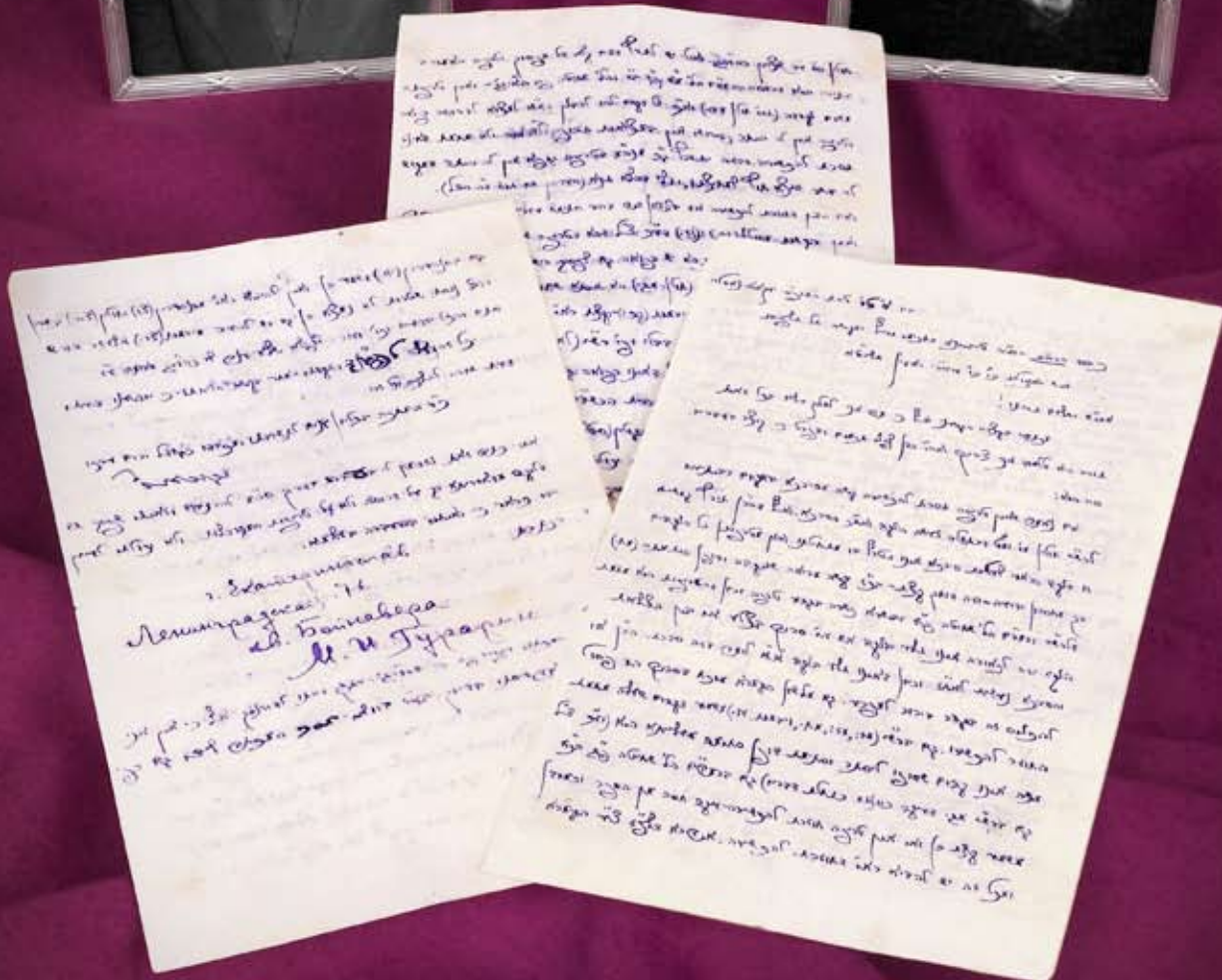
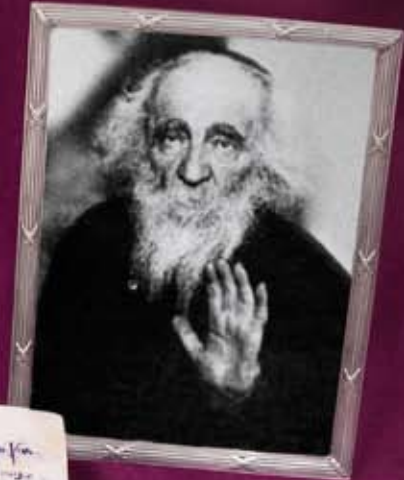


FINE JUDAICA

.....

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



KESTENBAUM & COMPANY
WEDNESDAY, MARCH 21ST, 2012



KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 275

Catalogue of

FINE JUDAICA

.....

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

Featuring:

Property from the Library of a New England Scholar

To be Offered for Sale by Auction,
Wednesday, 21st March, 2012
at 3:00 pm precisely

Viewing Beforehand:

Sunday, 18th March - 12:00 pm - 6:00 pm

Monday, 19th March - 10:00 am - 6:00 pm

Tuesday, 20th March - 10:00 am - 6:00 pm

No Viewing on the Day of Sale

This Sale may be referred to as: "Maymyo" Sale Number Fifty Four

Illustrated Catalogues: \$38 (US) * \$45 (Overseas)

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Order of Sale:

Printed Books: Lots 1 - 239
Illustrated Books: Lots 240 - 246
Manuscripts & Autograph Letters: Lots 247 - 294
Graphic Art: Lots 295 - 326
Photography: Lots 310 - 314
Ceremonial Art: Lots 327 - End of Sale

Front Cover Illustration (composite): Grand Rabbi of Lubavitch, Menachem Mendel Schneerson. Three-page Autograph Letter Signed, 15th Teveth, 1925. Written to the Rogatchover Gaon. The earliest surviving letter written by the Lubavitcher Rebbe. (See Lot 284).

Back Cover Illustration: Talmud Tractate "Eruvin." Two large manuscript vellum leaves. Germany, 12/13th century. (See Lot 291).

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

— PRINTED BOOKS —

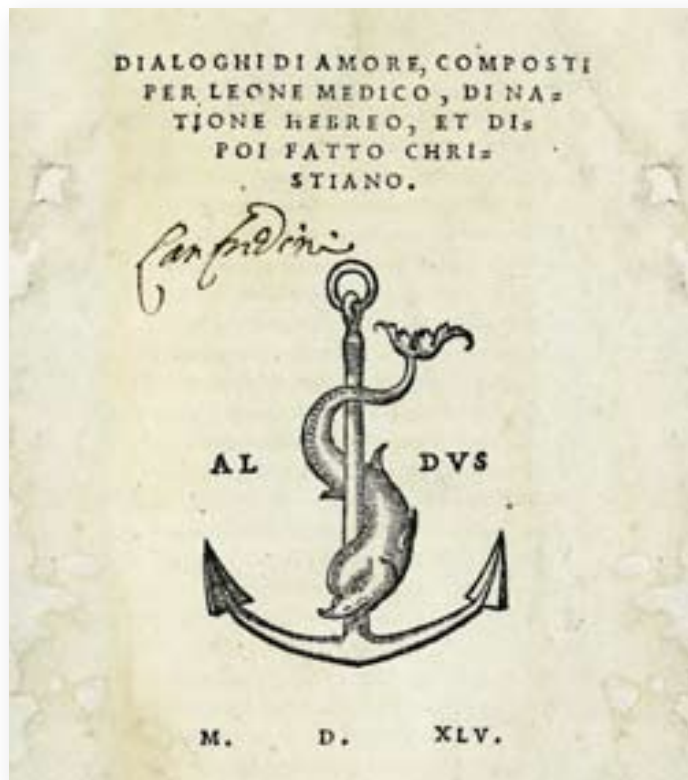
1 ABRABANEL, JUDAH ("Leone Ebreo"). Dialoghi di Amore ("Conversations on Love"). Printer's device on opening and closing leaves. Italian marginalia on ff. 103-104. Bookplate of Wm. Wynne, Esq. of the Inner Temple, and his signature of 1730. ff. (2), 1-134, 155-261 (mispaginated by printer, but complete). Title remargined. ff. 251-60 slightly torn at top. Contemporary vellum. 8vo. Adams A-61.

Venice, Casa de' figliuoli di Aldo (Aldus Manutius), 1545. **\$800-1000**

♣ Judah Abrabanel (c. 1460-after 1532), physician, poet and Renaissance philosopher, was the eldest son of Don Isaac Abrabanel. Commonly known as Leone Ebreo, his reputation rests upon the Dialoghi, among the most popular philosophical works of the age. Exiled from Spain, Judah Abrabanel settled in Italy and became one of the major standard-bearers of the Italian Renaissance. His central thesis in the Dialoghi is that love is the foundation of the world. Judah Abrabanel spurned the rationalism of the Aristotelian-Maimonidean system and was more attracted to the mystical world of ideas of the medieval Kabbalah, with its strong inclination toward neo-Platonism. See I. Zinberg, A History of Jewish Literature, Vol. IV, pp. 15-20; C. Roth, The Jews in the Renaissance (1959) pp. 128-36.

Aldus Manutius, patriarch of a dynasty of humanist-printers, revolutionized printing methods. He moved from the Monastic tradition of the folio format of the book, and was the first to produce books in a pocket-size (8vo), intended for personal usage. His books are particularly prized by bibliophiles.

[SEE ILLUSTRATION LOWER LEFT]



Lot 1

2 ABRAHAM BEN ASHER. Ohr Hasechel [commentary to Midrash Rabbah on the Book of Genesis, with text]. With commentary of Rashi. **FIRST EDITION.** Elaborate printer's device on title (Yaari no. 30). ff. 192. Previous owners' marks, stained, slight worming in places, lower corner of f. 182 repaired affecting some text, final leaf mounted. Modern calf. Folio. Vinograd, Venice 537; Mehlman 170.

Venice, Giovanni Griffio, 1567-8. **\$700-900**

3 ADARBI, ISAAC BEN SAMUEL. Divrei Rivoth [responsa]. **FIRST EDITION. A WIDE-MARGINED COPY.** ff. 227. Expert paper repairs in places, previous owners' marks. Modern calf. Folio. Vinograd, Salonika 107; Mehlman Genuzoth no. 33; not in Adams.

Salonika, David ben Abraham Azubib, 1582. **\$3000-5000**

♣ 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, author Shailoth UTeshuvot MaHaRaSHDa"m. Adarbi many times takes exception to the latter's rulings. See EJ, Vol. II col. 254.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 3



Lot 5



Lot 7

4 **AKRA, ABRAHAM.** (Ed.) Mehararei Nemeirim. **FIRST EDITION.** ff. 18, 6, 17-56. *Lacking final ff. 6 of indices (as in most all copies). Trimmed with few stains, title laid down. Moden calf. 8vo. Vinograd, Venice 877.*

Venice, Daniel Zanetti, 1599. **\$700-900**

✪ A collection of invaluable “Kelalei HaGemara” or principles of Talmudic methodology. These essays were penned by R. Emanuel Sephardi and by the distinguished Egyptian halachist R. David ibn Zimra. Specialized studies on the hermeneutic principle of “kal vechomer” (a fortiori) were drawn from the writings of R. Samuel Al-Valensi and R. ibn Musa. In his introduction, the printer bemoans his inability to provide page numbers for Talmudic citations, due to the scarcity of copies of the Talmud in Italy following its confiscation and destruction by the Church.

5 **AL'HARIZI, JUDAH.** Tachkemoni. Second edition. Few marginal notes. ff. 76, (2). *Expert paper repairs, few stains. Modern elegantly tooled calf. 4to. Vinograd, Const. 270; Yaari, Const. 196; Mehlman 1273.*

Constantinople, Solomon and Joseph Yaabetz, 1578. **\$3000-4000**

✪ Spanish born Judah ben Solomon Al'Harizi (1170-1235) was a preeminent poet and translator from Arabic into Hebrew, especially the works by Maimonides.

Sepher Tachkemoni is Al'Harizi's major work of poetry, completed in 1220, during the course of the poet's extensive travels through the Near East. He includes here a travelogue from Spain through Provence to Egypt, Syria, and Babylonia - complimenting the travels of Benjamin of Tudela fifty years earlier. He writes of personalities encountered in the various cities along the way: Rabbis Meir Halevi (RaMaH) Abulafia of Toledo; Sheshet of Barcelona, Kalonymus ha-Nasi of Beaucaire, Abraham Maimonides of Cairo and the princes of Narbonne.

See Judith Dishon, “Medieval Panorama in the Book of Tachkemoni,” PAAJR, Vol. LVI (1990), pp. 11-27.

[SEE ILLUSTRATION UPPER LEFT]

6 **ALASHKAR, MOSES BEN ISAAC.** Hassagoth [“Critique”: Polemic / philosophy]. **FIRST EDITION.** Printer's device on title (Yaari no. 22). ff. 16. *Stamp of previous owner on title, some stains, several leaves expertly repaired with some text supplied in facsimile. Recent wrappers. Sm. 4to. Vinograd, Ferrara 46; Adams M-1866.*

Ferrara, Abraham ibn Usque, 1557. **\$1000-1500**

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

7 **(ALEPPO).** Chaim ben Betzalel. Igereth HaTiyul [short commentaries: Peshat, Remez, Drash and Sod]. ff. 32. *Some staining, marginal repair on title, taped repair on f. 4, not affecting text. Later wrappers. 12mo. Ya'ari, Aleppo 7; and see D. Sutton, Aleppo: City of Scholars no. 191.*

Aleppo, Eliahu Hai Sasson, 1872. **\$300-500**

✪ A fascinating conflation of Jewish cultural backgrounds: A work composed first in Prague in 1605 by the brother of the Maharal, here reprinted more than two centuries later in the ancient city of Aleppo, Syria, in which the editor, Moshe Mordehai Dayan, includes an endorsement for the work penned by the Chassidic Rebbe Abraham Joshua Heschel of Apt, noting that all the author's words “are pearls... imbued with a holy spirit”.

[SEE ILLUSTRATION LOWER LEFT]

- 8 **(ALEPPO)**. Menashe Sutton. Pirchei Shoshanim [guide to spiritual development through stories and poetry]. **FIRST EDITION**. Published by the Author's grandson. ff. (3), 2-41. Modern boards. 8vo. Yaari Aleppo 34; Friedberg "Pei" 700.

