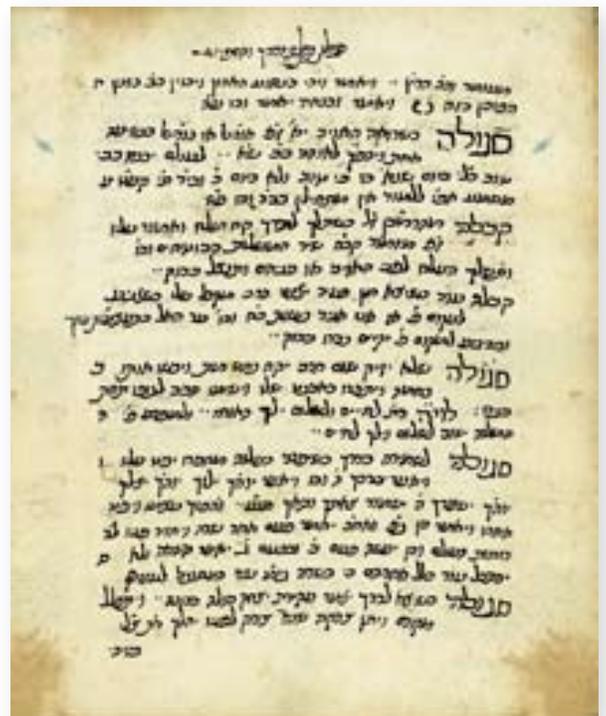
The first part of this manuscript is devoted to instructions how to write kame’oth (amulets) utilizing various divine names, as well as numerous names of angels. In addition, we find practical medical recipes to cure various ailments, such as a herb suggested as a remedy for male impotence. Another genre of Jewish mysticism represented is the “she’elath chalom” or question posed before retiring for the night. Properly recited, the formula would guarantee that the question be answered in a dream later that night.

Also included are minor treatises, such as Sepher Shimush Tehilim, which employs each of the Psalms magically; followed by Alpha Betha, magical recipes arranged in alphabetical order. Some materials relating to the divine names, originate with the medieval kabbalist Isaac of Acre (Yitzhak de-min Akko), quoting from a “Sepher Rimon.” One amulet is ascribed to MaHaRI”B, evidently an acronym for Mahari Beirav or R. Jacob Beirav, one of the great luminaries of Safed. One of the oddities of the manuscript is that on several occasions Latin characters are incorporated into the mystical formulae (See the final two leaves of the ms.) There is even a smattering of Lurianic Kabbalah of a purely theoretical nature, “kabbalah iyyunith,” theoretical kabbalah, as opposed to “kabbalah ma’asith,” practical kabbalah, which is the bulk of our manuscript. This includes Luria’s “Derush ha-Ma’akeh,” “Derush ha-Tzelem” and other less famous derushim of AR”I that were eventually incorporated into R. Chaim Vital’s magnum opus Etz Chaim.

[SEE ILLUSTRATION RIGHT]



Lot 290



Lot 291



Lot 292

292 KOTLER, AARON. (Rosh Yeshiva of Kletzk, Poland and Beth Medrash Govoha of Lakewood, New Jersey. 1891-1962). Letter Signed in Hebrew on Yeshiva letterhead written to Rabbi Dr. Leo Jung of Manhattan's Jewish Center. Passover greetings and offering thanks for assistance in support of the Kletzker Yeshiva. With stamps of both the Yeshiva and Rabbi Kotler. *One page Top margin slightly frayed.*

Kletzk, 8th Adar, 1937. **\$400-600**

• Rabbi Aaron Kotler, was one of the finest Talmudists of his day. A brilliant graduate of the Slabodka Yeshiva, he was married to the daughter of R. Isser Zalman Meltzer, Rosh Yeshivah of Slutzk. R. Kotler went on to found his own yeshivah in Kletzk, Poland, which after the war was famously reorganized in Lakewood, New Jersey.

[SEE ILLUSTRATION ABOVE]

293 (MANUSCRIPTS). Eight Hebrew Manuscripts, including: Darshan, Joseph ben Solomon, of Poznan. Yesod Yosef. 1778. * Wessely, Naphtali Herz (Hartwig). Shirei Tiphereth. 1844. * Ma'aseh Nora MiLeidath Rabbenu Yehoshua bin Nun. * Cuenque, Benzion (editor of Ha-Me'assef). Volume of correspondence. * Index to Responsa of R. Solomon ben Abraham. Ottoman Empire, 19th-century. Detailed description of each manuscript available upon request. *Ex-library, variously won and bound. v.s.*

\$800-1200

294 (MEDIÆVAL HEBREW MANUSCRIPT LEAVES). Group of Medieval Hebrew Fragments. A total of 13 leaves on both vellum and paper. (Variously stained, with some textual loss.)

Unidentified work of Jewish Aristotelian Philosophy. ff. (5). Medieval Spanish script.

* Ki Ekah Mo'ed. Siluk (liturgical poem) for the Second-day of Sukot. ff. (2). Italian square script. 14th-15th century. (References, see: Davidson Kaf 189; Goldschmidt-Fraenkel Machzor, pp. 126-133).

* Unidentified Kabbalistic exposition of the Ten Sephiroth. Quotes Maimonides' Hil. Yesodei HaTorah 4:13. ff. (2). Oriental script. 14th-15th century.

* David Kimchi. Sefpher HaShorashim [Hebrew grammar]. ff. (3). Oriental script. 14th-15th century.

* Unidentified Ethical Work (Mussar). f. (1). Medieval Spanish script. Color images available upon request.

\$4000-6000

295 MEGILATH ESTHER. (Scroll of Esther). Black ink on vellum. Large Ashkenazi square Hebrew script. 11 lines arranged in 58 columns on 11 membranes. Delicate tagin flourishes atop letters throughout. Written according to the Minhag Ha'Gra. *Width: 8.5 inches.*

Late 18th-century. **\$600-900**

296 MELTZER, ISSER ZALMAN. (Rosh Yeshivah Eitz Chaim, Jerusalem, 1870-1953). Secretarial Letter Signed in Hebrew on letterhead of Pardes Etz Hayim. Also includes signatures of Rabbis Yechiel Michel Tikutzunsky, Zalman HaLevi Soloveitchik and Dov Wishnatzky. Blessing for success in all endeavors and merit to see the "healing of our broken hearts with aliyah to our beloved land." *One page. Folds.*

Jerusalem, circa, 1949. **\$300-500**

• R. Isser Zalman Meltzer, one of the most venerable of Roshei Yeshiva was originally Rosh Yeshiva in Slutzk, Russia, later appointed Rosh Yeshiva of Etz Chaim, Jerusalem.

297 (MOROCCO). Pinkas Shadar of R. Benzion Alkalay, Emissary from the Sephardic Community of Tiberias to Morocco and Gibraltar. On front wrapper and f.59v., stamps of "R. Bension Alkalei, Tiberias." His signatures on ff. 3r., 4v. Hebrew Manuscript in Moroccan cursive. ff. 70, (1). *Black ink and pencil on thin paper. Lightly worn few small marginal tears. Colored wrappers bound into later boards. Sm. 4to. Ex-library.*

Morocco, Late 19th-century. **\$600-900**

• R. Benzion Alkalay (1858-1913) was born in Rabat, Morocco. In 1873, he settled with his father in Tiberias. In 1886 he was dispatched by the Tiberias community to the cities of Morocco to raise funds for the indigent of Eretz Israel. (See Ya'ari, Shluhei Eretz Israel, pp. 649, 659, 866; S.N. Gottlieb, Ohalei Shem (1912), p. 537). The first portion of this notebook is taken up by Torah novellae, many with the heading "Derush le-hesped" (Sermon for a eulogy). On f.18r. there is a sermon in praise of the community of Tiberias, based on the Talmud, Rosh Hashanah 31b and writings of R. Chaim Abulafia (Izmir, Turkey), who in 1740 rebuilt the Tiberias community, which had lain desolate. (See EJ, Vol. II, cols. 187-188.) Thereafter, on ff. 52-67, we have lists of contributors from the various Moroccan communities – Arcila, Debdou, Fez, Meknes, Melilla, Ouejda, Ouezan, Sefrou, Tetouan, etc. – as well as Gibraltar.



Lot 298

298 (LITURGY). (Sepher Kuntress). Illuminated Synagogue Compendium Composed on Vellum. Hebrew with instructions in Yiddish. Written in brown ink on vellum in a fine calligraphic hand. Large colored initial words and sub-headings throughout, occasional floral flourishes and other artful details. Two pages with substantial pictorial designs in gouache. Large illustration (f. 7) surrounding the word “Yekum” in gold between lions, the whole backed by wreath of flowers and greenery. A second larger illustration (f. 9) depicts two rampant lions holding a plaque with God’s Name, beneath a bejeweled crown backed by dense colored patterns. 11 leaves (11 x 8 inches). Square and semi-cursive Ashkenazic Hebrew script. Possibly lacking title. Stained, remargined with tape. Contemporary boards. Folio.

Pressburg, circa, 1830. \$5000-7000

Selected prayers through the yearly cycle include: Haphtorah blessings; blessing for communal leaders; prayer for the government; various memorial prayers; order for the changing of a name; meditations and order of shofar-blowing; declaration of the “Baha’b” tri-part fast, etc. In the margin of f. 13, beside the Yizkor prayer, the names Ezriel ben Chana and his wife Troileh bas Ruchama are recorded and are identified as having been the founding supporters of the synagogue. Pasted to the inside of the back cover is a handwritten note pertaining to the yahrtzeit of R. Ezriel Briller and his wife.

Rabbi Ezriel Bruller (or Briller / Brilin) can be identified as having founded the “Briller” Shule in Pressburg. The famed Chasam Sofer presented a eulogy at the funeral for R. Ezriel Briller (see Chatham Sofer Drashos, Vol. II (1961) p. 759).

[SEE ILLUSTRATION ABOVE]

299 (MUSIC). Shtar Chazanuth. Hebrew manuscript, Ashkenazic script on paper. Signatures of eight communal leaders at end. Four pages (integral blank). Tears at folds, foxed. Folio.

Kassel, 11th Teveth, 1819. \$700-900

Unusually detailed contract delineating the conditions and duties of the Official Chazan employed by Congregation Kahal Adath Yeshurun of Kassel, Germany. Appointing R. Yoizel ben Mendel to succeed his father who filled the position for 26 years. Specific terms include the absolute necessity of the Chazan’s full-time devotion to synagogue duties, any blemish detected in his spiritual stature will result in removal from office. Other rules include: He is to be among the very first to arrive to the synagogue for all prayers; outside commercial pursuits are forbidden; he may only travel out of town with the permission of the synagogue president., etc. Salary terms are recorded as well as the provision of a pension for his mother and the supply of a residence – on the condition that his sister also be provided a home there until she weds.

300 (LITURGY). Nine Hebrew Manuscripts of Piyutim [religious poetry] from throughout the Sephardic Diaspora: (Turkey; Tunisia, Eretz Israel, Morocco, Aden, Azerbaijan, Libya). Written in Hebrew, Judeo-Espanol, Judeo-Arabic and and Judeo-Turkish. Detailed description of each manuscript available upon request. Ex-library, variously won and bound. v.s.

18th-20th centuries. \$1500-2500



Lot 301

301 (MEDIEVAL HEBREW ILLUMINATED MANUSCRIPT LEAVES). Pentateuch, Haphtaroth, and Megiloth. Black and violet ink and gold leaf on vellum. 69 fragments of various sizes; the smallest is less than a couple of square inches, while the largest, an especially wide-margined full page of 5.25 x 7.75 inches, is indicative of the size and look of the original codex. The group as a whole consists of 42 large fragments, containing most or all of the text of the folio, plus 15 medium-sized and 12 small fragments. Each fragment laid down on a separate loose sheet of onion skin paper. Color images available upon request.

Lisbon, Late 15th-century. **\$12,000-18,000**

• **A SUBSTANTIAL GROUP OF FRAGMENTS OF AN ILLUMINATED CODEX FROM THE WORKSHOP OF THE LISBON BIBLE.**

The output of what the art historian Gabrielle Sed-Rajna identified as the workshop of copyists and illuminators of Hebrew manuscripts that flourished in Lisbon between 1469 and 1496 represents a high point in the history of Jewish book production. Four of the greatest treasures of the world's finest collection of illuminated Hebrew manuscripts come from this source: the Lisbon Mishneh Torah of 1472, the Lisbon Bible of 1482, the Almanzi Pentateuch and the Duke of Sussex Portuguese Pentateuch, both dated to the decade 1480-90. As many as 30 extant codices may have been produced at, or under the direction of this remarkable operation. Offered here is what remains of a thirty-first production of the Lisbon atelier, retrieved from a binding.

The hunt for lost medieval Hebrew manuscripts that may have survived thanks to being cut up by early modern bookbinders and used as covers, or as paste-downs inside covers, has become a major focus of interest in recent years. Material of this kind is often referred to collectively as the "European Genizah," to suggest a dispersed treasure trove whose scale may prove comparable to that of the Cairo Genizah. Here, however, the term "European Genizah" is, perhaps, not strictly applicable. Marginalia on a few of the fragments in Oriental Hebrew script characteristic of the 16th -18th centuries show that the manuscript had made its way out of Europe, to North Africa or the Middle East, before ending up as "binder's waste."

The surviving fragments, despite some roughness to their condition, retain much visual as well as scholarly interest - and certainly great presence. The original manuscript itself is, or was, a pocket-sized Pentateuch in which the text is consistently presented as an 18-line single column of just under 3 x 4 inches. Of the 69 folios surviving in various degrees of completeness, seven folios feature historiated initial words, illuminated in gold leaf, with highly distinctive penwork in violet ink (Comprehensive list available upon request).

Professor Gabrielle Sed-Rajna's conclusion from her minute study of the Lisbon Bible is that it is certain that the decoration was "the work of a team, and several hands can be distinguished." The artists remain anonymous, unlike the scribe who has been identified as Samuel ben Samuel ibn Musa. Sed-Rajna goes on to state that not only is the Lisbon Bible "certainly the masterpiece of the atelier," but, with its accomplished technique and exquisite taste, it sets a new aesthetic standard, followed by several other codices "whose decoration was entirely dependent on the ornamental programme of the Bible." What compels attribution of this fragmentary Pentateuch to the Lisbon atelier is these initial word panels, together with the signature scroll work, executed in violet ink, in what Sed-Rajna calls a "peculiar, highly refined style," which emanates from the panels and which she considers to be probably by the same artist. The panels and scroll work in this fragmentary Pentateuch are not similar to those of the Lisbon Bible but identical. Accordingly, it may be justifiable to go beyond attribution to the workshop of the Lisbon Bible and attribute the decoration of these fragments to the master decorator of the Lisbon Bible itself. Whether the scribe here is ibn Musa cannot be determined by comparison to the script of the Lisbon Bible, since the text in that large-format three-volume work is written in square characters, while this small-format Pentateuch is rendered superbly in a Sephardic rabbinic hand, similar to but distinct from that used in the Duke of Sussex's Portuguese Pentateuch.

For more on the Lisbon workshop, see G. Sed-Rajna's monograph *Manuscripts hébreux de Lisbonne: un Atelier de Copistes et d'Enlumineurs au XV^e Siecle* (1970) and her introduction to the facsimile edition of the British Library's star Hebrew manuscript, *The Lisbon Bible 1482* (1988). For the British Library's holdings, see also I. Tahan, *Hebrew Manuscripts: The Power of Script and Image* (2007). For the European Genizah, see www.hebrewmanuscript.com.

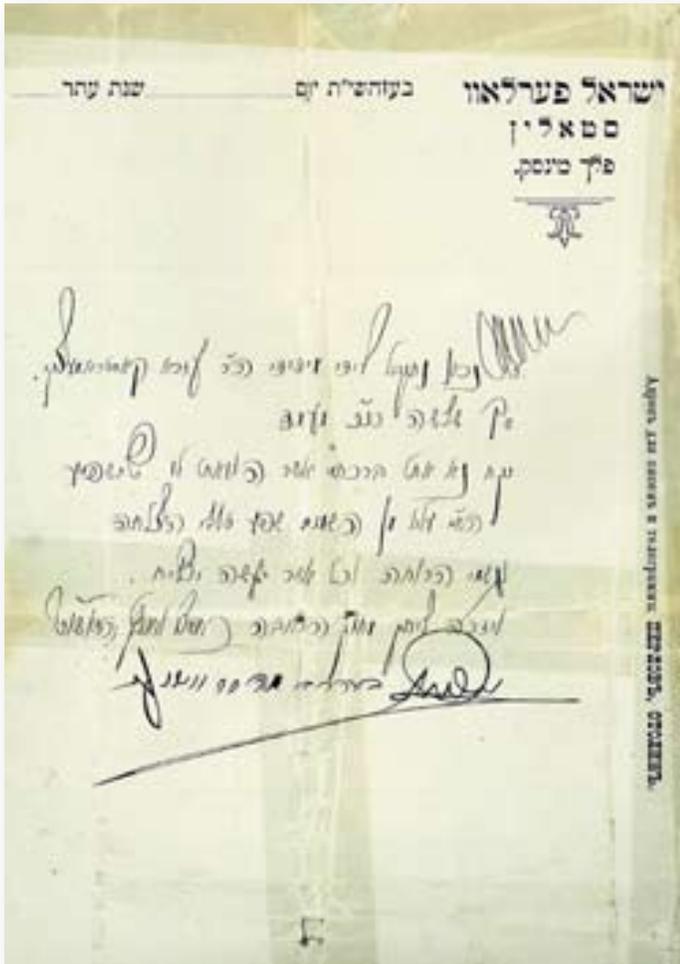
[SEE ILLUSTRATION BELOW AND FACING PAGE]



Lot 301



Lot 301



Lot 303

302 (LIBYA). Hebrew manuscripts bound together into one volume relating to Shechitah [ritual slaughter]: Diwan, Judah. Zivchei Shelamim. ff. 1-38. * Mizrachi, Abraham. Zikaron li-B'nei Yisrael. ff. 39-53. * Najara, Israel. Shochatei ha-Yeladim. ff. 54-55. * Hilchoth Shechitah. In Judeo-Arabic, reflecting local practice of Tripolitan community. Unpublished, apparently by copyist. ff. 56-68. Uniform North African cursive script. Colophon on f.1r.: "The youth Samuel ben Marzouk Chalfon, from the city of Tripoli under the rule of Ali Basha, the year 1784" (see below.) *Sepia ink paper. Stained, wormed affecting text. Later marbled boards. 8vo. Ex-library.*

Tripoli (Libya), 1784. **\$800-1200**

• The family name "Chalfon" figures prominently in the annals of Tripolitan Jewish history. During the years 1778-81, and again 1792-95, the Caid or official leader of the Jewish community was R. Abraham Chalfon, who was also a rabbinic scholar and author of note. Although nominally under Ottoman rule from 1551 until 1911, the local governors of Tripoli for a period lasting from 1711-1835 were the members of the Karamanli dynasty. One of the members of this dynasty, Ali Pasha, who ruled from 1754-93, is remembered fondly by the Jews for providing a peaceful interlude in an otherwise turbulent history. See Yehudah Messing, *Gedolei Rabbanei Tunisia ve-Louv* (1986) pp. 93-103; JE, Vol. XII, pp. 261-63.