Aleppo, E. C. Damesek, 1910. **\$300-500**

✿ Bound with Darkah Shel Torah. Jerusalem, 1926 - against modern methods of teaching the Bible. See D. Sutton, Aleppo: City of Scholars, no. 551.

- 9 **(ALEPPO)**. Samuel, Laniado. Shulchan HaMelech. **FIRST EDITION**. ff. (8), 154. Lightly browned. Contemporary boards, worn. 8vo. Yaari, Aleppo 53.

Aleppo, Y. Dayan, 1923. **\$300-500**

✿ Collection of Halachoth applicable to modern day. See D. Sutton, Aleppo: City of Scholars, nos. 373 and 395.

- 10 **(ALEPPO)**. Tehillim im Sepher Kenesh HaMidah. **FIRST EDITION** of the commentary. This copy with printed presentation label affixed to front paste-down with handwritten inscription from the author. ff. 3, 198. Original boards, rubbed. 12mo. Unknown to D. Sutton.

Aleppo, Y. Dayan, 1926. **\$400-600**

✿ The Book of Psalms alongside a commentary by Rabbi Moshe David Dwek.

The author states in the introduction that he wrote this work while illness confined him to bed and thus he had no access for the study of other books and only the text of the Tehillim was available to him.

- 11 **(ALGERIA)**. Shavu'a Tov [prayers and songs for the end of Sabbath]. North African rite. Text in Hebrew and Judeo-Arabic. pp. 47. Lightly browned, some margins slightly frayed not affecting text. Unbound. 12mo. Friedberg, Shin 259.

Oran, E. Cerasinti, 1884. **\$600-800**

✿ Oran is located along the northwestern Mediterranean coast of Algeria. Jews began settling the area in 1391, the population swelling in 1492 and 1502, when Oran afforded refuge to Jewish expellees from Spain in the wake of the fall of Granada. Centuries later, following the Algerian uprising against French colonial rule in the 1950's this community that at its height reached numbers of nearly 150,000, severely dwindled. Today, there are no Jews resident in Oran at all.

[SEE ILLUSTRATION UPPER RIGHT]

- 12 **(ALGERIA)**. HaMazal VehoHatzlacha (folk tale). Text in Judeo-Arabic. pp. 32. Browned. Original pink wrappers, distressed. 12mo. Friedberg, Mem 1158.

Algiers, A. Boukobssa & Partners, 1887. **\$600-800**

✿ Jewish settlement in present-day Algeria can be traced back to the first centuries of the Common Era. Centuries later, with the deterioration of conditions in Spain, many Spanish Jews moved to Algeria. Among them were a number of outstanding scholars, including R. Yitzhak ben Sheshet Perfet (the Ribash) and R. Shimon ben Zemah Duran (the Rashbatz).

[SEE ILLUSTRATION LOWER RIGHT]



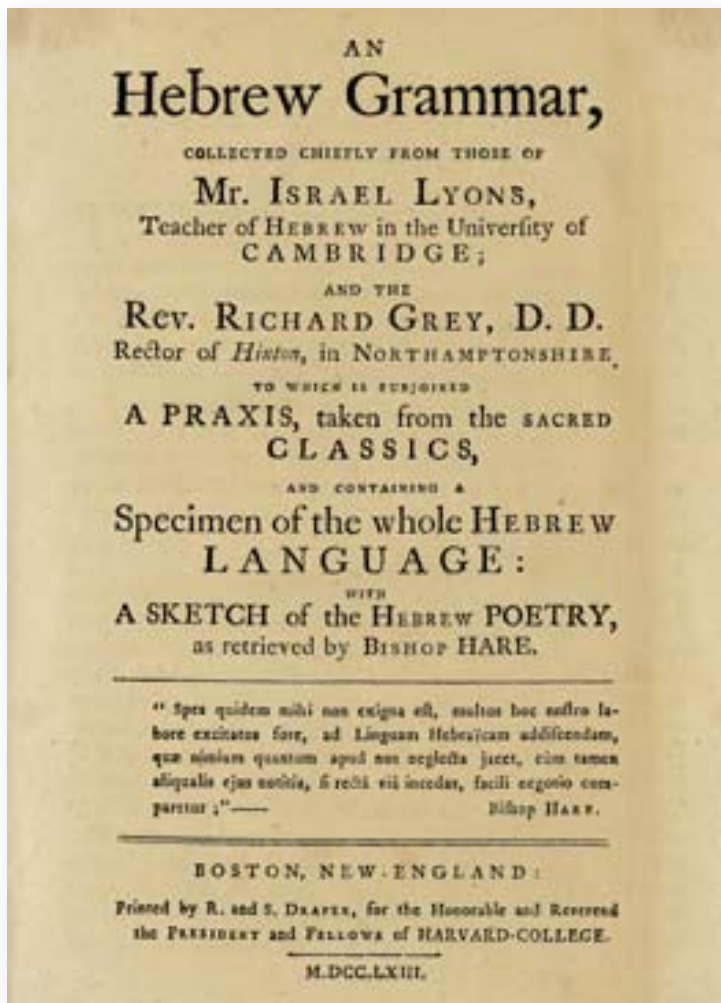
Lot 11



Lot 12



Lot 13



Lot 15

13 ALMOSNINO, MOSES. Tephilah LeMoshe [sermons and homilies on the merits of Torah plus a commentary on Kri'ath Shema]. **FIRST EDITION.** A wide margined copy. ff. 76. *Previous owners signature on title crossed out, some staining in places, signatures of censors on final leaves marginal hole on top of f. 2, small wormholes on final leaves, generally a good copy. Later boards, needs rebinding.* Sm. 4to. Vinograd, Salonika 63; Mehlman 900.

Salonika, Joseph Ya'avetz, 1563. **\$3000-4000**

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

[SEE ILLUSTRATION UPPER LEFT]

14 ALSHEICH, MOSES. Four works in four volumes.

* Chavatzeth HaSharon [commentary to the Book of Daniel]. ff. 110. On final blanks, a kabbalistic prayer in cursive Sephardic script attributed to R. Moses Cordovero. 1592.

* Eyni Moshe [commentary to the Book of Ruth]. ff. 46, (1). 1601.

* Chelkath Mechokek [commentary to the Book of Job]. ff. 103. 1591.

* Masath Moshe [commentary to the Book of Esther]. (Incomplete). Various stained. Modern calf and marbled boards. 4to.

Venice, Giovanni di Gara, v.d. **\$800-1200**

15 (AMERICAN JUDAICA). (Samuel Sewall). An Hebrew Grammar. **FIRST EDITION.** Contemporary notations. pp. vi, 83. Contemporary calf-backed marbled boards, heavily rubbed. 8vo. Goldman 172; not in Singerman.

Boston, R. and S. Draper, 1763. **\$1200-1800**

• One of just two Hebrew grammars printed in the Americas before the nineteenth century.

Three years earlier, the 26 year-old Sewall, considered the ablest American classical scholar of his day, had succeeded the 77 year-old Judah Monis. Sewall's grammar was printed "for the Honorable and Reverend, the President and Fellows of Harvard-College. For the Puritans who founded Harvard in 1636, Hebrew was the most essential of all subjects and was a course requirement. However "when Harvard students mounted a demonstration against compulsory Hebrew classes in 1807, they not only gathered and burned all the Hebrew grammars at the College, but moved on to the University printing office where they tried to destroy all the fonts of Hebrew type" (see R. Gross and M. Kelley, History of the Book in America (2010).

For more on Hebrew study in Colonial America, see S. Goldman (ed.), Hebrew and the Bible in America (1993), especially T. Siegal's contribution, "Professor Stephen Sewall and the Transformation of Hebrew at Harvard."

[SEE ILLUSTRATION LOWER LEFT]

16 (AMERICAN JUDAICA). Farissol, Abraham. Igereth Orchoth Olam ["The Ways of the World"]. Engraved illustrations. ff. (8), 96, (2). *Browned. Recent boards. 8vo.* Vinograd, Prague 1000.

Prague, Israel Landau, 1793. \$800-1200

✎ A pioneering work on geography, the book is divided into two parts: The first dealing with a general description of the earth, its division into climactic zones, continents and individual countries. The second part focuses upon the new discoveries made by Portuguese and Spanish explorers. Farissol discusses the location of the Terrestrial Paradise and gives a detailed account of the discoveries of Vasco de Gama during his travels around the Cape of Good Hope on the way to India. In his chapter on the discovery of America, Farissol describes both the land and the people living there, based on contemporary accounts. It is the first Hebrew text to contain a description of America. The author was Cantor of the Synagogue in Ferrara and a contemporary of Christopher Columbus. See M. Waxman, *History of Jewish Literature* Vol. II pp. 485-7. See Also Lot 117.

[SEE ILLUSTRATION UPPER RIGHT]

17 (AMERICAN JUDAICA). Noah, Mordechai M. *Travels in England, France, Spain, and the Barbary States, in the Years 1813-14 and 1815. A REMARKABLY CLEAN COPY.* Frontispiece portrait of the Author. Four plates (one folding). pp. vi, [1], 431, xlvii. *Some foxing. Contemporary gilt-ruled calf, rubbed, lower cover starting. 8vo.* Singerman 304; Rosenbach 205.

New York and London, 1819. \$2000-2500

✎ Mordecai Manuel Noah (1785-1851) was one of the most important figures of his time. He was a person of many accomplishments: lawyer, newspaper editor, playwright, diplomat, politician, judge and major activist for Jewish causes.

Noah commanded the respect of four Presidents: Adams, Madison, Jefferson and Jackson. It has been said that to the Jews of his day, he was the quintessential American, and to Americans, he was the representative Jew.

Noah's "Travels" was well received by contemporary critics. The book abounds with colorful details concerning the daily life, social customs and political intrigues of both Moslems and Jews.

See Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (1981).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 16



Lot 17

- 18 **(AMERICAN JUDAICA)**. Cohen, Salomon I. (Jacob). Elements of the Jewish Faith. **FIRST AMERICAN EDITION**. Blanks with detailed manuscript of Judaic content. *pp.* 56. *Browned, some dampstaining, previous owners' marks. Contemporary calf, worn, upper cover detached.* 8vo. Rosenbach 190; Singerman 271.

Richmond, Virginia, William W. Gray for H. Cohen, 1817. **\$1200-1800**

✞ In the Introduction to this first American edition, the author writes that the book was undertaken at the behest of the Chief Rabbi of the Aschkenazic community of London, Solomon Hirschell, the purpose of it being to protect Jewish children from the inroads of Christian missionaries. Concerning the controversy relating to this work, see JHSE Transactions, Vol. XVII, pp. 101-06.

The Jews of Richmond, Virginia, were counted among the six founding communities of Colonial America.

[SEE ILLUSTRATION LOWER LEFT]

- 19 **(AMERICAN JUDAICA)**. Cohen, Salomon I. (Jacob). Elements of Jewish Faith. Second edition. *pp.* 48. *Lightly foxed, few edges with small tears. Original wrappers, needs rebinding. Housed in modern solander-case.* 8vo. Rosenbach 235; Singerman 364.

Philadelphia, W. Fry, 1823. **\$1000-1500**

[SEE ILLUSTRATION LOWER MIDDLE]

- 20 **(AMERICAN JUDAICA)**. Judah, Samuel B. H. Gotham and the Gothamites, A Medley. **FIRST EDITION**. Uncut copy. *pp.* lvi, 93, [1]. *Foxed. Original printed boards.* 12mo. Singerman 372; Rosenbach 242.

New York, S. King, 1823. **\$1000-1500**

✞ First Poem and Satire by an American Jew.

Judah (1799-1876), a member of New York's Cong. Shearith Israel, was one of the earliest American Jewish authors. His Gotham and the Gothamites, a satire in verse, "is an unrelieved flow of vitriol poured on the heads of numerous [more than 100] prominent New Yorkers, including Mordecai M. Noah" (Louis Harap, *The Image of the Jew in American Literature*, pp. 261-3). Judah was convicted of libel for this work, and he escaped imprisonment only because the governor pardoned him due to Judah's ill health. Judah subsequently became a lawyer and "for many years was the only Jewish attorney in the city" (UJA, Vol. VI, p. 232).

Singerman writes that a note in the HUC copy records "most copies lack the suppressed pp. xxi-xxiv." The present copy is complete.

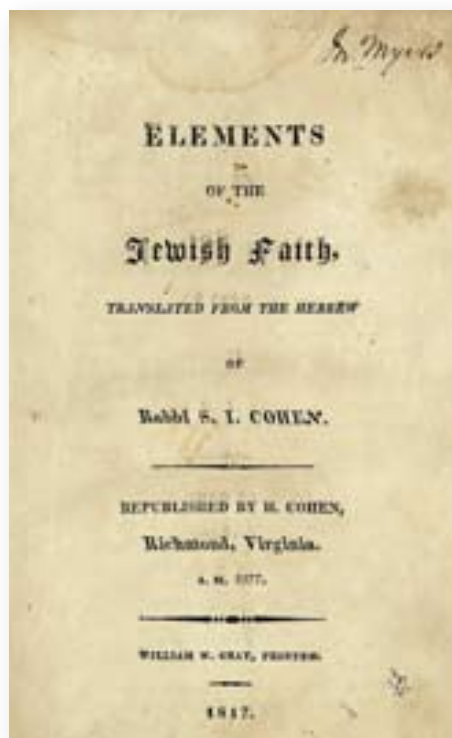
[SEE ILLUSTRATION LOWER RIGHT]

- 21 **(AMERICAN JUDAICA)**. Judah, Samuel B. H. A Tale of Lexington: A National Comedy, Founded on the Opening of the Revolution in Three Acts. **FIRST EDITION**. *pp.* v, 60. *First and last two pages silked. Unbound.* 12mo. Singerman 373; Rosenbach 243.

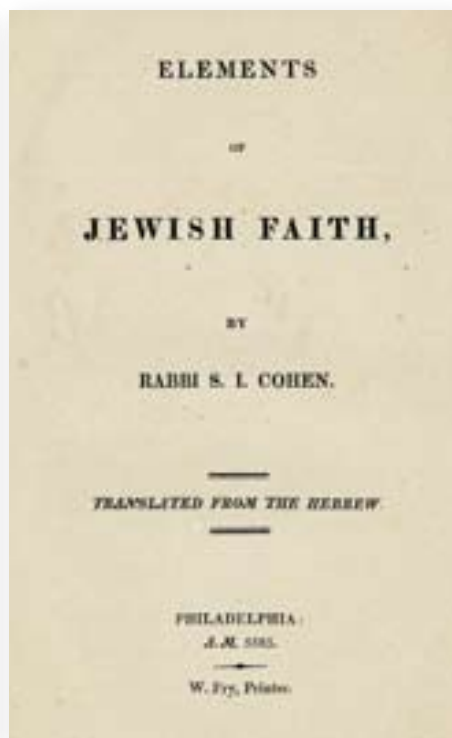
New York, The Dramatic Repository, 1823. **\$1000-1500**

✞ Samuel Judah was one of the first Jews to contribute to mainstream American literature.

According to the author, it took him just four days to complete this historical drama of the American Revolutionary War, which was received "with unbounded applause" when it was performed in New York on Independence Day 1822. See D. de Sola-Pool, *An Old Faith in the New World*, p. 477.



Lot 18



Lot 19



Lot 20

22 (AMERICAN JUDAICA). Seder Shevach VeHoda'ah - Form of Prayer & Service to be Used in the Synagogue at Barbadoes on the Day of the Anniversary of the Great Calamity, 2nd Elul, 5591. By David Meldola, Presiding Rabbi of the Spanish and Portuguese Nation. *pp. (8). Mispaginated but complete. Worn and windswept. Modern calf. 8vo.*

London, J. Wertheimer, (1832). **\$6000-8000**

On August 11th (2nd Elul), 1831, a category four storm slammed into Barbados, leveling the capital of Bridgetown and killing some 1,500 persons. The Nidhei Israel Synagogue was entirely destroyed. On the first anniversary of the intense "Great Barbados Hurricane," this highly scarce pamphlet represents the Prayers of Commemoration recited by the surviving Jews of Barbados.

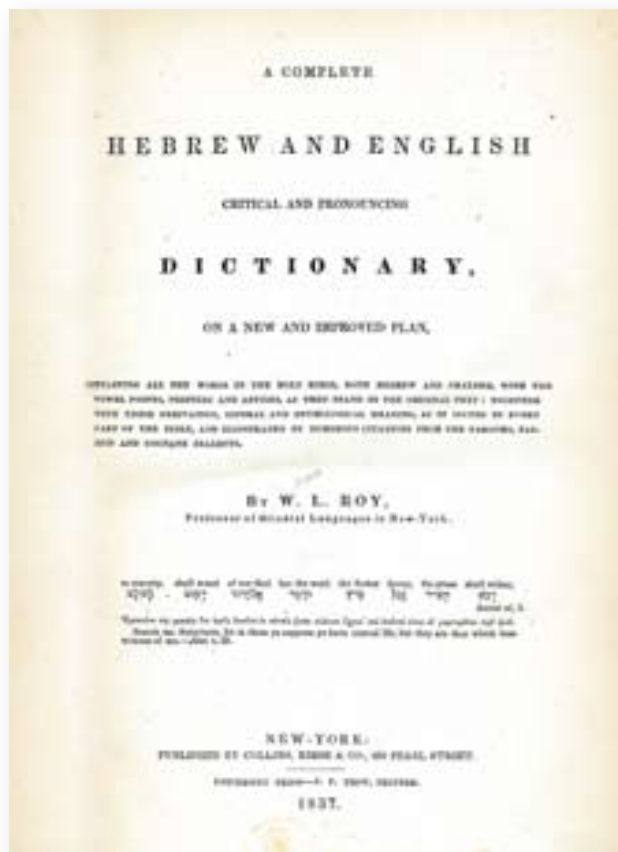
Jews were among the very earliest European settlers of Barbados. Congregation Nidhei Israel was established on the island in 1654.

See M. Arbell, *The Jewish Nation of the Caribbean* (2002) pp. 192, 215-17 and W. S. Samuel, *A Review of the Jewish Colonists in Barbados* (1936).

[SEE ILLUSTRATION UPPER RIGHT]



Lot 22



Lot 23

23 (AMERICAN JUDAICA). Roy, W. L. *A Complete Hebrew and English Critical and Pronouncing Dictionary... Containing all the Words in the Holy Bible... Together with Their Derivation Literal and Etymological Meaning... and Illustrated by Numerous Citations from the Targums, Talmud and Cognate Dialects. FIRST EDITION. Uncut and Partially Unopened Copy. pp. 8, (4), 9-740. Lightly stained in places, previous owner's signature on front flyleaf. Modern finely tooled panelled morocco. Folio. Rosenbach 417 (locating only 2 copies).*

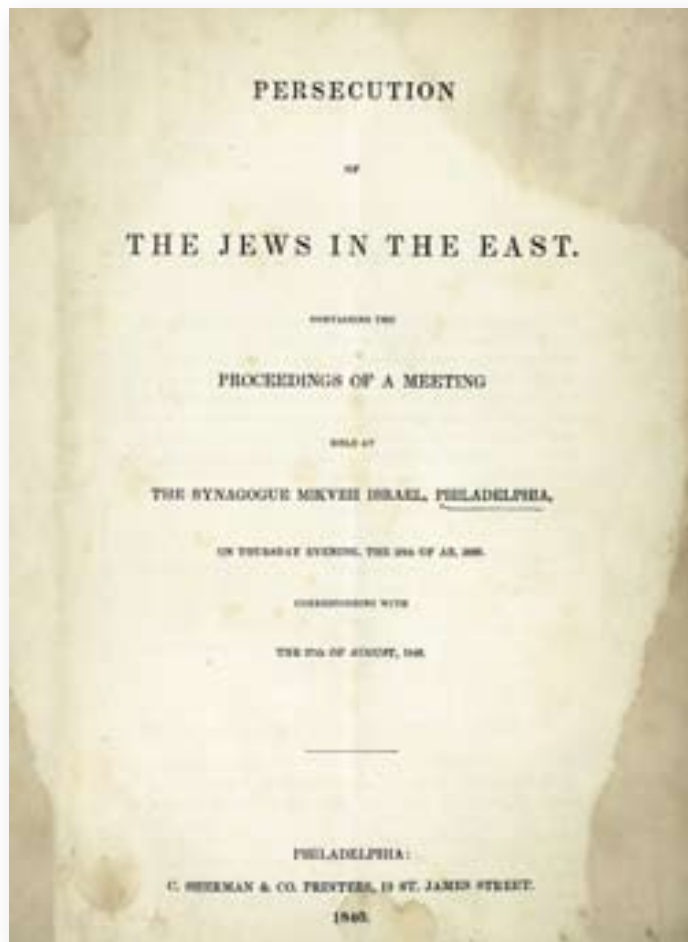
New York, J.F. Trow, 1837. **\$1800-2200**

THE FIRST HEBREW-ENGLISH DICTIONARY PUBLISHED IN AMERICA. INCLUDES THE FIRST RABBINIC APPROBATION PUBLISHED IN AMERICA.

Recommendations include one from the "Rabbi of the City of Jerusalem," Enoch Zundel: "Mr. William L. Roy is one of the most critical Hebrew scholars I have met since I left the Holy Land - Gesenius not excepted. The Specimen of his Hebrew Dictionary in manuscript I have carefully examined; and, although I differ with the author in opinion as to Masheach, yet, in justice to him, I cannot but say, it is the best specimen of the kind I have seen. It evidently manifests a very extensive knowledge of the Hebrew language. I have no doubt the Lexicon will be a great acquisition to American literature."

In 1833, Jerusalem's Rabbi Enoch Zundel traveled to America carrying a letter from the Elders of the City addressed to Mordecai Manuel Noah beseeching aid for his impoverished brethren living in the Holy Land. It was the author of this dictionary William Roy, who translated the letter from Hebrew into English and thus, Roy and Zundel became acquainted. See A. J. Karp, *From the Ends of the Earth: Judaic Treasure from the Library of Congress* (1991) pp. 295-96 (illustrated).

[SEE ILLUSTRATION LOWER LEFT]



Lot 24

- 24 (AMERICAN JUDAICA).** (Leeser, Isaac, et al.) Persecution of the Jews in the East: Containing the Proceedings of a Meeting Held at the Synagogue Mikveh Israel, Philadelphia, on Thursday Evening, the 28th of Ab, 5600, Corresponding with the 27th of August, 1840. From p. 10, Rev. Leeser's address. *pp.* 30. *Stained. Contemporary wrappers, worn.* 8vo. Rosenbach 465; Singerman 718.

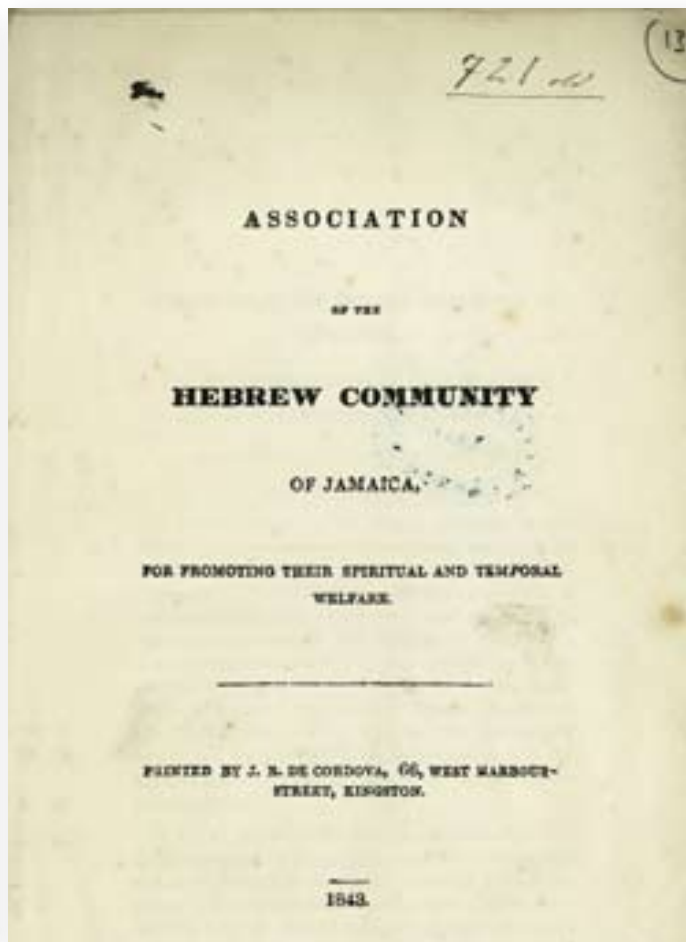
Philadelphia, C. Sherman, 1840. **\$3000-5000**

✠ **ISAAC LEESER PREACHES IN RELATION TO THE DAMASCUS BLOOD-LIBEL. A SCARCE PAMPHLET.**

"A very numerous and respectable meeting of the Israelites resident at Philadelphia was held... 27th August, 1840, to express their sympathy for their suffering brethren in Damascus, and to co-operate with their brethren in other parts of the world to ameliorate their situation." The "foul accusations against our people," were deplored, as was the resulting "unwarranted, cruel, and barbarous massacre." Letters were read from the Jews of Damascus appealing to their coreligionists in Istanbul, and from the Jews of Istanbul appealing to Messrs. de Rothschild in London. These documents are reproduced in the present pamphlet, followed by Isaac Leeser's address to the meeting and a variety of resolutions passed. Included are the subsequent correspondence of representatives of the Philadelphia meeting with President van Buren (p. 26).

For a contemporary newspaper account of this meeting, see Kestenbaum & Company Sale 53, Lot 19.

[SEE ILLUSTRATION UPPER LEFT]



Lot 25

- 25 (AMERICAN JUDAICA).** Association of the Hebrew Community of Jamaica, for Promoting their Spiritual and Temporal Welfare. Two parts: "Report Presented at the Meeting," and "Outline of the Constitution." *pp.* 16. *Ex-library, few stains. Unbound.* 8vo. Not in Rosenbach.

Kingston, J.R. de Cordova, 1843. **\$4000-6000**

✠ Chaired by A. A. Lindo, the meeting expressed:

"It is peculiarly incumbent upon every Hebrew Community, wherever settled, to exert the utmost care, not only to preserve their members in the faith of their fathers, but also to maintain the Religious Unity of the Nation, by preventing the introduction of schism among them. It is likewise their bounded duty to instill into their people a perfect knowledge of their Religion, - to form their disposition and character, - and to require from them such conduct as would be in accordance with the Divine Precepts... It is a consequence flowing from these admissions, that the Hebrew Community of this Island have been earnestly recommended to unite in forming an Association for the purpose of effectually performing the duties enjoined by their religion; and this being its object, the Association cannot fail to have the approbation and support of every member of the Hebrew Faith. The Committee, taking into consideration the spiritual and temporal condition of their brethren, and keeping in view the objects that constitute the basis of the Association, are enabled to suggest some practical means for attaining those objects, from which the most salutary effects may be anticipated."

See M. Arbell, *The Jewish Nation of the Caribbean* (2002) pp. 225-58.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 26

26 (AMERICAN JUDAICA) LEESER, ISAAC (Ed.). Sidur Siphthei Tzaddikim / The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Complete set of six volumes.

Hebrew with English translation face `a face.

Vol. I (Daily Prayers): pp. 8; ff. 216.

Vol. II (New Year): ff. 121.

Vol. III (Day of Atonement): ff. (2), 246 + supplement pp. 3.

Vol. IV (Tabernacles): ff. 176.

Vol. V (Passover and Pentecost): ff. 182.

Vol. VI (Fast Day): ff. (2), 186; pp. (4), 12, including two-page List of Subscribers.

Exceptional Condition. Bound in fine period-style uniform full tan calf, spines titled in gilt. *Housed in fitted box. 4to.* Goldman, 36; Vinograd, Philadelphia 12.

Philadelphia, Haswell, Barrington, and Haswell, 1837-38. **\$30,000-40,000**

⚡ **THE FIRST COMPREHENSIVE SET OF MACHZORIM PRINTED IN AMERICA. A COMPLETE SET IN SIX VOLUMES OF THE JEWISH LITURGY FOR THE ENTIRE YEAR.**

Sidur Sifthei Tzadikim, Isaac Leeser's comprehensive prayer book, was the first American edition containing the liturgy for the entire year. It contains the original Hebrew text and an original English translation. Leeser marketed his prayer book to audiences both in America and the British Colonies in the Caribbean and thus included both "A Prayer for a Royal Government" and "A Prayer for a Republican Government" (see Vol. I, ff. 114-115).

A LANDMARK IN THE EARLY FLOWERING OF THE RELIGIOUS JEWISH COMMUNITY OF AMERICA.