303 PERLOW, YISROEL. THE "YENUKAH" OF STOLIN. (1868 -1922). Letter Signed in Hebrew on personal letterhead. Concerning the receipt of support from Ezra Kostrometzky and offering profuse blessings for success in his endeavors. *One page. With taped repairs on verso.*

Stolin, circa, 1910. **\$1500-2000**

• Unique in the annals of Chassidim, the Yenukah ("Child Rebbe") was crowned Rebbe aged just five years following the premature death of his father R. Asher. The young boy was guided by a mentoring Chassidic elder until aged 13, whereafter he took over the reins of leadership. In adulthood he more than fulfilled the aspirations of his youth and was highly regarded as a wise and erudite counselor by his followers. See A. Ben-Ezra, *HaYenukah MiStolin* (1951).

[SEE ILLUSTRATION UPPER LEFT]

304 SAFRIN, YITZCHAK ISAAC YEHUDAH YECHIEL OF KOMARNO. ("The Komarner." 1806-74). Autograph manuscript in Hebrew. Ma'aseh Oreg, Pnei Zaken [commentary on Mishnah Terumoth, end of Ch. 2 and beginning of Ch. 3]. Written in a neat Aschkenazic cursive script in two columns with few words crossed out. *Four pages.*

(Komarno, Galicia), n.d. **\$8000-10,000**

• Affectionately known as R. Eizikel Komarner, he was raised by his uncle, the Kabbalist R. Tzvi Hirsch Eichenstein of Zidachov and grew to become one of the most prolific of Chassidic authors. A multi-faceted personality, he also enjoyed a reputation as a miracle worker. His diary, *Megillath Setarim*, published in 1944, is replete with mystical revelations. See C. Y. Berl, *R. Yitzchak Isaac MiKomarno* (Jerusalem, 1965). Chassidim believe that autograph manuscripts of the Komarner have an innate holiness and the ability to act as a powerful personal segulah.

[SEE ILLUSTRATION LOWER LEFT]



Lot 304

305 (SAMUEL ISSACHAR?). (Be'er Sheva). Parts Five-Seven only. Yiddish manuscript written on paper in a cursive Ashkenazi script. Three title-pages written in triangular forms. Signature of early owner (Lemli ben David). ff. 44, 21, 30. Stained, some marginal loss with text replaced. Contemporary vellum-backed boards, worn. Folio.

(Germany?), 1820. \$1000-1500

• A seemingly unpublished rabbinic work of Biblical history, focusing upon the characteristics of exile, repentance and Redemption. Contains a tract discussing the World to Come and the resurrection of the dead based upon Talmudic and Midrashic sources. Also includes moral exhortations relating to specific sins. The manuscript is the second half of a text containing seven parts, originally bound in two volumes. The title and author have been identified based upon a notation of a former owner.

306 SCHICK, MOSHE. (MahRa"m Schick, 1807-79). Autograph manuscript. "Ma'amar...BeGeder Ha'Adam VeChalakav VeTachlitham." A philosophic discourse concerning the nature of man and his soul. Four pages.

\$4000-6000

• The Mahara"m Schick was one of the most prominent Hungarian rabbis of his time and the foremost disciple of the Chatham Sofer. He was a fierce opponent of the leaders of the Reform movement and greatly supported R. Samson Raphael Hirsch in his dispute with the anti-Reform congregation of Frankfurt. As principal successor to the Chatham Sofer, the Mahara"m Schick was famed for his intellectual alacrity, quickly responding to even the most complicated questions of halachic law. The philosophical content of the present manuscript is unusual for this supreme halachist. See M.A.Z. Kinstlicher, HaChatham Sofer VeTalmidav (2005) pp. 362-67.

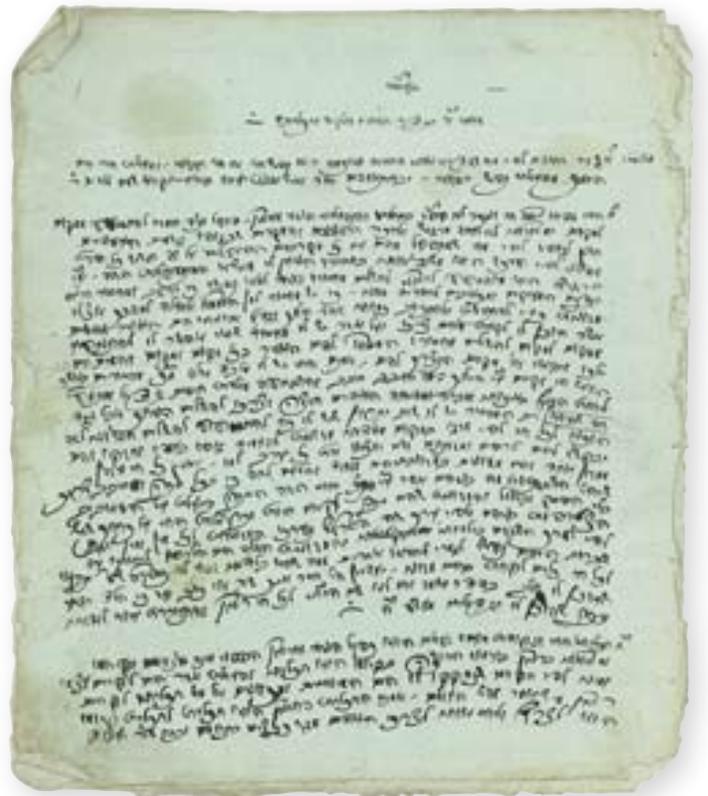
[SEE ILLUSTRATION RIGHT]

307 SCHNEERSON, JOSEPH ISAAC. (Sixth Grand Rabbi of Lubavitch, 1880-1950). Typed Letter Signed in Hebrew on personal letterhead written to Rabbi Dr. Leo Jung of Manhattan's Jewish Center. Concerning the need to return to the Jewish Community the many thousands of Jewish children in Europe currently under the guardianship of the Church following the end of the War. The Rebbe suggests a major publicity campaign to be undertaken in order to arouse public opinion pertaining to this important issue. One page, pencil notations.

Brooklyn, New York, 29th Tamuz, 1947. \$500-700

308 (SEPHARDICA). Collection of mostly mystical works in Hebrew and Hakitia (the Moroccan dialect of Ladino). Bound together in one volume: Sepher Magid MeReshith [folk almanac predicting weather and agricultural conditions.] Hebrew, ff. 1-10v. * Sepher HaGoraloth LeAchitophel [magic]. Hebrew, ff. 10v-15r. * Kevi'ath HaChodashim [intercalation of Months]. Ladino, ff. 15v-17v. * Chidoth [riddles]. Hebrew and Ladino, ff. 18r-21r. * Tekuphoth [calendar]. Hebrew, ff. 21v-23r. Blank ff. 23v-28v. * Cheshbonoth [mathematics]. Spanish and Ladino, ff. 29r-43r. * Minhagim [customs of the City of Meknes relating to ritual slaughter, arranged by R. Raphael Berdugo (1747-1822) - see Zivchei Teru'ah, Livorno 1872. Hebrew, ff. 43v-52r. * Magical work (Raziel HaMal'ach?). Ladino and Hebrew, ff. 52v-55v. * Minhagim (cont'd). f. 56. * Magical work (cont'd) f. 57. Hebrew manuscript, written in multiple hands of Sephardic semi-cursive script on paper. Contemporary marbled boards. Lg. 4to.

Morocco, circa 1900. \$700-1000



Lot 306

309 SHIN SHALOM. (pseudonym of Shapira, Shalom Joseph). Four autograph Hebrew poems signed by the poet: "Ishah aphorah;" "Ki lo nagi'a le-sham;" "Katif ba-aretz;" and "Mathai;" pp. 2-5. Black ink on onion skin paper. Folds. Folio.

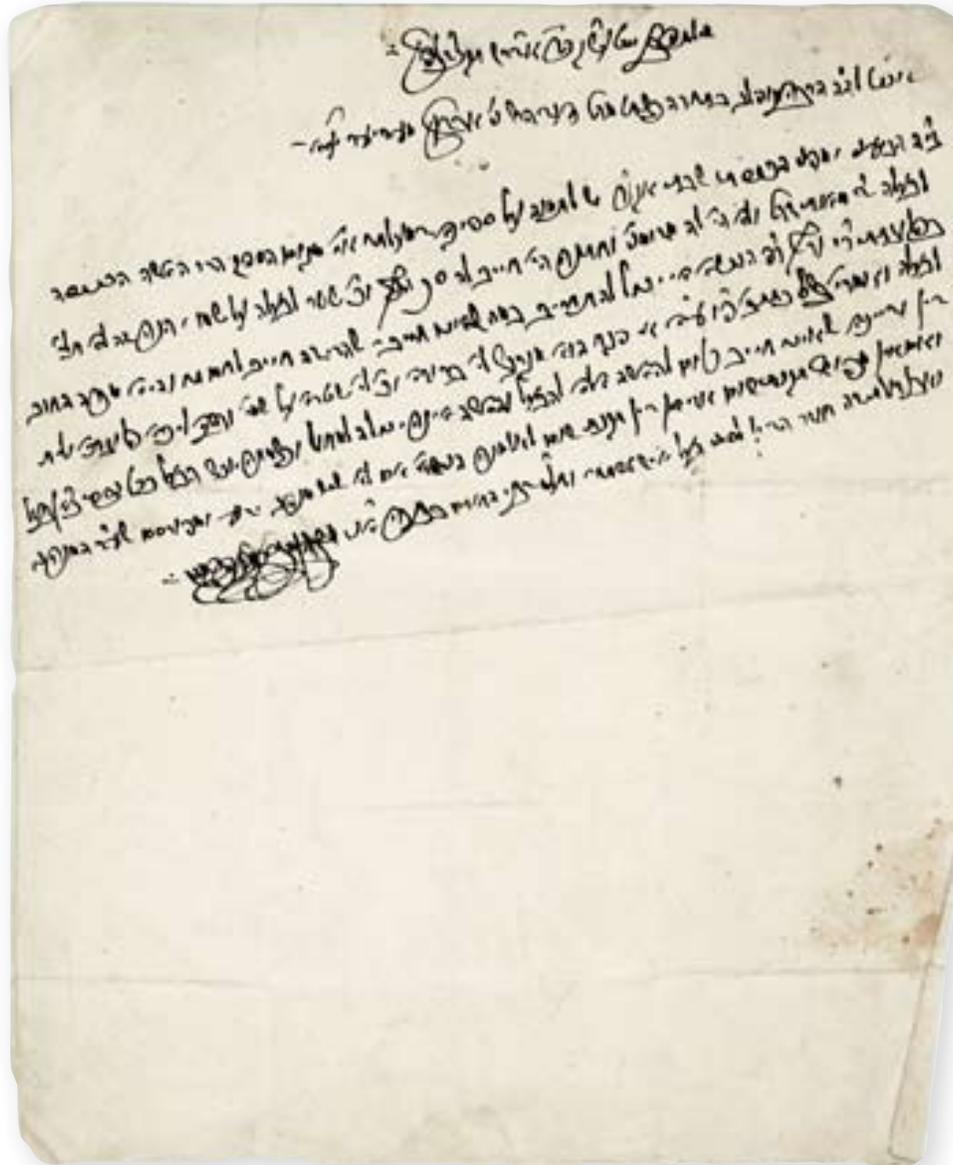
Jerusalem, 1942-45. \$300-500

• "Shin Shalom," nom-de-plume of Shalom Joseph Shapira, was one of modern Israel's greatest poets and the scion of several distinguished Chassidic dynasties. His poems are oftentimes suffused with a distinctly Chassidic spirituality, albeit garbed in modern Hebrew idiom. No doubt, under the impact of the Holocaust, the poems here give poignant expression to feelings of loss and a quickening of the longing for salvation. The first two poems are included in the complete collection of the writings of Shin Shalom (Tel-Aviv, 1966) Vol. I, pp. 157-58; the last two poems appear in Vol. IV, pp. 138, 160. See EJ, Vol. XIV, cols. 1271-1272; Tz. M. Rabinowicz, The Encyclopedia of Hasidim, p. 445.

310 SHKOP, SHIMON YEHUDAH. (Dean of Yeshiva Shaarei Torah, Grodno. 1860-1939). Typed Letter Signed in Hebrew on personal letterhead written to Rabbi Dr. Leo Jung. Concerning a Chanukah fund-raising appeal for the yeshiva at the Jewish Center in New York. Also records the rabbi's grief for the loss of his son-in-law, R. Shraga Feivel Hines who administered the day to day affairs of the Yeshiva without whom Rabbi Shkop felt "like a ship in the heart of the ocean without a captain." Two pages. With personal stamp at end.

Grodno, 1936. \$400-600

• "R. Shimon" was one of the most highly regarded Roshei Yeshiva in pre-war Europe. He served in Telz and also Maltch, Brainsk and Grodno. For a short period he delivered lectures at Yeshiva R. Isaac Elchanan in New York. His talmudic novellae and lectures recorded in his magnum opus "Shaarei Yosher" (1928) received universal praise.



Lot 311

311 SOFER, MOSES. (The “Chatham Sofer,” 1762-1839). Autograph Letter Signed in Hebrew to Dovid Tzvi Levinger, Rabbi of Nadi-Medyer (Nagymegyér). A response to a Halachic question concerning inheritance matters. One page. With address panel on reverse, with instructions to send the letter to the Rabbi of Medyer; with remnants of wax seal. * Accompanied by Rabbi Levinger’s learned two-page Autograph Letter Signed to the Chatham Sofer posing the original Halachic question. With address-panel.

Pressburg, 24th Adar, 1834. **\$45,000-50,000**

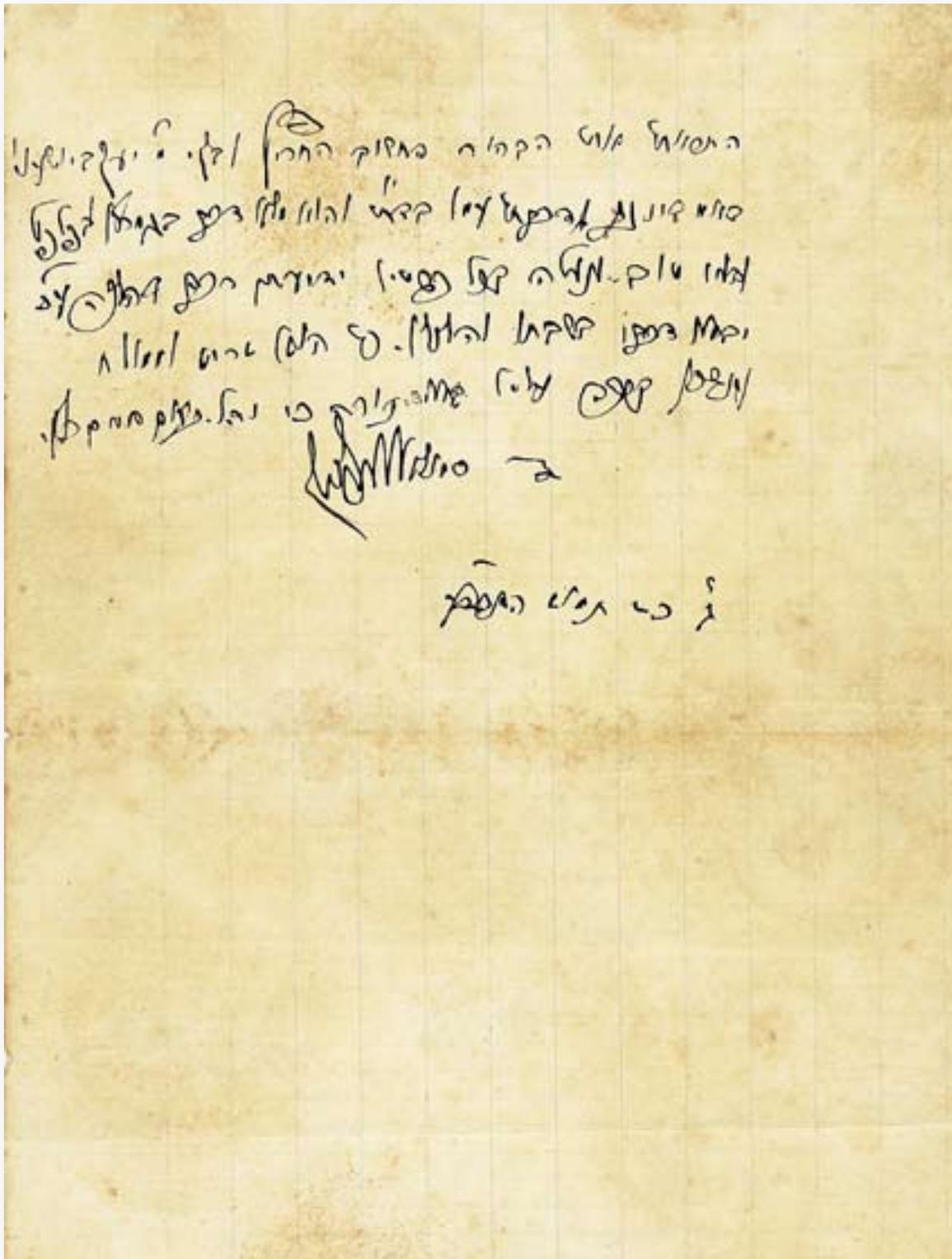
⚡ **A FULL RESPONSE FROM THE CHATHAM SOFER ALONG WITH THE ORIGINAL HALACHIC QUERY. BOTH LETTERS WITH ORIGINAL ADDRESS PANELS. UNUSUAL TO FIND EXTANT BOTH SIDES OF SUCH A CORRESPONDENCE.**

The question involved a widow who remarried promising 400 guilden to her new husband and the subsequent dispute that broke when she reneged on her commitment. The respondent R. Dovid Tzvi (Hirsch) Levinger, Rabbi of Nadi-Medyer (Nagymegyér) received semichah from the Chatham Sofer. He corresponded with him on a number of occasions and is cited in the published responsa (see Yoreh Deah no. 213 and the Likutei Teshuvot in various places).

Rabbi Moses Sofer (the “Chatham Sofer”) of Mattersdorf and Pressburg was one of the most outstanding Rabbinic leaders of the late 18th-early 19th-centuries. His responsa, novellae and sermons enjoyed unprecedented praise and respect and are to this day assiduously consulted by all Jews universally. The Chatham Sofer’s qualities of moral character, humility and justice, alongside his profound scholarship and leadership, has created some two centuries later, a deeply venerated aura surrounding his personality. Due to his considerable reputation, his legion of descendants (who proliferated into Europe’s most prominent Rabbinic families), deem original handwritten material by the Chatham Sofer to be imbued with an ineluctable level of holiness that serves as both a source of spiritual protection and of blessing.

THE COMPLETENESS OF THE CORRESPONDENCE MAKES THE PRESENT AUTOGRAPH MANUSCRIPT PARTICULARLY ENGAGING.