[SEE ILLUSTRATION ABOVE]

27 (AMERICAN JUDAICA). Constitution and By-Laws of the American Jewish Publication Society. **FIRST EDITION.** pp. 11, (1 blank). Trace stained. Original wrappers bound into recent boards. 12mo. Singerman 881; not in Rosenbach.

Philadelphia, C. Sherman, 1845. **\$1500-2000**

Isaac Leeser established the American Jewish Publication Society in 1845 in an effort to further Jewish education and defend against Christian missionaries. "The corresponding secretary and real workhorse of the Jewish Publication Society was Isaac Leeser" (Sarna, JPS and the Americanization of American Culture, pp. 1-4). The Society published fourteen works in a series entitled "Jewish Miscellany" before falling subscriptions, a stretched budget, Leeser's busy schedule, and finally, a destructive fire brought its activities to an end in 1851.

Nonetheless its fortunes were revived and two more societies with this name were founded by American Jewry (1873-5 and 1888-present). "The American Jewish Publication Society was the first national Jewish organization in the United States dedicated to the advancement of Jewish culture and religion." Sussman, Isaac Leeser and the Making of American Judaism [1995] p. 153.

[SEE ILLUSTRATION LOWER LEFT]

28 (AMERICAN JUDAICA). Richardson's Almanac, 1857. On title, State seal of Virginia. Marginalia in pencil. pp. (34). Ex-library, worn. Unbound. 12mo.

Richmond, VA, J.W. Randolph, 1857. **\$1500-1800**

On p. 17 appears a Jewish Calendar listing the fasts and feasts with instructive remarks explaining the significance of the various observances. Also included are the hours for commencing the Sabbath. Finally, we are provided with a list of Synagogues in Richmond: "Kaal Kadosh Beth Shalome (Portuguese), organized in the year 1791 (Maye St.), Rev. Henry S. Jacobs, Minister; Kaal Kadosh Beth Ahaba (German), organized in the year 1841 (Marshall St.), Rev. Max J. Michelbacher, Minister".

[SEE ILLUSTRATION LOWER MIDDLE]

29 (AMERICAN JUDAICA). Falk, Joshua ben MordecHai Hakohen. Avnei Yehoshua ["Stones of Joshua": Philosophical Commentary to the Ethics of the Fathers]. **FIRST EDITION.** Composed in a novel and quite beautiful typography. pp. 108. Foxed with few heavy stains. Modern elegant blind-tooled calf. 8vo. Vinograd, New York 53; Deinard, Koheleth America 4; Singerman 1653; Goldman, Hebrew Printing in America, 688.

New York, "Jewish Messenger" Office, 1860. **\$5000-7000**

THE FIRST RABBINICAL TEXT PUBLISHED IN AMERICA. THE FIRST HEBREW BOOK PRINTED IN NEW YORK.

The author, Joshua Falk, was well aware of the revolutionary aspect of issuing a work of Jewish scholarship in Hebrew in the New World. His preface urges Jews to buy this book in order to prove that Jewish works of this nature do indeed have an audience in America and thus more such rabbinic texts will be printed in this country.

The typesetter, Naphtali ben Kathriel Samuel of Thorn also recognized the book's importance, viz. the colophon: "I give thanks that it was my good fortune to be the typesetter of this scholarly book, the first of its kind in America."

Joshua Falk (1799-1864), a native of Poland, arrived in America in 1858 and served briefly as Rabbi in Newburgh and Poughkeepsie, New York. He died the year of the book's publication while visiting his daughter in Keokuk, Iowa.

See A. J. Karp, From the End of the Earth: Judaic Treasures from the Library of Congress (1991) pp. 316-7 (illustrated).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 27



Lot 28



Lot 29

30 (AMERICAN JUDAICA). Form of Service for the Dedication of the New Synagogue of the Portuguese Hebrew Congregation "Shearith Israel," in West 19th Street, near Fifth Avenue. Hebrew and English on facing pages. ff. 12 (of 13, text complete, lacking initial blank leaf - as does the JTSAL copy). Browned. Original printed wrappers detached, lower corner chipped not affecting text but decorative border only. 8vo. Singerman 1679.

New York, John M. Jackson, 1860. \$4000-6000

⚡ Shearith Israel in the City of New York, North America's oldest congregation, founded in 1654, built its first synagogue on Mill Street, below Wall Street, in 1730, and moved into its current home, on 70th Street and Central Park West, in 1897. In between, it built two new homes for itself in quick succession in order to keep pace with the rapid northward migration of Manhattan's bourgeoisie. The Crosby Street Synagogue, between Broome Street and Spring Street, was consecrated in 1834, but just 26 years later, "SoHo" was history and the Spanish and Portuguese Jews' Congregation was ready to move into a grand Palladian-style new building on 19th Street, just west of Fifth Avenue.

The consecration whose order of service appears here took place on September 12th 1860, the 206th anniversary of the arrival of the first Jews to New Amsterdam. The dedication service comprised seven circuits of the Torah scrolls with accompanying Psalms, followed by a discourse by Rev. A. Fischell, Lecturer to the Congregation (soon to become America's first Jewish army chaplain) and a consecration prayer from Rev. J. J. Lyons, Minister to the Congregation.

[SEE ILLUSTRATION UPPER RIGHT]

31 (AMERICAN JUDAICA). Sermons Delivered by the Rev. M. H. Myers at the Synagogue, St. Thomas, West Indies. English with much use of Hebrew. pp. 24. Ex-library. Lower wrapper only. 8vo.

London, circa, 1860. \$4000-5000

⚡ By the mid-19th century, the number of Jewish inhabitants on the West Indian island of St. Thomas (now the United States Virgin Islands) was 800 - more than half the islands inhabitants. However the structure of the community changed as the economy lagged due to steamships ending the era of sailing ships. The Jewish community further declined when an epidemic of cholera followed a disastrous hurricane. For more regarding the settlement of Jews in St. Thomas, see M. A. Cohen, Sephardim in the Americas, in: American Jewish Archives Vol. XLIV (1992) pp. 153-5 and 190-1 and M. Arbell, The Jewish Nation of the Caribbean (2002) pp. 268-87.

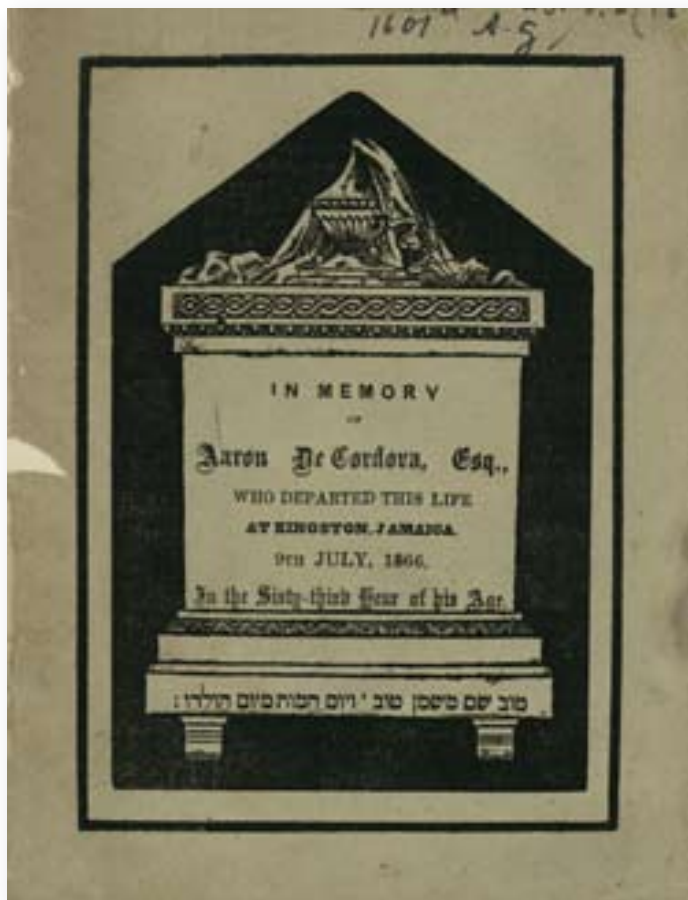
[SEE ILLUSTRATION LOWER RIGHT]



Lot 30



Lot 31



Lot 32



Lot 35

- 32 (**AMERICAN JUDAICA**). Oration Delivered over the Remains of Aaron De Cordova, Esq. By the Revd. A. H. Delevante, Minister of the Sapanish & Portuguese Synagogue. With Hebrew. pp. 16. Ex-library. Original printed pictorial wrappers, loose. 8vo.

Kingston, Jamaica, M. de Cordova & Co, 1866. **\$4000-5000**

- ♣ Born in Kingston, Jamaica on 28th April 1804 to Raphael Joshua De Cordova and Fanny Nathan. Aaron married first Rosalind Nunes, thereafter Julia Delgado. He passed away on 8th July 1866 in Duke, Kingston, Jamaica.

[SEE ILLUSTRATION UPPER LEFT]

- 33 (**AMERICAN JUDAICA**). Catalogue of the Leeser Library. Compiled by Cyrus Adler. pp. (4), 65. Lightly browned. Original maroon boards, needs rebinding. Lg. 8vo. Deinard 762; Singerman 3168.

Philadelphia, Edward Hirsch & Co, 1883. **\$1200-1500**

- ♣ The Leeser Library, bequeathed to the Hebrew Education Society of Philadelphia by Isaac Leeser, contained Judaica, Hebraica and general works.

By examine this catalogue and the book titles listed, the broad range of subject matter provides an insight to the wide swath of intellectual affairs that Leeser was familiar with, most especially an in-depth appreciation for the study of rabbinics.

- 34 (**AMERICAN JUDAICA**). Yearbook of Central Conference of American Rabbis. pp. lviii, (2), 79. Contemporary boards, disbound. 4to. * Bound With: Two others.

Cincinnati, 1898. **\$800-1200**

- ♣ The American Reform Movement's Resolution against the establishment of a Jewish Homeland.

"Resolved, That we totally disapprove of any attempt for the establishment of a Jewish state. Such attempts show a misunderstanding of Israel's mission, which from the narrow political and rational field has been expanded to the promotion among the whole human race of the broad and universalistic religion first proclaimed by the Jewish prophets. Such attempts do not benefit, but infinitely harm our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens.

We reaffirm that the object of Judaism is not political nor national, but spiritual, and addresses itself to the continuous growth of peace, justice and love in the human race, to a messianic time when all men will recognize that they form "one great brotherhood" for the establishment of God's kingdom on earth" (page xli).

- 35 (**AMERICAN JUDAICA**). Harriet Beecher Stowe. Uncle Tom's Cabin. **FIRST EDITION IN YIDDISH**. Translated by J. Jaffa. Illustrated plates. pp. 514 + publisher's ads. Lower margin dampstained, opening few leaves loose. Original boards, gilt faded, shaken. Thick 4to.

New York, Hebrew Publishing Company, 1911. **\$500-700**

- ♣ The first Yiddish edition of this anti-slavery American classic.

[SEE ILLUSTRATION LOWER LEFT]



Lot 36

36 (AMERICAN JUDAICA). Schreiber, Moses Aaron. Minchath Yehudah - Judah's Offering. Shir LaMa'aloth Kevod Ha'Amim Be'America. Text in Hebrew and English. Lithograph broadside printed on thick paper. Lettered in Hebrew and English by Adolph Leszczynski. Translation by Fredrick de Sola Mendes. *Surface discoloration, folds and few clean marginal tears.* 17x 14 inches. Singerman no. *2592 (unseen).

New York, Ed. W. Welcke & Bro. Photo-Lithographers, 1876. **\$12,000-18,000**

AN EXCEPTIONALLY RARE HEBREW-ENGLISH BROADSIDE ISSUED TO COMMEMORATE THE FOURTH OF JULY, 1876. ONLY ONE COPY RECORDED BY SINGERMAN.

"Dedicated to the People of America on the Centennial of their Liberty, July 4th 1876. On behalf of the People of Israel by Moses A. Schreiber of the 44th Street Synagogue, City of New York."

A highly original production by Moses Aaron Schreiber, Rabbi of Cong. Sha'arei Tephillah, New York. This lengthy ode celebrating the Centennial of America's Independence is evenly divided in Hebrew and in English and ingeniously, rhymes in both languages, while being an exact translation of each other. Following an Introduction it is set into seven sections, entitled: "Taxation; Declaration; Constitution, Immigration; Arts & Sciences, Exhibition and Judah's Offering."

Written with immense patriotic fervor informed by a passionate religious belief, - clearly, Rabbi Moses Schreiber's sense of being a patriotic American is certainly no less than his pride in being an Orthodox Jew.

[SEE ILLUSTRATION ABOVE]



Lot 38

- 37 (AMERICAN JUDAICA). Tzvi Shimon Album. Divrei Emeth, Part I [polemic]. **FIRST EDITION.** pp. 87. Contemporary boards, loose. 4to. [Goldman, 1129].

Chicago, L. Meites, 1904. \$500 - 700

❖ Concerns a polemic between the Author and R. Jacob David Willowsky, (Ridva"z) over the seemingly lax state of Kashruth supervision in Chicago.

The present work is Rabbi Album's defense, especially against the Ridva"z's personal attacks recorded in his earlier work Nimukei Ridva"z in which he questioned R. Album's rabbinic credentials. Album (original name Katzenellenbogen), an alumnus of the famed Volozhin Yeshivah, asserts here that his family pedigree dates back to the Mahara"l of Prague and therefore the Ridva"z's comments directly impugn the majesty of such greats! He states "the fingernails of my holy forebearers are better than the whole body of the Ridva"z who insulted them in public."

As for the Ridva"z's accusations, Album published here a facsimile of a document, endorsed by the Ridva"z on his personal stationery, that would seemingly exonerate Album over the Kashruth matter (see pp. 50-51).

The Ridva"z was the founder of the eminent Yeshivah in Slutsk, Russia, that was headed by R. Isser Zalman Meltzer. In 1903 he traveled to America in order to finance the publication of his commentary on the Jerusalem Talmud, whereupon he was appointed Chief Rabbi of Chicago. He later emigrated to Safed

- 38 (AMERICAN JUDAICA). Talmud Bavli VeMasechtoth Ketanoth Yerushalmi'oth. Complete in one volume. With commentaries. Lightly browned. Contemporary boards. Thick Lg. 4to. Goldman 614.

New York, Jewish Press Publishing Company, 1913. \$800-1200

❖ THE FIRST COMPLETE SHAS PRINTED IN AMERICA.