[SEE ILLUSTRATION ABOVE]



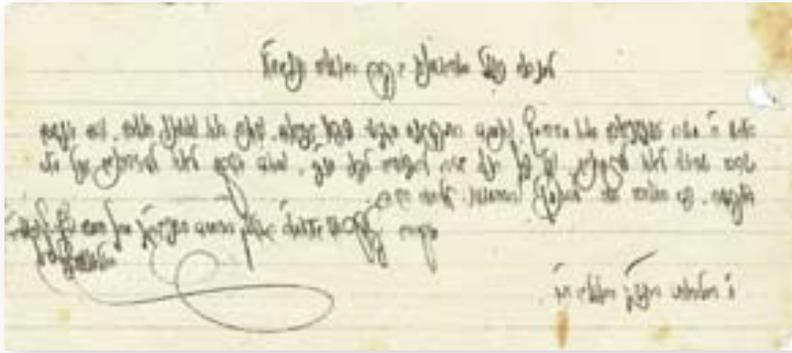
Lot 312

312 **SOLOVEITCHIK, CHAIM.** ("R. Chaim Brisker," 1853-1918). Autograph Letter Signed in Hebrew. A letter of recommendation delineating the praise of the "esteemed erudite young man Yaakov Yeshua." *One page. Light stains.*

(Brisk), 27th Tamuz, 1914. **\$10,000-15,000**

• The predominant Talmudist of his day, R. Chaim did not often grant semichah - and certainly not one with such lengthy praise: "I spoke with him in learning and he displays deep knowledge in Gemara and Pilpul. He is exalted and sublime in all details. He has much knowledge in halacha. I therefore send my words in his commendation and praise. He is alert, sharp-witted and diligent. I rest my blessings upon him with the radiant light of Torah." This unusual letter clearly displays the exceptionally high opinion and great esteem that R. Chaim of Brisk held of this young man.

[SEE ILLUSTRATION ABOVE]



Lot 313

- 313 SOLOVEITCHIK, YITZCHAK ZEV.** (The Brisker Rav. Author of Chidushei Maran Ri"z HaLevi, 1886-1959). Autograph Letter Signed in Hebrew, written to the administrators of Kollel Horadna. Letter of introduction concerning support for a sick couple from Brisk, praising their character. "I beg you very much to aid them with all that is possible. They are most worthy of benevolence and are in need of great mercy." * Accompanied by an original personalized envelope printed with the Rav's address in Brisk. *One page written in pencil. Edges stained, one punch-hole.*

Jerusalem, First day of Selichoth, 1943. **\$3000-5000**

[SEE ILLUSTRATION ABOVE]

- 314 SOFER, SHIMON.** (Rabbi of Erlau, 1850-1944). Autograph Postcard Signed in Hebrew written to "Representatives of the College Chatham Sofer, Safed." Offering to send to Tzfat his father's rabbinic works to any interested Sephardic Torah scholar free of charge. *Address panel on reverse written in English. Two punch-holes, small tear affecting one word.*

Erlau (Eger), 1929. **\$300-500**

• R. Shimon Sofer known as the Erlauer Rav, was the son of R. Abraham Benjamin Sofer (the Kethav Sofer) and the grandson of the Chatham Sofer. He is famed for his halachic work Hithoreruth Teshuvah.

- 315 STEINBERG, ABRAHAM MENACHEM MENDEL.** (Rabbi of Brody 1847-1928). Autograph Letter Signed in Hebrew on personal letterhead written to Moshe David Ostreicher, Rabbi of Tshimpe (Hungary). Discusses various Halachic issues: Whether electricity may be used on the Sabbath if generated by a Jew; the minimum size of Tephillin; a kashruth issue relating to a mouse. *Ten pages.*

Brody, 21st Iyar, 1912. **\$800-1200**

• The Broder Rav was considered one of the foremost Poskim of his era. The present responsum was published (without the closing greeting in the present letter) in his work Machzeh Abraham (1927) - see Orach Chaim, numbers 6 and 43.

- 316 (VISHNITZ).** A group of three rabbinic ordinations for Aaron Farkash. Written by R. David Weiss, the Dayan of Obervishiva (on the stationery of R. Menachem Mendel Hager); R. Shlomo Eliezer Wiesel of Ternowie; and R. Moshe Deutsch of Ganic. Accompanied by a postcard (dated 1929) signed by Jossel Schachter, the Gabbai of the Vishnitzer Rebbe in Grossvardein.

1921. **\$300-500**

• Aaron Farkash had intended to serve as a Rabbi following his immigration to America, instead however, he became a successful businessman and subsequently a devoted financial supporter of the Rebbes of Vishnitz.

- 317 (THEATER).** Abraham Goldfaden. (Four Plays): Der Katter. * Ikk, Mikx, Drikk. * Fier Por Porcelain Teller. * Di Shveblach. Autograph Manuscript in Yiddish. Titles in Russian. *ff. 58 leaves (excluding blanks). Leaves loose, few stains. Contemporary boards, worn. 8vo.*

Russia, 1879. **\$1000-1500**

• **THE FATHER OF YIDDISH THEATER.** Abraham Goldfaden (1840-1908) was a diversely talented poet, composer, theatre director and author of over sixty plays. His many popular songs such as Roshinkes Mit Mandeln, Abi Gezunt and Bei Mir Bist Du Shein have entered the Pantheon of classic

Yiddish entertainment. According to Sandrow, Goldfaden wrote his plays in a neat Yiddish script in notebooks such as the one offered. His plays include both satirical comedies and serious drama. The play with the unusual title "Ikk, Mikx, Drikk" concerns a father's search for suitable suitors for his three eligible daughters and his interaction with the shadchan. See N. Sandrow, The Father of Yiddish Theater, in: Zamir (Autumn, 2003) pp. 9-15; See EJ, Vol. XV cols. 1063-66.

- 318 (YEMEN).** Five Yemenite Hebrew Manuscripts. Laws of Ritual Slaughter. *ff. 13.* * Selected Readings from Tanach. *ff. 38.* * Piyutim. *ff. 28.* * Shir HaShirim, Ruth and Koheleth with Targum. *ff. (34).* * Prayer Book According to the Yemenite Rite. *ff. (179).* *Ex-library. variously worn and bound. v.s.*

18th-19th centuries. **\$400-600**

- 319 WEISSMANDEL, CHAIM MICHOEL DOV.** (Rosh Yeshiva Nitra, Yeshiva Farm Settlement, 1903-1957.) Autograph letter signed in Hebrew on yeshiva letterhead to Rabbi Dr. Leo Jung of Manhattan's Jewish Center. Concerning the financial plight of the yeshiva and the possibility of moving location. *Two pages.*

Mount Kisco, New York, Parshath Vayetzei, 1950. **\$300-500**

• The re-establishment of the Nitra Yeshiva in Mount Kisco, New York in 1949 was the brainchild of the heroic personage of Rabbi Weissmandel who also acted as Rosh Yeshiva in Nitra, Slovakia before the Second World War. He is most famous for his courageous rescue efforts amidst the horrors of the Holocaust, as described in his work Min HaMeitzar.

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 a Yishuv, or Settlement, that would engage primarily in agriculture and "strengthen the body of the Yeshivah as a whole."

- 320 (ZOLKIEW).** Morechai Rubinstein of Cracow. Avnei Zikaron. Hebrew manuscript on paper written in a neat Ashkenazic script. *ff. 15. Unbound. 4to.*

Zolkiew, 1869. **\$700-900**

• Written at the behest of Solomon Buber, a study of the historical importance of the Jewish community of Zolkiew, alongside a genealogical record of the great rabbis and leaders buried there. The author notes the importance of preserving such information as many of the tombstones in the Zolkiew cemetery are sinking into the ground.



Lot 321

321 (KETHUBAH). Marriage Contract. Solemnizes the marriage of the groom Aharon ben Mosheh Mercado ben Moshe ben Ephraim and the bride Bilia (also known as Bechorah) daughter of Hayim Daniel de Leon Parisiado. Black ink and watercolor on thick paper, the upper margin ornately scalloped. Italianate and Islamic-influenced double-arch design with colorful floral and geometric motifs. Three paragraphs in Sephardic semi-cursive script: standard kethubah language in the right arch, conditions and bride's dowry in the left arch. Slight loss in the margin skillfully repaired, paper reinforcements on verso. 20 x 29 inches.

Ruse, (Bulgaria), 10th Mar-Cheshvan, 1831. **\$3000-5000**

✦ The wedding took place in “Oronik, on the River Tuna,” i.e., the Bulgarian town of Ruse on the River Danube. The National Library of Israel’s global kethuboth database locates just one other early kethubah from Ruse, dated 1848, presently in a private collection in London.

Ruse, or Rusçuk, as it was often called, especially under the Ottomans before Bulgarian independence in 1878, was (and is) the country’s major port on the Danube. The Jewish community there was established in the late 18th century by Sephardim from what is now the former Yugoslavia.

Regarding the bride’s family name, Parisiado: the best known Parisiado was Sasson Bechor Mosheh Parisiado, born in Bosnia in 1823, author of the multi-volume *Shemen Sasson*, longtime head of Bet-El, and the leading Jerusalem kabbalist of his generation.

For more on Ruse, see Z. Keren, *The Jews of Rusçuk: From Periphery to Capital of the Tuna Vilayeti* (2011). On Bulgarian kethuboth in general, see Sabar p. 240.

[SEE ILLUSTRATION RIGHT]

322 (MOST UNUSUAL ILLUMINATED VELLUM SHEET). Nebuchadnezzar's Dream and its Interpretation, in the Second Year after the Destruction. Ink and watercolor on vellum. *Heavy central fold, small hole upper right, the whole variously stained and with surface wear especially lower third. 24 x 20 inches.*

Northern Europe, 1711-14. \$20,000-30,000

▣ EXTRAORDINARY GRAPHIC TESTIMONY TO THE MILLENARIAN AND ANTIQUARIAN INTERESTS OF AN ASHKENAZIC JEWISH INTELLECTUAL OF THE LATE EARLY MODERN/EARLY ENLIGHTENMENT PERIOD.

The full height of this monumental undertaking, apparently unique in the annals of Jewish art, is given over to the depiction of King Nebuchadnezzar's vision, related in Aramaic in the second chapter of the Book of Daniel. Selected for his intelligence and looks, young Daniel, from one of the leading families of Judah, is taken back to Babylon after Nebuchadnezzar's conquest, to train as a courtier. Soon, Nebuchadnezzar sees in a dream the statue of man, with head of gold, chest of silver, belly of bronze, and legs of iron, which end in feet of iron and clay. A great rock falls on the statue, smashes it, and proceeds to cover the whole earth. The wise men are at a loss, but Daniel prays for illumination, then offers an interpretation that satisfies the king: each of the metal tiers corresponds to one of the empires destined successively to dominate the world. Crushing the last of these empires will usher in the Kingdom of Heaven. Gold represents Babylon, and pre-modern readers, Jews and Christians, have almost always understood silver to be Persia, bronze Greece, and iron Rome. This is the view of Pirke de Rabbi Eliezer, Rashi, and ibn Ezra among medieval Jewish commentators, and here, too, the statue is rendered thus. The beard is golden (if not the helmet); the belly of bronze is dark brown; chest and thighs are left uncolored to suggest silver and iron; and the calves and feet of iron and earth are represented by stripes of uncolored iron and light brown clay.

WHAT MIGHT OTHERWISE BE CHARMING FOLK-ART BECOMES MUCH MORE THAN THAT, A HISTORICAL DOCUMENT OF UNCOMMON INTEREST — thanks to the mass of data inserted, in the square and semi-cursive Hebrew script of a true adept, within the statue's outline. Here is to be found a comprehensive numbered list of each of the monarchs of all four world empires. The helmet is covered in the names of the Assyrian and Chaldean rulers of ancient Babylon, in flawless, near-microscopic, rabbinic Hebrew characters. Now in square characters, the chest area accommodates easily the ten rulers of the Persian Empire. The mid-section is divided into four columns, listing the rulers of each of Alexander's Hellenistic successor states. Then, on the kilt, comes Rome, with Julius Caesar at no. 1, followed by Augustus, Tiberius, Caligula and all the rest down to the division of the Empire in 285. Here, in a tour de force of miniaturization, the statue's powerful legs are composed once more of tiny rabbinic script, inevitably so in view of the enormous number of names to be contained. On the right leg are all the Byzantine emperors, followed by their Ottoman successors, while the left leg displays a list of Holy Roman emperors. On either side of the statue, rendered with great verve, are the four beasts encountered in Daniel's own dream (Daniel 7), which complement in their symbolic significance the four-part division in Nebuchadnezzar's vision. The winged lion is Babylon, the bear (looking more like a boar) is Persia; the panther with four heads is the four-part Greek empire; and the fiercest creature, with ten horns and resembling no known species, is Rome. The ten horns correspond to the ten toes of the statue's feet of clay. Here, the toes on the Ottoman foot are marked Africa, Mesopotamia, Egypt, Greece, and (big toe) Asia; the toes on the other foot are France, England, Italy, Spain, and (big toe) Ashkenaz, the German-speaking lands. A key identifies 15 alphabetical or astrological symbols, intended for use in characterizing the reigns of some of these monarchs. The presence of a Sun sign (shemesh) indicates a just and able ruler; Saturn denotes a magnanimous and philanthropic one; Jupiter: energetic and successful; Mars: peace-loving, wise, and crafty; the Sun again (as *kochav hamah*): omnipotent; Venus: evil or worthless; crescent Moon: unsuccessful; and decrescent Moon: a fool or imbecile. Other symbols indicate: promiscuity and hedonism; date of death and whether natural, painful, or in combat; date of coronation; and date or fact of deposition or abdication.

HISTORICAL CONTEXT

The document is anonymous and undated, but possible years of production can be limited simply by using the historical data presented. At compilation, the reigning Ottoman sultan was Ahmed III (ruled 1703-30), the reigning Holy Roman emperor Charles VI (ruled 1711-40). That places the document within the years 1711-30. The garter worn by the statue on its left leg may offer more precision. It bears the legend "Das Spanische Hoyz," the only Yiddish in the document. The garter marks the point, in 1438, after which all Holy Roman emperors were members or descendants of the House of Habsburg. From 1506 until 1700, the Habsburgs reigned over the vast Spanish Empire as well. Want of a direct male heir resulted in the War of the Spanish Succession, which dragged on until 1714, when the Habsburgs surrendered their Spanish claim to the Bourbons. Charles VI, therefore, was Holy Roman Emperor and would-be head of the House of Spain for the three years 1711-14 only.

The Reformation, with its emphasis on biblical interpretation and its antipathy to Rome, transformed the importance of Daniel 2 and 7. Soon, especially in radical circles, these chapters were exciting as much passion as any in the Bible. Daniel became a framework for the systematic understanding of world history. Similarly, it was widely supposed to hold the key to future history, becoming the point of departure for a whole literature of apocalyptic speculation, which continues to flourish as much as it ever did, so that the toes of the statue and the horns of the beast are identified in some circles with the European Union. This obsession with eschatology, especially the downfall of the fourth empire and the messianic new order that would take its place, possibly featuring the restoration of the Jews to their ancestral land as centerpiece, reached its peak in the mid-17th century, with widespread expectations for 1648. The Chmelnitski massacres certainly made the year apocalyptic enough for Jews in eastern Europe, sending many refugees west, especially to Amsterdam. Charles' I's execution in London in 1649 kept things on the boil, and in the Netherlands, especially, an intellectual elite was consumed with these ideas, and hungry for information from reliable Jewish sources, much of it provided by Menasseh ben Israel, whose Hope of Israel contributed significantly to apocalyptic expectation. The Sabbatean debacle of the 1660s, too, fed and was fed by this pan-European sense of expectation. Alongside all of this, Daniel became an increasingly popular theme in art, most notably as represented by Rembrandt in several paintings and in the engravings he prepared for Menasseh's Spanish-language exposition of Daniel 2, *La Piedra Gloriosa*: the glorious rock that shatters Nebuchadnezzar's statue. Schematic representations, albeit simple ones, of the visions in the Book of Daniel appeared in print, one in Germany as early as 1529. This Hebrew version, spectacular in its thoroughness and execution, also intrigues as fresh evidence of the absorption into a Jewish milieu of the new ideas prevalent about the book of Daniel, privileging it as it does as the matrix in which to construct a timeline of world history. Still, the interest here seems more "academic" than pragmatic. For want of any obvious inclination to calculate the time of the redemption, it seems as if the artist was motivated to carry out this elaborate project more by intellectual curiosity and for fun.

For more on Jewish-Christian intellectual exchange on the subject of the millennium in baroque Europe, see D. Katz, J. Israel, and R.H. Popkin (eds.), *Sceptics, Millenarians, and Jews* (1990). For the millennium as a theme in western art, see A. Bokorn and P. Görden, *Die letzten Dinge: Jahrhundertwende und Jahrhundertende in der bildenden Kunst um 1500 und 2000* (1999).

[SEE ILLUSTRATION RIGHT]



Lot 322 (and see detail on cover of catalogue)

323 (KETHUBAH). Marriage Contract. Solemnizes the marriage of Yishai Chai Pesach to Bona Norzi. Black ink on vellum. Upper portion deeply arched. Traditional Hebrew formula as textual border. The contract itself within a very finely wrought pen-and-ink floral surround. Folds, one small marginal tear. 12 x 21 inches.

Modena, 1762. \$2000-2500

One of the two witnesses who signed the contract is Samson Chaim ben Nachman Michel Nachmani, author of Toldoth Shimshon on Tractate Avoth (Livorno, 1766) and Zera Shimshon on the Pentateuch and Megiloth (Mantua, 1778.) See JE, Vol. IX p. 144. For a similar Kethubah style as the present one, see Ketubbot Italiane (1984) plates 20-22.

[SEE ILLUSTRATION LEFT]

324 (KETHUBAH). Marriage Contract. Solemnizes the marriage of Azaryah son of the late Elchonon Troye and Sarah daughter of Yechiel Shabtai the Cohen. Black ink and watercolor on vellum. Upper portion arched and containing a colorful floral and foliate vignette containing traditional Hebrew formula. Text in black ink, Italian square and cursive Hebrew scripts within red painted rectangular frame. Few folds. 21 x 16 inches. Attractive gilt frame.

Ancona, Italy, 15th Teveth, 1869. \$1000-1500

As is typical in Ancona Kethuboth, the text is divided into two parts. The text of the Kethubah proper is in large square letters in the upper section, and the Tenaim appear in small Rabbinic cursive script below. The decorative program employs rich, colorful floral motifs, an architectural theme that was enduringly popular with the Jews of Ancona.

[SEE ILLUSTRATION RIGHT]



Lot 323



Lot 324



Lot 325



Lot 326

325 (AMERICAN JUDAICA). Half-length portrait of Rabbi Morris Jacob Raphall wearing skull-cap and canonicals. Lithograph by F. D'Avignon. Small tear to upper left corner, light stain on upper right corner, linen-backed. 14 x 20 inches.