[SEE ILLUSTRATION ABOVE]

- 39 (AMERICAN JUDAICA). Argument of Hugh M. Dorsey, Solicitor-General, Atlanta Judicial Circuit, at the Trial of Leo M. Frank, Charged with the Murder of Mary Phagan. pp. 8, 146, (2). Marginal tear on pp. 89-90, few light stains. Original printed wrappers, small portion of spine missing. 8vo.

Atlanta, (1914). \$500-700

❖ An Ingominous Chapter in the History of U. S. Justice.

Leo Max Frank (1884-1915), a young engineer, was the only Jew to be killed by a lynch mob in the United States. Frank was unjustly accused of the murder of 14-year-old Mary Phagan in Atlanta, Georgia on April 27, 1913, on the most flimsy of evidence. His lawyers argued his case up to the U. S. Supreme Court, turning it into a cause celebre as there is little doubt that anti-Semitism was the determining factor. On August 16th 1915, Frank was dragged from the Atlanta jailhouse by an inflamed mob and lynched. See EJ, Vol. VII, cols. 73-74.

- 40 (AMERICAN JUDAICA). Directory of Kosher Hotels, Boarding Houses and Restaurants in the United States. pp. 48. Original printed boards, stained. 12mo.

New York, United Synagogue of America, 1919. \$300-500

❖ This pocketbook provides the names and addresses of places for observant Jews to stay or eat in dozens of U. S. cities, many quite obscure. Sometimes these are commercial establishments (such as Cohen's Manhattan House, in Hazelton PA), but most are private homes (such as that of Mrs. J. Stein, McKean Av., Donora--also Pennsylvania). Each entry includes the name of the local rabbi endorsing the establishment. The listings are interspersed with display advertisements for numerous hotels, restaurants, and foodstuffs, including Hausdorff's Hotel Dolphin in Atlantic City ("Kashruth guaranteed by leading Orthodox rabbis--Positively No Cooking Done on Sabbath"), Hyman Trotzky 673 Broadway, New York, ("the finest and largest strictly kosher dining room in the United States"), and the Original Horowitz's Matzo's ("kosher in the true sense of the word... under the strict supervision of the two greatest Orthodox rabbis in the country").

- 41 (ANGLO-JUDAICA). (Abendana, Isaac). The Jewish Kalendar. Two parts in one. ff. 30 (including blanks interleaved); pp. 48. Contemporary calf gilt, scuffed. 12mo.

Oxford, (1698). \$800-1000

❖ Of Marrano origin, Isaac Abendana (c. 1640-c. 1710) taught Hebrew, first at Cambridge and later at Oxford. Abendana's Calendars ran for eight years from 1692 until 1699. More than indicated by the title, appended to each of the Calendars is an essay of Jewish interest. Thus, following our calendar is a lengthy exposition, "A Short Account of the Courts of Judicature Among the Jews," whose material is culled from the Talmudic Tractate Sanhedrin. See A. M. Hyamson, The Sephardim of England (1951) p. 60 and I. Abrahams, "Isaac Abendana's Cambridge Mishnah and Oxford Calendars" in: JHSE Transactions, Vol. VIII (1915-1917), p. 118 (vii).

- 42 (ANGLO-JUDAICA). (Nieto, David). Binah La'Itim. Hebrew text. On title, contemporary signature of former owner: "Aryeh Leib ben Itzik Cohen". pp. (4), 44. Trace stained. Contemporary blind-tooled morocco, spine in compartments, gilt extra, upper cover loose. 12mo. Vinograd, London 30a.

London, n.p., 1718. \$4000-6000

✪ FIRST HEBREW CALENDAR PRINTED IN LONDON - OF EXTREME RARITY.

This calendar records not only the New Moons, Festivals and Fasts for the years 5478-5561 (1718-1801), but also lunar and solar eclipses in the years 5478-5501 (1718-1741).

David Nieto (1654-1728), Haham of the Spanish and Portuguese community of London, was a noted astronomer. Nieto was the first to fix the times for the commencement of the Sabbath for the latitude of England. His calendar would serve the London Jewish community as a guide for Sabbaths and festivals well into the 19th-century. See JE, Vol. IX pp. 302-3; EJ, Vol. XII cols. 1152-3.

This work is extremely rare. WorldCat records but a single copy in the University of London Library.

[NIETO: SEE ALSO LOT 211]

[SEE ILLUSTRATION UPPER RIGHT]

- 43 (ANGLO-JUDAICA) [Desforges, Pierre]. Memoires Anecdotes pour servir a l'histoire de M. Duliz. Et la suite de ses Aventures, après la catastrophe de celle de Mademoiselle Pelissier, Actrice de l'Opera de Paris. FIRST EDITION. Title in red and black with engraved vignette. Anti-Semitic engraved frontispiece portraying Monsieur Deliz courting Mademoiselle Pelissier while in background there awaits an iron cage suspended from a tall gallows. pp. (4), 206. * Appended: Le Triomphe de l'Interet [anti-Semitic lampoon of the usurious practices of French Jewry]. pp. (2), 75, (1 blank). Two works in one volume. Some worm tracings along extreme upper margin of few leaves. Contemporary mottled calf with dentelles, spine gilt extra. 12mo.

London (i.e., Paris?), Samuel Harding, 1739. \$1800-2200

✪ Jacob Lopez de Liz was an enormously wealthy Jew of Portuguese origin, resident in London. Upon his move to the Hague, his lifestyle was perceived as being extravagantly luxurious and resulted in widespread envy and ill-talk. The present scurrilous work was penned by the manager of the Hague's "French Comedy Theater" who was put out of business by the theatrical company formed by de Liz and was thus full of recriminations. With the notorious execution of the German-Jewish financier "Jud-Süss," just a year earlier, there is little that is subtle in the frontispiece in regard to perceiving the author's intentions toward Mr. de Liz.

See M. H. Gans, Memorbook (1971) pp. 240-1; and for the de Liz Family in England, see A. M. Hyamson, The Sephardim of England (1950) pp. 212-3.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 42



Lot 43



Lot 46

- 44 (ANGLO-JUDAICA). An Apology for the Naturalization of the Jews. By a True Believer. **FIRST EDITION**. pp. (2), 30. Trace stained. Modern calf. 8vo. Roth, Bibliotheca Anglo-Judaica, p. 223, no. 108.

London, Printed for M. Cooper, 1753. \$1000-1500

IN DEFENSE OF THE JEW BILL OF 1753.

In the year 1609 the naturalization of any foreigner settled in England was made contingent upon receiving the Sacrament. Although this act was deliberately directed against Catholics, it incidentally would later affect Jews following the Re-Admission of 1653. This disability was lifted by the Whig Government of Henry Pelham in the Act of 1753 to permit persons professing the Jewish religion to be naturalized by Parliament. The Bill was, at best, of limited advantage to the Jews since only the wealthy would have been able to set in motion the machinery necessary to obtain naturalization. Although the measure was accepted unanimously by the House of Lords, it became a pawn in the upcoming general election campaign that resulted in its eventual repeal by the House of Commons. Taking full advantage of the prejudices and fears that the grant of naturalization to Jews had aroused, the Tory opposition fueled the unpopularity of the Act with a pamphlet and broadsheet campaign that warned of an England overrun with Jews. The Whig government was forced by public opinion to give way and the pro-Jewish legislation was duly repealed in the same year that it was enacted.

Our anonymous pamphleteer advocates the naturalization of the Jews, arguing that it would be an advantage to the Kingdom in general, and to commerce in particular, and that the privileges enjoyed by Jews resident in foreign countries are superior to those granted them by England.

See J. Picciotto, *Sketches of Anglo-Jewish History* (1956), pp. 73-86; A. M. Hyamson, *The Sephardim of England* (1951), pp. 127-8; A. M. Hyamson, "The Jew Bill of 1753" in: *TJHSE*, Vol. VI (1908-1910), pp. 156-188.

- 45 (ANGLO-JUDAICA). [Parliamentary Act]. An Act to Oblige the Jews to Maintain and Provide for their Protestant Children. Royal seal on title. pp. (2), 453-454. Trace foxed. Modern wrappers. Tall 4to. Roth, Magna Bibliotheca Anglo-Judaica, p. 246, no. 1.

London, Charles Bill, 1702. \$2000-3000

• **FIRST SPECIFICALLY JEWISH ACT OF PARLIAMENT POST RE-ADMISSION.** This Act issued in the year of Queen Anne's accession to the throne, prevents attempts by Jewish parents to force their apostate children to return to the Jewish fold. In such case that children born to Jewish parents convert to the majority religion of Protestantism, the parents are enjoined by English law to continue to support their children and may not disown them.

The events leading up to passage of the Bill are as follows: In May 1701, eighteen-year old Mary Mendez de Breta, raised a Jewess, was baptized into the Church of England, after which her father, Jacob Mendez de Breta disowned her. Soon after, a petition was presented to the House of Commons to oblige de Breta in particular and the Jews in general, to provide for their Protestant children. A Parliamentary Committee heard witnesses on both sides, including the father himself, who claimed that Mary had never been his daughter, but had been laid at his door when a baby, and that he had maintained her all the years purely as an act of charity. The Committee, however, found that the allegations against the father were true and the Bill was passed in the House of Lords without amendment and with virtually no debate.

- 46 (ANGLO-JUDAICA). Ephraim Luzzatto. Eileh Benei HaNeurim. Wide margined copy. pp. [2], 87, [1], 8 (numbered [5], 6-11, [12]). Ex-library with stamps, browned. Contemporary boards, rebaked. Small 4to. Vinograd, London 45.

London, G. Richardson & S. Clark, 1766. \$5000-7000

• **FIRST EDITION, REPUTEDLY PRINTED IN NO MORE THAN 100 COPIES.**

Born in 1729 in San Daniele del Friuli in the Venetian Republic, Ephraim Luzzatto graduated in medicine from the University of Padua in 1751 and was in London by 1760 where he served as medical officer of the Spanish and Portuguese Jews' Hospital.

This innovative book of verse includes "occasional poems, moralistic poetry, and some erotica. Most important, however, are his love sonnets, which have, for the period, a remarkable lyrical quality". Luzzatto's songs of longing for Zion, are considered outstanding. Each of the 55 poems in this collection has, in lieu of a title, an indication of the subject or occasion upon which it was composed. These subjects are quite varied: one (no. 12) is an apology to Manasseh Gentili, Luzzatto's respectable host at a Purim meal, at which the poet had overdone the mandatory inebriation, managing in consequence to leave the house stark naked; another (no. 32) concerns the venerable rabbi of Gorizia Jacob Gentili's kidney problems; nos. 38-40 relate more generally to physicians, their obligations and foibles.

The production values of the *Eileh Benei HaNeurim* are exceptionally high, which is all the more remarkable since the work represents not only a literary landmark but also, as Cecil Roth observes, "a bibliographic curiosity, the only Hebrew book printed for Jews in England between about 1720 and 1770." Luzzatto demonstrated the adaptability of Hebrew by abandoning the metres of mediaeval poetry, he exercised a major posthumous influence on the revival of an imaginative Hebrew literature during the 19th century. See David Mirsky, *The Life and Work of Ephraim Luzzatto* (1987).

[SEE ILLUSTRATION UPPER LEFT]

47 (ANGLO-JUDAICA). Luach shel Shenath 5656. Peddlers' almanac for 1795-6. pp. [48]. Edges slightly worn. Original limp vellum, housed in modern protective enclosure and slip case. 16mo.

London, Alexander, 1795. \$3000-4000

✪ The earliest Hebrew press in England conducted by and for Jews was set up in 1770 by the British-born Alexander b. Judah Alexander. It continued to operate into the 19th century, becoming famous for its Hebrew-Yiddish almanacs, first issued in 1772 and still going strong in 1810. For all the longevity and popularity of the Alexander pocket calendars, few examples survive; a search conducted more than 100 years ago concluded that "the British Museum does not appear to possess any specimen."

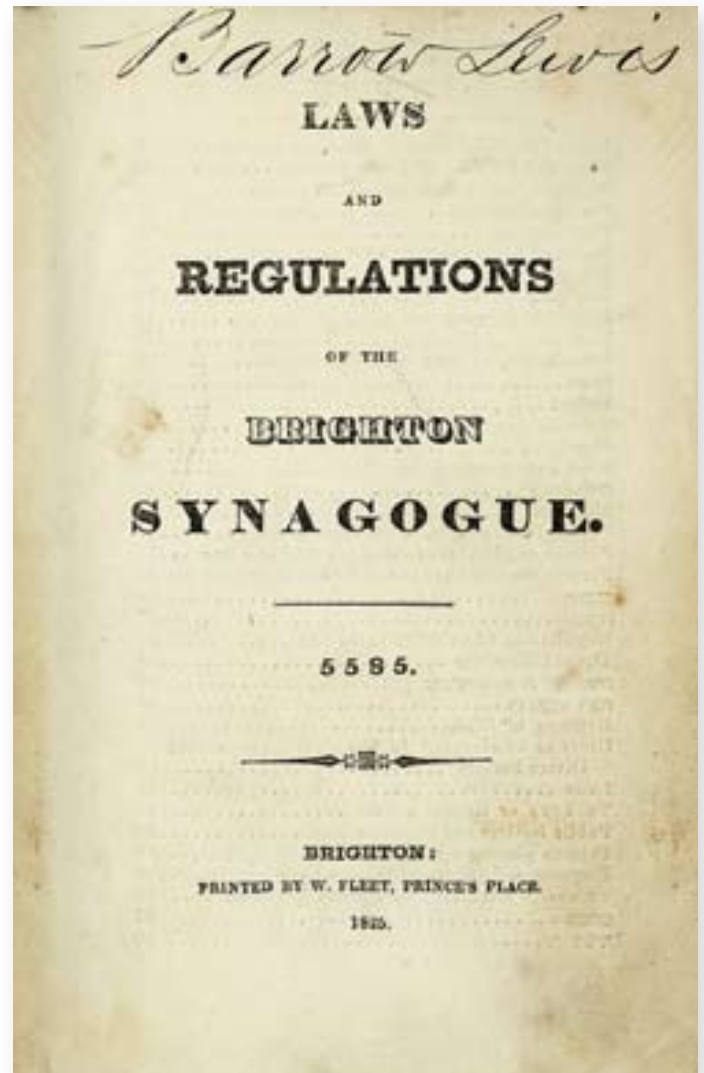
The front section of the present Luach with rubrics in Yiddish, footnotes in Hebrew, and charmingly printed signs of the zodiac, identifies and comments sporadically on the Sabbaths and major and minor feasts and fasts of the Jewish year. In addition, it provides the corresponding solar date, identifying red-letter days in the Anglican calendar as well. Thus, Wednesday 23 Sivan, is "Taanith Tsadikim," but, also, "Peter and Paul," Dates of legal consequence--end of term, for example, or quarter day--are noted, too. Most striking of all, though, is the emphasis on royal anniversaries. 20 Shevath is Shabbath Yithro but also Melech Karolus--the anniversary of the execution in 1649 of King Charles the Martyr; 21 Iyyar marks the "restoreshn" of the monarchy in 1660; and of supreme importance, if point size is anything to go on, "Charlotte, Queen of Great Britain, will be 52 on 18th January."