New York, P. Haas, 1850. **\$1500-2000**

• Rare portrait of this controversial American Rabbi (1798-1868) who served as Rabbi of the Congregation B'nei Jeshurun of New York from 1849-1866. See A. J. Karp, *Judaic Treasures from the Library of Congress* (1991) p. 313 (illustrated.) Not in Rubens, *Jewish Iconography*.

[SEE ILLUSTRATION UPPER LEFT]

326 (AMERICAN JUDAICA). Aleph Beth Chart. Unexamined out of frame. 10 x 17 inches.

New York (?), circa 1900. **\$1000-1500**

• Includes abbreviated morning prayers for young children. Also the English alphabet in Latin letters, with the name of each letter transliterated into Yiddish.

[SEE ILLUSTRATION UPPER RIGHT]

327 ÁMOS, IMRE. The Seder. Signed by the artist. Pen-and-ink on paper. 8 ½ x 11 ½ inches.

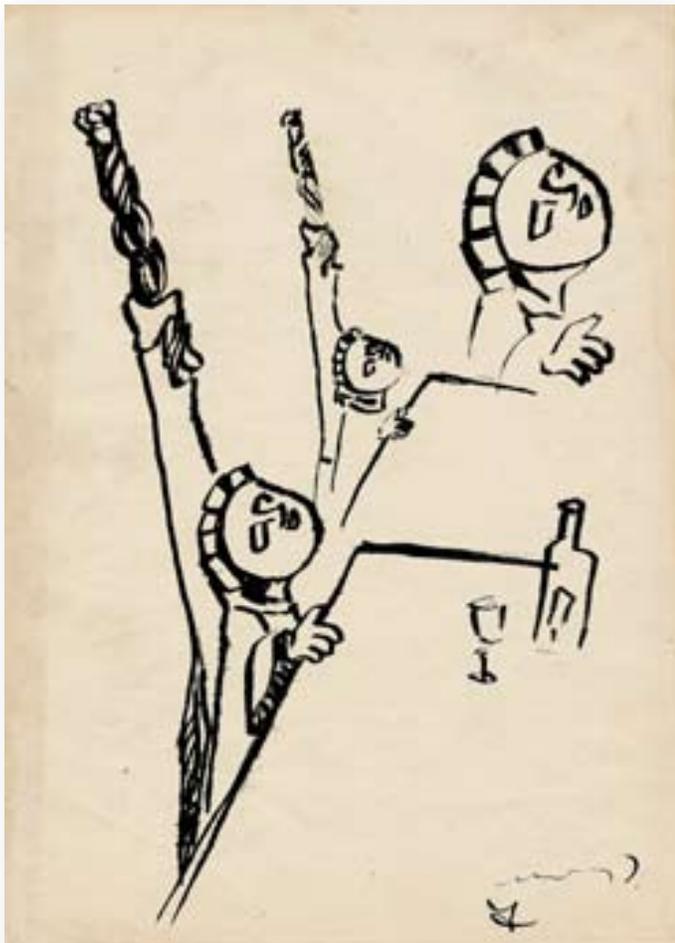
\$1000-1500

• Imre Ámos (1907-1944) was a Hungarian-Jewish artist. Following his studies at the Technical University, Budapest in 1927 Ámos 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 LEFT]



Lot 327



Lot 328

328 ÁMOS, IMRE. Havdalah. Signed by the artist. Pen-and-ink on paper. 8 ½ x 11 ½ inches.

\$1000-1500

[SEE ILLUSTRATION UPPER LEFT]

329 CHAGALL, MARC. Hochzeit (Wedding). Signed and dated by the artist. Numbered "109/110." Lithograph. Framed. 8 x 8 inches.

1922. **\$4000-5000**

• The work appears in Chagall's series "Mein Leben" issued in a limited edition and published by Paul Cassirer in Berlin in 1923.

[SEE ILLUSTRATION RIGHT]

330 CHAGALL, MARC. The Rabbi. Signed and dated by the artist. Numbered "13/110". Lithograph. Matted. 11 x 14 inches.

1922. **\$4000-5000**

• The work appears in Chagall's series "Mein Leben" issued in a limited edition and published by Paul Cassirer in Berlin in 1923.

[SEE ILLUSTRATION UPPER RIGHT]



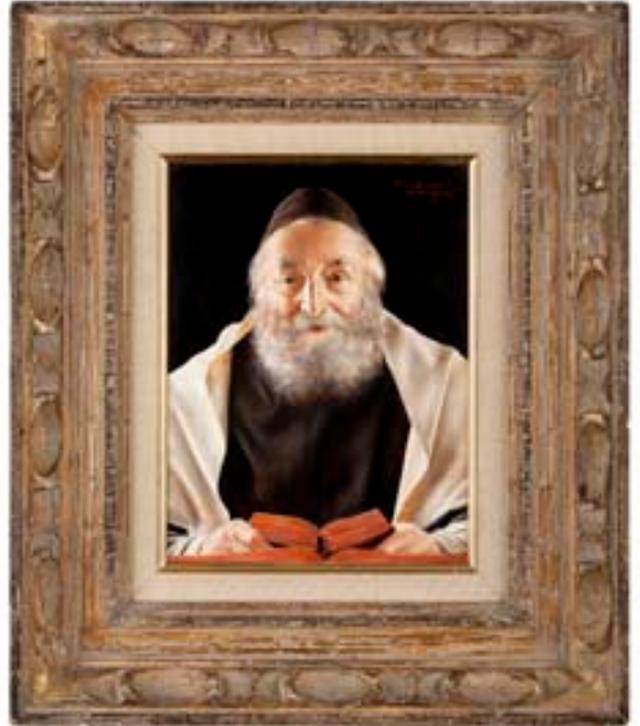
Lot 330



Lot 329



Lot 331



Lot 332

331 **CHAGALL, MARC.** "Homage a Chaplin." Titled, dated and signed by the artist. Crayon and pen-and-ink on paper. 8 x 11 inches. Dampstained.

1929. **\$15,000-20,000**

• A celebrated image of the famed silent movie star by his close friend Chagall. Chaplin was often depicted by Chagall with a chicken's foot and angelic wings a testament to his comedic demeanour.

[SEE ILLUSTRATION UPPER LEFT]

332 **EICHINGER, OTTO.** Portrait of a Rabbi. Signed in red, top right. Oil on board. 7 x 10 inches.

Vienna. **\$2000-2500**

• Eichinger (1922-2004) is known for the remarkable skill with which he captures his Rabbinical subjects in a style verging on photo-realism.

[SEE ILLUSTRATION UPPER RIGHT]

333 **GOTTLIEB, MARCIN.** Boy with Grandfather. Signed and dated by the artist. Oil on canvas. 26 x 21 inches.

1920. **\$5000-7000**

• An idyllic image of a grandfather warmly dressed in fur, escorting his grandson to synagogue Sabbath Eve, through snowy streets lined with houses displaying Sabbath candles in windows.

Marcin Gottlieb (1867-1936) was a younger brother of the celebrated artist Maurycy Gottlieb. The brothers were members of a wealthy Polish-Jewish family in which all five sons grew to be practicing artists.

[SEE ILLUSTRATION LEFT]



Lot 333



Lot 335

334 **KAUFMANN, ISIDOR.** Austrian Landscape. Signed by the artist. Oil on panel. Elaborate gilt frame. 12 x 9 inches.

\$15,000-20,000

• A highly polished and most lyrical scene by Kaufmann, the most celebrated artist of all 19th- and early 20th-century Jewish portrait painters. Landscape scenes are scarce within Kaufmann's body of work.

[SEE ILLUSTRATION FRONTISPIECE]

335 **MANE-KATZ.** Three Generations of Chassidim. Signed and dated by the artist. Gouache and watercolor on card. Framed. 12 x 19 inches.

1970. **\$6000-8000**

[SEE ILLUSTRATION UPPER LEFT]

336 **RASKIN, SAUL.** "Kadsheinu BeMitzvothechah." Simchath Torah in the Synagogue. Signed in Hebrew and English and titled in Hebrew by the artist. Watercolor and pen-and-ink on paper. Framed. 8 x 11 inches.

\$2000-2500

[SEE ILLUSTRATION LOWER LEFT]

337 **RYBACK, ISSACHER BER.** Four drawing for Israel Zangwill's The King of Schnorers. One ink and charcoal on paper. Titled in Yiddish "The Kuzener Rabbiner." Signed by the artist in English lower right. 11.5 x 14.5 inches. * Three charcoals. Seemingly unsigned but with Russian inscriptions by Ryback. Each 9.5 x 12 inches.

circa 1920. **\$4000-5000**

[SEE ILLUSTRATION BELOW]



Lot 336



Lot 337

338 **RYBACK, ISSACHER BER.** Two Shtetl Street Scenes. Signed with artist's initials (Hebrew) and dated in lower right hand corner. Two pencil drawings on paper. 4 x 6 inches.

1917. **\$2000-3000**

• Ryback is often associated with his shtetl scenes. The two drawings offered here display buildings of various heights and levels of realism. The Expressionist influence in Ryback's drawings, namely his use of stylized lines and curves - is clearly discernible.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 338

339 **STRUCK, HERMANN.** Large Portrait of unidentified distinguished looking Rabbi. Inscribed and signed by the artist in pencil. Etching. Framed. 14 x 18 inches. Tear upper right corner.

\$1000-1500

[SEE ILLUSTRATION LOWER RIGHT]



Lot 339



Lot 340

340 (**LEBEDEFF, AARON**). Large pen-and-ink micrographic portrait of the great Yiddish actor and singer. Textual border contains names of numerous popular Yiddish songs. The portrait partially made of lyrics of further Yiddish songs. Not examined out of elaborate gilt frame. 19.5 x 29 inches.

1926. **\$3000-4000**

• Aaron Lebedeff (1873-1960) was a talented singer and songwriter as well as one of the most popular entertainers in the Yiddish theater. The themes he often conveyed dwelt upon nostalgia for the shtetl as a generic rather than a specific locale, thereby refashioning his geographically fragmented immigrant audience into a homogeneous mass of Jews striving between their European past and their newfound American future. Lebedeff entered Jewish vaudeville when the Yiddish comedy stage was at its era of greatest popularity, with large theaters, prolific composers, and a growing demand for top-rate actors. As an art form, the Yiddish theater had emerged through the efforts of Jacob Adler, Jacob Gordon, Maurice Schwartz, David Kessler, Boris Thomashevsky and others. (see <http://aaronlebedeff.free.fr/corps-anglais.htm>).

[SEE ILLUSTRATION ABOVE LEFT]



Lot 342



Lot 343



Lot 341 (modified)

341 (**SHEVITHI**). Large synagogue plaque. Ink and multicolored wash on paper, with gilt throughout. Dense use of traditional Jewish iconographic images and related Hebrew texts. With iconic verses from Book of Psalms together with names of angels. Flanking central Menorah are micrographic portraits of Moses and Aaron comprised of relevant Biblical texts about each. Holy Places of the Land of Israel depicted towards bottom. Upper register: Tomb of Rachel, Site of the Holy Temple, Study Hall of Shlomo Hamelech and Cave of the Patriarchs. Lower register: Tombs of R. Shimon Bar Yochai, R. Meir Baal Hanes and Yosef the Righteous and his sons. Geometric patterned borders surrounding with corner rosettes. Composed and bequeathed by Zalman Mendelovitch in honor of Elazar HaLevi. 30 x 21 inches.

Late 19th-century. **\$2000-3000**

[SEE ILLUSTRATION UPPER RIGHT]

342 **SPILHACZEK, MAX**. Market in the Jewish Quarter of Frankfurt. Signed by the artist. Oil on panel. 15 x 17 inches. Some surface wear.

c. 1910. **\$1500-2000**

• Another version of this painting was offered by Sotheby's New York, Judaica, December, 2007, Lot 230a.

[SEE ILLUSTRATION UPPER LEFT]

343 **SCHOR, ILYA**. Rabbi with Talith. Signed. Gouache on card. On reverse, a portrait study in ink. Framed. 6 x 8 inches.

\$2000-2500

[SEE ILLUSTRATION LEFT]

344 (SUKAH / SYNAGOGUE DECORATIVE BROADSIDE). Heichal BeKerem Hashem. Explanation of the Thirteen Principles of Faith and other miscellaneous matters. Profusely illustrated broadside depicting various birds and their characteristics, cherubs bearing pennants and the Priests and Levites performing various functions in the Temple. In center, seven-branched Menorah. Composed by Shlomo Zalman Segal. Formerly in the Layzer Ran Collection, with his stamp at top. Unexamined out of elaborate gilt frame. 18 x 21 inches.

Vilna, 1870. **\$3000-4000**

[SEE ILLUSTRATION RIGHT]

345 SCHOR, ILYA. Simchath Torah. Signed. Gouache on card. 3 x 4 inches.

\$1000-1500

[SEE ILLUSTRATION LOWER LEFT]

346 SCHOR, ILYA. Torah Scribe. Signed. Gouache on card. Framed. 3 x 4 inches.

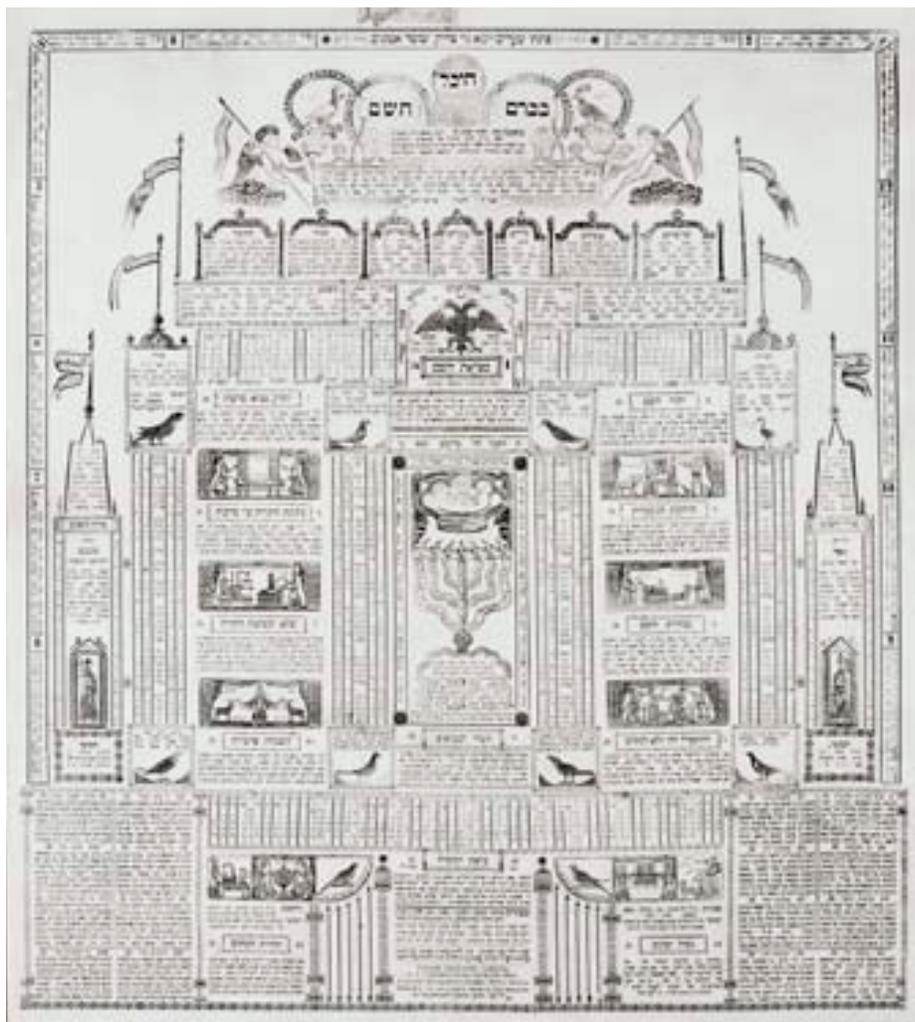
\$1000-1500

[SEE ILLUSTRATION LOWER MIDDLE]

347 MAREK SILABAND (?). Two Chassidim Meditating. Signed by the Artist. Oil on panel. Framed. 17 x 21 inches.

\$800-1200

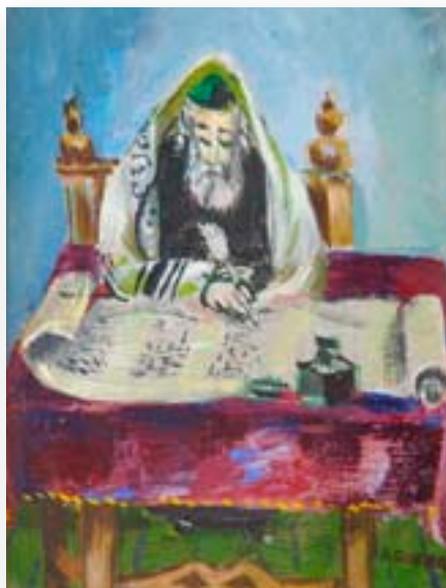
[SEE ILLUSTRATION LOWER RIGHT]



Lot 344



Lot 345



Lot 346



Lot 347



Lot 348

348 (WORLD WAR I). Kriegs-Greber Tog ["War-Graves Day."] Poster issued immediately prior to the end of World War I. Central depiction of an Austrian infantryman's helmet and two crossed bayonets, set against a laurel wreath. Artist unknown. Some fraying along upper left margin. Later Polish stamp on verso. 19 x 25 inches.

Vienna, Hermes-Druckerei, 1918. \$2000-3000

• An important Yiddish poster issued by the Komitee für die Kriegsgräber-Fürsorge in Österreich [Committee for the Care of War Graves in Austria] under the protection of His Majesty Emperor Karl I, commemorating those Austrian heroes who fell in war for the Fatherland, 1914-18.

Seeks to encourage donations to erect a War Memorial, a related ceremony for which was to take place from the 31st October - 3rd November, just eight days away from Armistice Day, 11th November, 1918, the last day of the "war to end all wars."

This poster also appeared in German. Clearly this Yiddish edition was issued by the War Graves Commission to elicit support from Austrian Jews - or more likely those Jews newly arrived to Vienna from the greater reaches of the Austro-Hungarian Empire who, more likely than not, were Yiddish speakers.

[SEE ILLUSTRATION ABOVE]



Lot 349

349 **WASSERBERGER, NATHAN.** Portrait of a Sagacious Rabbi. Signed by the artist. Large oil on canvas. Framed. 34 x 38 inches.

20th-century. **\$1500-2500**

• Nathan Wasserberger was born in Chrzanow, Poland in 1928. A survivor of Buchenwald he went on to study at the Academy Julien in Paris and the Art Students League in New York. Although his paintings can at times appear brooding (a reflection no doubt of the atrocities he experienced as a young man), his portraits can often also convey an introspective expression of the joy of life and a celebration of its beauty.

[SEE ILLUSTRATION LEFT]

350 **VISHNIAC, ROMAN.** "Halakah." Silver Print. With Vishniac's signature in ink on the lower right corner of the print. 8 x 10 inches.

1938, printed c. 1980. **\$2000-3000**

[SEE ILLUSTRATION BELOW]

— END OF SALE —



Lot 350

— NOTES —

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6. We are not responsible for purchases left on our premises 90 days from their date of sale

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