More cultural literacy is offered by the "Kronik" and the "London Kronik" that follow the calendar. The first of these provides a timeline of 46 major moments in Jewish history, from the Creation 5556 years ago, via the birth of Moses, the compilation of the Talmud, and the expulsion from Spain, down to the establishment of "the new press here in London"--the Alexander press--just 26 years ago. The briefer London timeline only begins with the Gunpowder Plot of 1605, but is essentially, obsessed with royal dates of birth--without, however, forgetting the Jacobites and their "rebellion in di Nort" fifty years ago.

That the readers for whom all this patriotic, Anglicizing information was intended were the army of Jewish peddlers who fanned out continuously from the metropolis across the country, or who brought wares from the capital to regional peddling hubs, becomes clear from what follows: a 15-page "list of the coaches leaving London to all the places in the provinces." The alphabetical list of 87 destinations runs from Ipswich, Oxford, Andover, Berkhamsted, Barking, and Barnet, via "Brummagem" and "Helifeks" to Romford, Shrewsbury, and Sheffield.

As one more amenity, the almanac provides a table of sunrise and sunset times, the text for the blessing of the new moon, and, finally, a full-page disclaimer in Yiddish: Sunset (hence sabbath commencement) times are according to the reckoning of the late Haham of the London Sephardim, "our lord and master Moses Cohen de Azevedo," and the publisher takes no responsibility for the accuracy of the information.

For more on the Alexander almanacs, see M. Myers "Calendars of the Coaching Days" in TJHSE, Vol. V (1908).



Lot 48

48 (ANGLO-JUDAICA). Laws and Regulations of the Brighton Synagogue. 5585. **FIRST EDITION.** English interspersed with Hebrew. On title, signature of former owner: "Barrow Lewis." Marginalia in pencil. pp. 52. Lightly browned and stained. Original half red-morocco, scuffed. 8vo. Roth, Bibliotheca Anglo-Judaica, p. 299, no. 25.

Brighton, W. Fleet, 1825. \$2500-3000

✪ A rare Book of Synagogue Regulations. The wide range of communal statutes reflects the depth of Jewish knowledge of the Brighton community and active participation in synagogue life by its members.

Jews first settled in Brighton, a fashionable resort town on the south coast of England, in the mid eighteenth century. Members of the aristocratic Goldsmid and Sassoon families resided there. The first congregation, established in 1800 soon fell apart, but was later reorganized in 1821. See EJ, Vol. IV, cols. 1373-4.

[SEE ILLUSTRATION ABOVE]



Lot 52

- 49 (ANGLO-JUDAICA).** Takanoth... de K. K. Beth Haknesseth HaGedolah: Laws of the Congregation of the Great Synagogue, Duke's Place, London. *pp.* xi, 81; xvi, 82, 7. *Trace foxed. Recent cloth, with Hebrew and English printed titles transferred from the original paper boards. Lg. 8vo.* Vinograd, London 275; Roth, London 137.

London, Joseph Wertheimer, 1827. **\$700-1000**

✧ The Great Synagogue of London, established in 1692 and occupying its final home in Duke's Place from 1722 until its destruction by aerial bombardment in 1941, was the seat of what became the chief rabbinate of the British Empire and the Ashkenazic mother congregation of the English-speaking world. In 1827 the decision was taken to review and codify all the synagogue rules and regulations enacted to date "in order that the eccentricity of individuals may not disturb the general harmony." The resulting code, comprising 320 regulations, covers all the rights and responsibilities of the overseers, clergy, members, and non-members, and is especially strong on fees and fines. The volume also contains a short history of the congregation and lists of officers and principal benefactors, including Moses Hart, builder of the 1722 synagogue, Judah Phillips of Jamaica, and "Dr. Samuel de Falk," otherwise known as the Baal Shem of London.

- 50 (ANGLO-JUDAICA)** Jenkins, Charles Edward. A Speech Delivered at the Public Vestry of St. Mary, Whitechapel... on the Subject of the Persecution of the Jews at Damascus. Few Hebrew words. *pp.* 10. *Stained upper and lower corner repaired, at bottom p. 9 a single letter lost. Modern boards. 8vo.* Not in Roth.

London, Valentine, 1840. **\$500-700**

✧ A Philo-Semite Expresses Outrage at the Damascus Blood Libel of 1840.

Based on the Biblical dietary laws (Kashruth), The learned gentlemen shows, the Jews' abhorrence of consuming blood, thus rendering nonsensical the calumny levelled against them. The meeting at the Vestry concluded with a resolution signed by the Chairman and transmitted to Lord Palmerston the Foreign Minister in London, pressing Palmerston to continue to intercede on behalf of the persecuted Jews of Damascus.

This meeting was one of several throughout England at the time in which similar resolutions were adopted by sympathetic Christians. See A. M. Hyamson, *The Damascus Affair in: TJHSE*, Vol. XVI (1952), *pp.* 56-60.

- 51 (ANGLO-JUDAICA).** Tephillah Vetachanunim LeYomAtzarah - Order of Service and Prayer for the Day of Assembly Devoted to Mourning by the Jewish Congregations throughout England, Being the Day of Burial of His Late Most Glorious Majesty King George IV, 24th Day of Tamuz, A. M. 5590. *pp.* 4 (one blank). *Stained, folds, marginal tears not affecting text. The two folios separated and unbound. 14 x 9 inches.* Roth B9, 45.

London, J. Wertheimer, 15th July, 1830. **\$700-1000**

✧ Large-format black-bordered order of service in Hebrew with facing translation in English. Afternoon prayer is followed by nine prescribed Psalms and a sermon. "The reader then impressively reads" select verses and a six-paragraph special prayer: "Death has come up into our chambers and hath taken away the delight of our eyes... Is thee any one among us but whose soul will weep in secret? ... But our sins have brought all this about."

This, and much more like it, makes for a striking contrast with the *London Times*, viz: "There never was an individual less regretted by his fellow-creatures than this deceased king. What eye has wept for him? What heart has heaved one throb of unmercenary sorrow?"

- 52 (ANGLO-JUDAICA).** Report of the Ceremonial and Proceedings in Connexion with Laying the Foundation Stone of the New Schools of the Liverpool Hebrews' Educational Institution and Endowed Schools, August 31st, 5612-1852. **FIRST EDITION.** Frontispiece lithograph by John R. Isaac of Liverpool Hebrew Educational Institution (unknown to Rubens, *Jewish Iconography*). *pp.* 24, (1), (1 blank). *Browned. Modern patterned boards. 8vo.* Not in Roth.

Liverpool, Egerton Smith & Co. (1852). **\$1200-1500**

✧ The Liverpool Hebrew Educational Institution commenced in 1841. For the first few years the number of pupils did not exceed thirty. Thenceforth the rapid increase in enrollment necessitated the erection of a building in Hope Place to accommodate 350 pupils, boys and girls. The ceremony laying the foundation stone was graced by Chief Rabbi Adler. See JE, Vol. VIII, p. 142.

[SEE ILLUSTRATION UPPER LEFT]

- 53 (ANGLO-JUDAICA).** Meir Barnett. Takanoth shel Chevrath Chibath Yerushalayim. In Hebrew and Yiddish. With fold-out map of the Land of Israel (after the Amsterdam 1695 Hagadah). Includes supplement listing books the author has made available to be borrowed from his personal library.

The copy of the bibliophile Abraham Meir Habermann, with his stamp. *pp.* (1), 15, (2). *Map rehinged. Modern stiff wrappers. 8vo.*

London, S.L. Brill, 1901. **\$500-700**

✧ The author was a furrier by trade who also published a host of works in Hebrew and Yiddish to enlighten and educate British Jewry, especially the residents of the East End whose mother tongue was Yiddish. In this pamphlet, the author describes his trip to the Holy Land and the abject poverty of many of the residents there. Subsequently, Barnett formed the present Society to help the indigent scholars of Jerusalem. "We in London enjoy the good life while they are starving."

54 (ANGLO-JUDAICA). Shiroth VeTishbachoth... Order of Service at the Consecration of the New Synagogue "Gates of Prayer" of the Spanish & Portuguese Jews, Cheetham Hill, Manchester. By Chief Rabbi Dr. Artom and Rev. David Piza. **FIRST EDITION.** Hebrew and English on facing pages. *pp.* 16. *Stained. Original wrappers, loose with some tears.* 8vo.

London, Wertheimer, Lea and Co. 1874. **\$500-700**

55 (ANGLO-JUDAICA). Young Israel. The Children's Supplement to the "Jewish Chronicle." A four-page weekly. Volume I: December 18th, 1907 - December 25th, 1908. English interspersed with Hebrew. *Brittle, few taped repairs. Original boards.* 4to.

London, **\$150-250**

56 (ANGLO-JUDAICA). Collection of nineteen commemorative national and communal prayer-pamphlets serving the Spanish & Portuguese Jews' Congregation, London. Includes:

A Prayer on behalf of Our Oppressed Brethren in Russia to be read on the Day of Atonement, 1891.

Prayer and Thanksgiving on Diamond Jubilee Service for Our Most Gracious Sovereign Queen Victoria. 20th June, 1897.

The Voice of Weeping - Order of Service for the Success of the Arms. 3rd January, 1915.

Service of Thanksgiving for the Semi-Jubilee of His Majesty's Accession to the Throne. 1935.

Service of Praise and Thanksgiving to Commemorate the 500th Anniversary of the Birth of Don Isaac Abarbanel. 1937.

Special Service to Celebrate the Coronation of Her Majesty Queen Elizabeth II. 1953.

A Memorial Service for Dr. Cecil Roth. 1970.

Order of Service to Commemorate the Bicentenary of the Birth of Sir Moses Montefiore Bart., F. R. S. 1984.

Original printed wrappers. Comprehensive list of all pamphlets available upon request.

London, 1891-1990. **\$400-600**

57 (ANTISEMITICA). Eisenmenger, Johann Andrea. Entdecktes Judenthum ["Judaism Revealed"]. Second edition. Two parts in one volume. German interspersed with Hebrew, Arabic, Syriac, and Judeo-German in Waybertaytsch letters. Headpieces, tailpieces, and initials. *Vol. I: pp.* (20), 960, 969-984, 995-1016, (1). * *Vol. II: pp.* (4), 1111, (1). *Browned. Contemporary vellum, rubbed. Thick* 4to.

Koenigsberg, 1711. **\$800-1200**

♣ A notorious anti-Semitic compendium in German with many Hebrew quotes from a prodigious number of sources, ranging from the Talmud through the works of the Mahara"l of Prague. At the onset of Volume I is an impressive register of the works consulted, replete with bibliographic details. Though the texts are quoted accurately and translated literally, "Eisenmenger read the sources through the prism of assumptions which formed the bedrock of medieval Christian anti-Judaism" (E. Carlebach, *Divided Souls* (2002) pp. 212-13).

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



Lot 58

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

Neudamm, J. Neumann, (1938). **\$600-900**

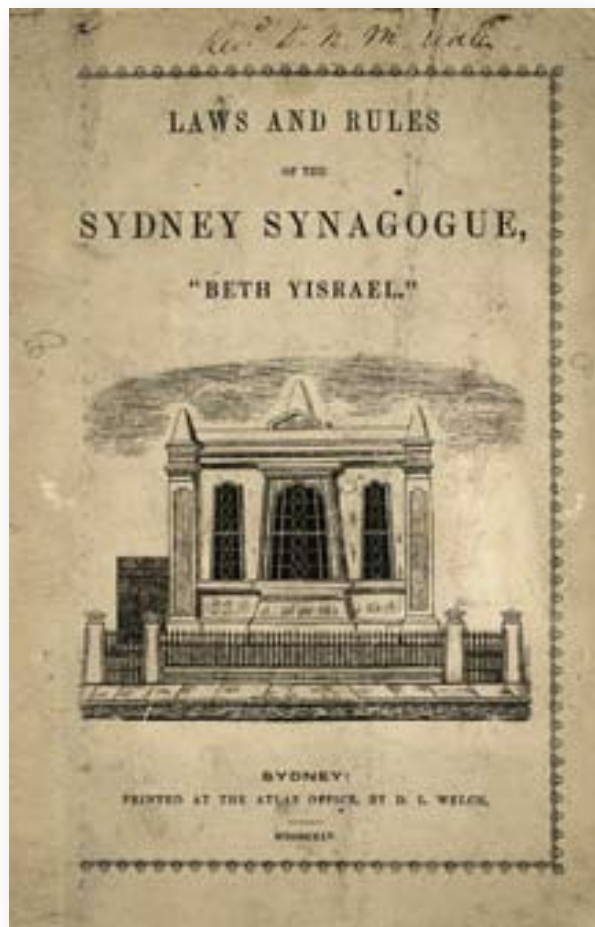
♣ In this Nazi-era satire, we see "Max Isidor," the stereotyped image of the Jew with bulbous nose and swarthy skin, presented as a nouveau riche attempting to seduce a guileless fair-haired German maiden (pp. 43-58).

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

[SEE ILLUSTRATION ABOVE]

59 ARCHIVOLTI, SAMUEL D'. Arugath Habosem [grammar, with section on Hebrew cryptography]. **FIRST EDITION.** Many charts, diagrams and unusual devices. *ff.* 119 (i. e. 118), (2). *Ex-library, some staining, previous owner's signature and stamps on title. Modern tooled calf.* 4to. Vinograd, Venice 953; Habermann, di Gara 215.

Venice, Giovanni di Gara, 1602. **\$300-500**



Lot 60



Lot 62

60 (AUSTRALIA). Laws and Rules of the Sydney Synagogue "Beth Yisrael". Personal Copy of Chief Rabbi Dr. N. M. Adler and Signed by him on front wrapper. *pp. 13. Gutter split. Some wear. Original pictorial printed wrappers bound into modern morocco-backed marbled boards. 8vo.*

Sydney, D.L. Welch at the Atlas Office, 1845. **\$5000-7000**

✱ Sydney's Great Synagogue (known in Hebrew as Beth Yisrael) is a congregation that has a history going back to the 1820's and remains of active significance to this day.

When New South Wales was founded as a penal colony in 1788, among the 751 First Fleet convicts were at least 16 Jews. Later, a petition to the British Colonial Governor Sir Ralph Darling for a Jewish house of worship was refused. However by 1832, with the presence of 25 free Jewish settler families, the formal establishment of a congregation arrived.

The congregation was punctillious over rules of respectable synagogue conduct. The order of service and religious principles of the congregation were those laid down by the Chief Rabbi of London.

The present Rules is exceptionally rare, OCLC lists just one copy.

[SEE ILLUSTRATION UPPER LEFT]

61 ARIPOL, SAMUEL. Agadath Shmuel [literary prospectus]. **FIRST EDITION.** *ff. 14 (i. e. 13). Some staining, previous owners' marks, slight marginal worming, marginal repair on final leaf. Modern calf-backed marbled boards. Sm. 4to. Vinograd, Venice 609; Habermann, di Gara 38.*

Venice, Giovanni di Gara, 1576. **\$700-900**

✱ Although he was one of the great preachers of the 16th century, little is known of Samuel Aripul (1540? -after 1586). It appears that he was a resident of Salonika for at least a portion of his life (see the poems from scholars of Salonika at the beginning of this volume) and later settled in Safed.

Agadath Shmuel outlines the contents of Aripul's works and would appear to be the earliest Hebrew book-prospectus. Five works are thus advertised with specimens: i) Rechev Yisrael on Psalm 119. ii) Yaalath Chen, later published under the title Sar Shalom (Safed, 1579) on Song of Songs. iii) Pi Chacham later published under the title Lev Chacham (Constantinople, 1586) on Ecclesiastes. iv) Vavei Ha'Amudim on prayer (never published). v) Livyath Chen on the choseness and merits of the Jewish People (never published). See EJ, Vol. III col. 437.

62 ASCHKENAZI, YECHIEL. (Saks da Castellazzo) (Editor). Heichal Hashem [collected essays by early Kabbalists]. **FIRST EDITION.** *ff. 47. Some stains, marginal worming repaired. Modern calf. Sm. 4to. Vinograd, Venice 793.*

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

✱ A compilation of various Kabbalistic works, including a treatise on reincarnation according to the views of R. Shimon b. Yochai and Pythagoras (f. 36r.), writings of R. Joseph Gikatilla (f. 38r.), Shem Tov Gaon (f. 41r.) and R. Isaac Luria (ff. 44r., 46v. -47r.) The 16th-century Kabbalistic author was a member of the Castellazzo family, who were of German origin and settled in Castellazzo Bormida, near Alessandria in Northern Italy. R. Yechiel resided in Austria, Salonika and Safed, before settling in Jerusalem in 1565. (EJ V, col. 237).

Contains one of the earliest printed versions of the hymn Bar-Yochai by the Tripolitan Kabbalist R. Simeon Labi (ff. 44v. -45r.).

[SEE ILLUSTRATION LOWER LEFT]

- 63 (AZULAI, CHAIM JOSEPH DAVID). Alsheich, Moses. Maroth Hatzovoth [commentary to Former Prophets]. THE CHAIM JOSEPH DAVID AZULAI (THE CHID" A) COPY, with his monogram signature on the title. ff. (2), 71. Stained, few leaves with crudely repaired. Modern morocco. Folio. Vinograd, Offenbach 36.

Offenbach, 1719. \$2000-3000

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

Accompanied by a personal letter from Prof. Meir Benayahu attesting that the signature that appears on the title-page of this very volume is indeed that of the Chid" a.

[SEE ILLUSTRATION UPPER RIGHT]

- 64 BACHIAH BEN ASHER. Biur al HaTorah [Kabbalistic commentary to the Pentateuch]. ff. 235, 235-246. (final leaf illustrating the Sefiroth, lacking as in most copies). Browned and stained in places, title laid down, few marginal repairs. Modern calf. Sm. folio. Vinograd, Cracow 147; Mehlman 641.

Cracow, Isaac Prostitz, 1592-3. \$400-600

- 65 BACHIAH BEN JOSEPH IBN PAKUDA. Chovoth HaLevavoth ["Duties of the Heart": pietism]. ff. 103. [Vinograd, Mantua 62]. Mantua, Meir b. Ephraim of Padua & Partner, 1559. * Bound with: Abrabanel, Isaac. Atereth Zekenim ["Crown of the Elders": philosophic discussion of Divine Providence]. FIRST EDITION. ff. 40. [Vinograd, Sabbioneta 44]. Sabbioneta, Tobias Foa, 1557. Two works bound in one volume. With signatures of previous owners including, Samuel Treves and Gedaliah Yitzchak Treves of Torino on the titles of both works. Censored in places, few stains. Later calf backed marbled boards, rubbed. Sm. 4to.

\$2000-2500

FINE COPY OF TWO IMPORTANT CLASSICS OF JEWISH THOUGHT BOUND IN ONE VOLUME.

Chovoth HaLevavoth remains to this day a classic of Jewish Ethics. One of the "Tikkunim" proposed by R. Ezekiel Landau, to a man who wished to rectify his acts of adultery, was to study the entire Chovoth Halevavoth. See his famous responsum in Noda BeYehuda Part 1, no. 35. This edition is the first with seven leaves of indices to Bible and Talmudim.

The previous owner of this volume was a prominent member of the Treves Family that produced a host of rabbis and scholars and communal leaders throughout Italy, France and Germany.

[SEE ILLUSTRATION LOWER RIGHT]

- 66 (BAGHDAD). Benjamin of Tudela. Masaoth shel Rabi Benyamin. pp. 80. Stained, slight marginal repair, trace wormed. Modern calf. Sm. 8vo. Yaari, Baghdad 2.

Baghdad, (B. M. Mizrahi), 1866. \$400-600

RARE LITHOGRAPHIC PUBLICATION of this celebrated travelogue.

The first four Hebrew imprints printed in Iraq's capital city were simple lithographic publications. Yaari records only a single copy of each of these Baghdadi books located in the celebrated Sassoon Collection.



Lot 63



Lot 65



Lot 67

67 BALMES, ABRAHAM DE. Mikneh Avram (Sepher Dikduk) [grammar]. **FIRST EDITION.** Hebrew issue (with vowel points). ff. (157). Previous owner's signature on title ("Feivel ben le-adoni avi Ha-Gaon..."). Slight, mostly marginal worming affecting some letters on few leaves, light stains in places. Modern vellum with ties. 4to. Vinograd, Venice 82; Habermann, Bomberg 75; not in Adams.

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

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

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

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

[SEE ILLUSTRATION UPPER LEFTT]



Lot 68

68 BECK, JOHANNES JODOCUS. Tractatus de Juribus Judaeorum / Von Recht der Juden. Worinnen von denen Gesetzen, denen sie unterworfen, deren Heyrathen, Contracten, Wucher, Testamenten. ["Laws of the Jews: Marriage, Contracts, Usury, Testaments"]. **FIRST EDITION.** Title in red and black with historiated initials. pp. (18), 603. *Ex-library. Contemporary vellum. 4to.*

Nürnberg, Georg Christoph Lochners, 1731. **\$500-700**

♣ Engraved frontispiece with four illustrated vignettes depicting: Jewish Marriage Ceremony; Deathbed scene; Financial dealings; and Judicial death-sentence (see Rubens, *Jewish Iconography* 1394i-1394iv).

[SEE ILLUSTRATION MIDDLE LEFT]

69 BEILIS, MENACHEM MENDEL. Di Geshichte fun meyne Leyden ["The Story of My Sufferings"]. **FIRST EDITION.** Frontispiece portrait, beneath which is an autograph signed inscription from Beilis. Extensively illustrated. pp. 263. *Original pictorial boards, worn and shaken. Sm. folio.*

New York, for the Mendel Beilis Publishing Co., 1925. **\$500-700**

♣ Mendel Beilis (1874-1934) was a victim of an infamous, vicious blood libel charge that brought world-wide approbrium upon the justice system of Russia when he was brought to trial accused of ritual murder. Upon Beilis's acquittal on the 28th October, 1913 he left Russia and moved with his family to Palestine. In 1920 he settled in the United States.

[SEE ILLUSTRATION LOWER LEFT]



Lot 69

70 (BIBLE, Judeo-German). Genesis. Germanice Litteris Judaico-Germanicis. Edited by Jo. Henr. Callenberg. German translation in Waybertaytsch letters. Preface in Latin. ff. 110, (8). *Lightly browned and occasionally stained. Original floral-patterned wrappers, lacking spine. 12mo. Vinograd, Halle 33.*

Halle, Institutum Judaici, 1737. **\$200-300**

♣ The German Orientalist Johann Heinrich Callenberg (1694-1760) served as Professor of Theology and later Professor of Philology at the University of Halle. In 1728, Callenberg established the Institutum Judaicum, the first German Protestant mission to the Jews. See EJ, Vol. VIII, col. 26.



Lot 71

- 71 (BIBLE, Hebrew).** Edited by Jacob b. Chaim of Tunis. With Targum Onkeles and commentary by Rashi, ibn Ezra, Kimchi, Targum, etc. Complete in four volumes. Each with title within architectural arch, initial letters within elaborate woodcut border. Divisional half-titles. Vol. I: ff. 234 (four early leaves misbound, as most copies). * Vol. II: ff. 209. * Vol. III: 211. Includes Italian ownership inscription, Vercelli (Piedmont), 1801. * Vol. IV: 297. A fine complete copy including all blank leaves. Bound in 17th century full vellum. *Minimal wear in places, few small marginal worm tracings, title page of Vol. III worn and laid down. Light wear to bindings, otherwise an excellent set. Folio.* Vinograd, Venice 99; Habermann, Bomberg 93; Darlow & Moule 5085.

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

THE SECOND MIKRA'OTH GEDOLOTH (BIBLIA RABBINICA) PRINTED. A FINE, WIDE MARGINED COPY BOUND IN 17TH-CENTURY FULL VELLUM.

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

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

Provenance: The Property of a European gentleman, in whose possession this Bible has been for more than 60 years.

[SEE ILLUSTRATION ABOVE]



Lot 72



Lot 75



Lot 74

72 (BIBLE, Hebrew). Arba'ah Ve'Esrin. Printers device on title and verso of final leaf (Yaari, Hebrew Printers' Marks 12). Opening words surrounded by decorative floral and historiated borders. Divisional titles. Latin marginalia. Despite few faults, an attractive wide-margined copy. pp. 1179, (16). Bound out of sequence but complete (ff. 853-860, 845-51 between ff. 828-29; followed by 830-44, 861-1179). Neat marginal repairs to initial leaves, few words provided in facsimile. Later tan calf, gilt extra, a. e. g. Lg. 4to. Vinograd, Basle 45; Prijs, Basle 47; Darlow & Moule (noted not listed) following no. 5087; Adams B-1220.

Basle, Johann Froben, 1536. **\$3000-5000**

- The first appearance of Sebastian Muenster's famed Bible edition. A Fine Wide-Margined Copy.

[SEE ILLUSTRATION UPPER LEFT]

73 (BIBLE, Hebrew). Esrim Ve'arbah. Printed in double-columns. With vocalization points (nikud). Title within architectural arch. Three parts. ff. 112, 166, (1), 94, pp. (7). Some staining, edge of title repaired with part of upper left corner decoration supplied in facsimile, final pages of Haphtoroth contain marginalia in a Latin hand. Modern gilt tooled calf. 8vo. Vinograd, Amsterdam 45; Fuks, Amsterdam 167 (as this copy with Latin imprint); Darlow & Moule 5127; Silva Rosa 28.

Amsterdam, Menasseh ben Israel for J. Jansson, 1637-39. **\$700-1000**

- The third Menasseh ben Israel Bible. This copy contains the rare blank after f. 166 which according to Fuks was "later cut out". These double columned Menasseh ben Israel Bible editions were apparently utilized by the Vilna Gaon for his mystical Goral HaGr"a.

74 (BIBLE, Hebrew). Four parts in two volumes. Divisional titles all within ornate woodcut architectural form border-piece. Opening words within ornamental borders. Few marginal notations in Latin. Vol. I: ff. 499, text complete - lacking final blank. Title neatly repaired. * Vol. II: ff. 496. Collates as per Adams. Lightly browned. Uniform modern blind-tooled deep-brown calf. Thick 8vo. Vinograd, Frankfurt o/Oder 2; Darlow & Moule (noted not listed) p. 710; Adams B- 1237.

Frankfurt on der Oder, Johannes and Friedrich Hartmann, 1595.

\$4000-6000

- AN ATTRACTIVE, WIDE-MARGINED COPY of a scarce Hebrew Bible. The JNUL and the Cambridge University Library copies are both incomplete.

[SEE ILLUSTRATION UPPER RIGHT]

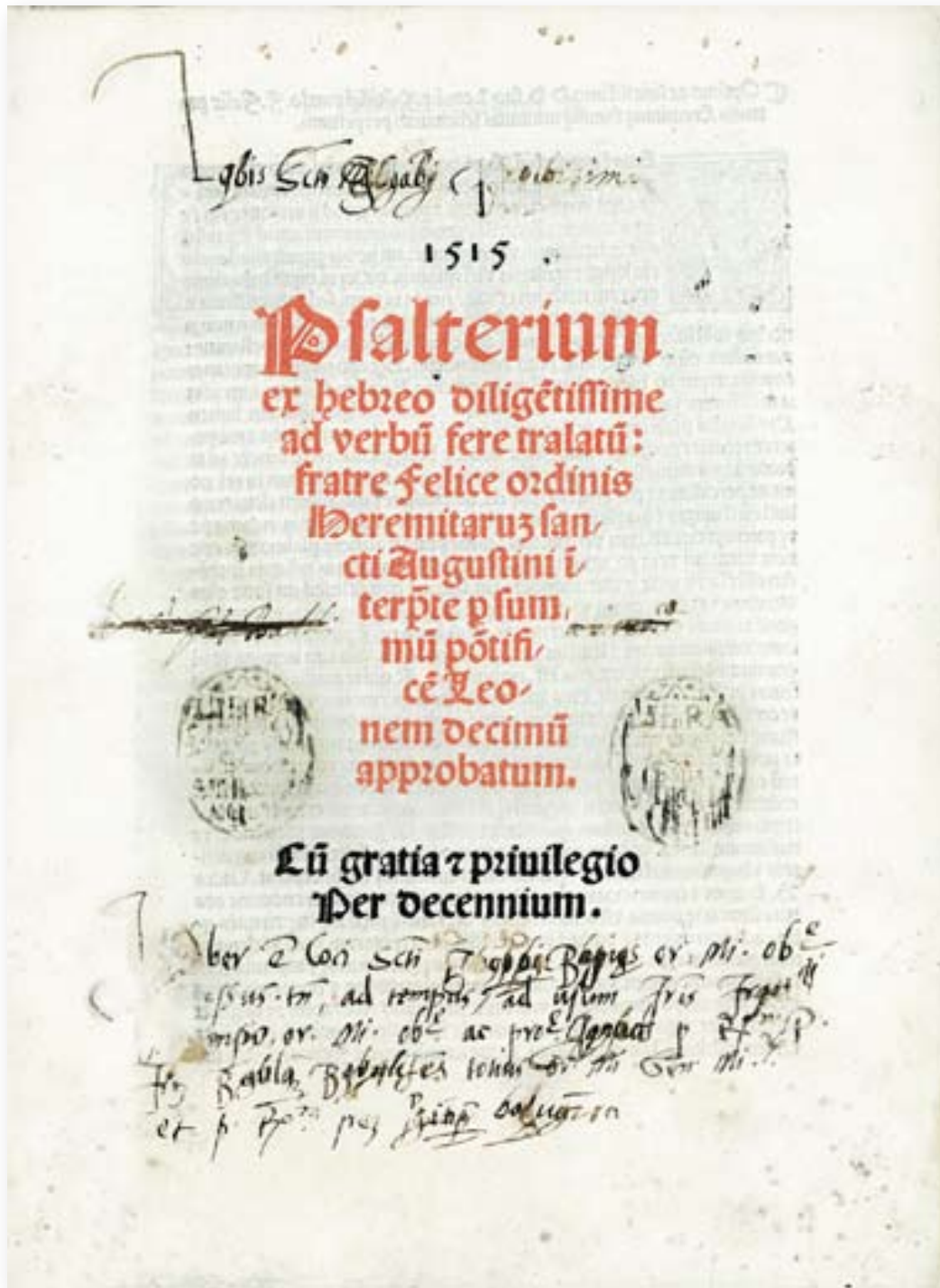
75 (BIBLE, Hebrew). Ezra, Nechemiah, Trei Asar, Divrei Hayamim). Sepher HaMagid. With commentary of Rashi and Agudath Shmuel in Judeo-German. PRINTED ENTIRELY ON BLUE PAPER. ff. 346, (2). Ex-library. Contemporary vellum. 12mo. Vinograd, Amsterdam 677; Fuks, Amsterdam 559.

Amsterdam, Caspar Steen, 1699-1700. **\$1000-1500**

- The printer, Caspar Steen was a "unique phenomenon in Amsterdam Hebrew printing... he was the only non-Jew who ever had an independent printing house which only produced Hebrew books... The most remarkable feature of his editions is the small pocket size and the use of extremely small types." (Fuks).

The great bibliographer, Haim Liberman wrote an intriguing article concerning this particular edition and commentary (see Ohel Rachel, Vol. I pp. 310-29). According to Liberman, the commentary contains many highly original comments, often of a particularly anti-Christian nature.

[SEE ILLUSTRATION UPPER MIDDLE]



Lot 76

76 (BIBLE, Latin). Psalterium ex hebreo diligētissime ad verbum fere tralatum. Occasional use of Hebrew type. Hebrew alphabet (transliterated) on ff. 53-6 alongside Psalm CXIX. Title printed in red and black, four initial letters historiated, chapter headings and all initial verse letters in red. ff. (2), 64. *Previous owners' marks otherwise an attractive copy. Later vellum. Sm. 4to.* Adams B-1398; Habermann, Bomberg no. 1 and see pp. 13-4; Darlow & Moule, noted not listed see p. 918.

Venice, Petrus Liechtenstein & Daniel Bomberg, 1515. **\$10,000-15,000**

THE FIRST BOOK PUBLISHED BY THE GREAT DANIEL BOMBERG OF VENICE.

A literal translation from the Hebrew into Latin by Felix Pratensis. The intention was to translate the entire Bible into Latin, but no more than this Psalter appeared.

Daniel Bomberg brought to Venice a reputation for Hebrew printing equal to that of Aldus Manutius for Greek printing.

See A. Marx, Hebrew Type in Non-Hebrew Books, in: Studies in Jewish History and Booklore (1969) p. 310; D. Amram, The Makers of Hebrew Books, p. 150; I. Mehlman, Genuzot Sefarim (1976) pp. 13-20.

[SEE ILLUSTRATION ABOVE]



Lot 78



Lot 79

- 77 **(BIBLE)**. Sepher Magishei Minchah. With commentary of Rashi and Judeo-German translation. Four parts complete, bound into three volumes. *Some wear. Contemporary calf over thick wooden boards, rubbed and worn. Folio.* Vinograd, Amsterdam 1266.

Amsterdam, Moses Frankfurt, 1725-29. **\$1000-1500**

- 78 **(BIBLE, Hebrew). Pentateuch**. Chamishah Chumshei Torah. One of 850 copies printed on Van Gelder paper. Typeface designed by Marcus Behmer. Woodcut decorative title in blue, brown and black. Initial word of each of the Five Books surrounded by arabesques and printed in brown and black, few verses and single words printed in red. * With Prospectus laid in. *An uncut copy. Original half-backed boards, spine lettered in gilt. Some wear. Folio.*

Berlin, Officina Serpentis for Soncino Gesellschaft, 1931-33. **\$1200-1800**

☛ **"RANKS AMONG THE MOST BEAUTIFUL HEBREW BOOKS EVER PRINTED."**

The most ambitious undertaking of the Soncino Gesellschaft der Freunde des Jüdischen Buches, an organization of Jewish bibliophiles in Germany. The intended completion of the entire Bible was aborted due to the rise of Nazism. According to A. J. Karp, the verse in Deuteronomy 33:29, "Your enemies shall dwindle away before you, and you will tread upon their high places," was highlighted here in red, in silent but eloquent protest against the rise of Nazi brutality.

See A. J. Karp, Library of Congress Catalogue pp. 31-34; L. Avrin, The Art of the Hebrew Book in the Twentieth Century, in: New York Public Library Catalogue, A Sign and a Witness (1988) p. 135.

[SEE ILLUSTRATION UPPER LEFT]

- 79 **(BIBLE, Spanish Biblia)**. en Lengua Española. Traduzida palabra por palabra de la verdad Hebrayca. Title within garlanded architectural columns. Printer's device on title (Yaari, Hebrew Printers' Marks 73). *pp. (15), (1 blank), 1-786, 789-1325, (6), (1 blank). Lightly stained. Contemporary shark-skin over wooden boards, clasps wanting. Thick 8vo.* Darlow & Moule 8481.

Amsterdam, Joseph Athias, 1661. **\$4000 -6000**

☛ Based on the famed Ferrara Bible, revised by Haham R. Samuel de Casseres.

[SEE ILLUSTRATION LOWER LEFT]

- 80 **(BIBLIOGRAPHY)**. Zikaron LeBenei Yisrael. With manuscript note by the bookseller. *pp. 4. Unbound. 4to.* Unrecorded.

Livorno, Jacob Nunes Vais & Raphael Meldola, 1795. **\$300-500**

☛ List of books (newly published as well as antique) available for sale via the publisher/book-sellers, Jacob Nunes Vais & Raphael Meldola. Also notes styles of book-binding available for commission.

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

Zolkiew, Rubinstein, 1806. **\$300-400**

☛ A pioneer in the field of Hebrew bibliography, Bass's Siphthei Yesheinim, first published in 1680, is the first Hebraic bibliography, containing some 2, 200 Hebraic titles. The second part of this 1806 edition presents a list compiled by the printer, of a further 700 titles published since the original 1680 edition.

- 82 (BIBLIOGRAPHY). Group of c. 55 Hebrew Book-Dealers' Catalogues. Including: Fraenkel, J. Kaufmann, Schwager, Romm, Biegeleisen, and a range of various other Judaic book-sellers in Poland, Jerusalem, London, New York, Buenos Aires, etc. * With package of invoices from Biegeleisen to Chief Rabbi Yehoshua Herschorn of Montreal (d. 1969). Printed wrappers. many brittle, few incomplete or torn. v. s.

v.p, 20th-century. \$300-500

- 83 (BIBLIOGRAPHY). Giulio Bartolucci. Bibliotheca Magna Rabbinica. Rome, 1675-1693. And: Imbonati, C. Bibliotheca Latino-Hebraica. Rome, 1694. Five volumes. Facsimile edition issued by Gregg Publishers, circa 1980. Original boards. Folio.

Godstone, Surrey, Gregg International, n.d. \$500-700

- 84 BONAFOS, MENACHEM. (Abraham of Perpignan). Sepher Hagedarim - Michlal Yoffi ["Book of Definitions"-lexicon of philosophical terms]. With introduction and notes by Isaac ben Moses ibn Arollo. Final section contains Pirkei Hatzlacha ascribed to Maimonides. FIRST EDITION. Wide-margined copy. Ya'avetz-style florets on title. ff. (50). Title remargined, slight worming repaired, some words affected on a few leaves, taped along margins. Modern calf. 4to. Vinograd, Salonika 71.

Salonika, (Solomon and Joseph Ya'avetz), 1567. \$2000-3000

• Offers precise definitions of technical terms appearing in the Hebrew philosophical and scientific literature, particularly, Maimonides' Guide of the Perplexed. See Heller, The Sixteenth Century Hebrew Book, pp. 590-1.

[SEE ILLUSTRATION UPPER RIGHT]

- 85 (BRAZIL) Lida, David. Shir Hilulim [poem in honor of the dedication of a new Torah Scroll]. pp. (4). Stained. Modern calf. 4to. Vinograd, Amsterdam 460; Fuks, Amsterdam 472 and see p. 340.

Amsterdam, David (de Castro) Tartas, (1680). \$5000-7000

• The printer David Tartas records on the title-page the name of his brother Isaac Tartas, who was burned at the stake during an Auto-da-fé.

Isaac Tartas immigrated to Recife, Dutch Brazil in 1641. In 1644, he relocated to Bahia, which was under Portuguese jurisdiction. There, he was seized as a Judaizer and sent to Lisbon to be tried by the Inquisition. After a lengthy trial, in which Isaac steadfastly refused to abjure his Jewish faith, he was executed. This resulted in diplomatic exchanges between the Dutch and Portuguese Governments on behalf of other Jewish captives in Brazil who came from regions under Dutch sovereignty.

The book has another Brazil-related association: The last page records the name of the compositor: "Jacob Haim ben Moses Raphael de Cordova of Brazil," - Also known as Jacob de Cordovera, he was the printer in 1681 of "Parafraſis Commentada sobre el Pentateucho" composed by Isaac Aboab da Fonseca, one-time Haham to Recife.

[SEE ILLUSTRATION LOWER RIGHT]



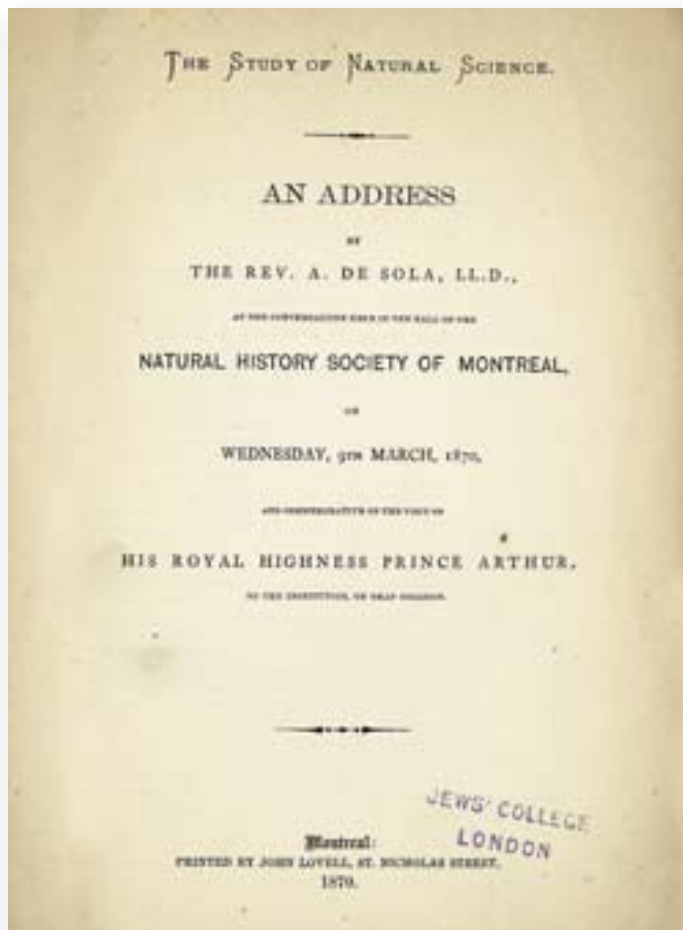
Lot 84



Lot 85



Lot 86



Lot 87

86 (BEIRUT). Bakashoth shel Shabbath (Sabbath prayers). *pp.* 34. *Some wear, stamps on title. Wrappers, lacks rear cover. 12mo.*

Beirut, Shlomo of Beirut, 1913. **\$500-700**

⚠ The Jewish Presence in Lebanon is as old as Lebanon itself, an ancient community that even today, reflects the homogenous and distinctly Levantine identity of the host society. Jews, along with their Christian and Muslim brethren, comprise a unique society and share common surnames- a significant indication of how intertwined the Jewish community is with their fellow compatriots.

[SEE ILLUSTRATION UPPER LEFT]

87 (CANADA). Abraham de Sola. The Study of Natural Science. An Address... at the Conversazione Held in the Hall of the Natural History Society of Montreal, on Wednesday, 9th March and Commemorative of the Visit of His Royal Highness Prince Arthur. *pp.* 10. *Ex-library, browned. Original printed wrappers, light wear. 8vo.*

Montreal, John Lovell, 1870. **\$1500-1800**

⚠ Abraham de Sola (1825-82) was a Canadian Rabbi, author, Orientalist, and scientist. Originating from a large and renowned family of Sephardic Rabbis and scholars, De Sola was recognized as one of the most powerful leaders of Orthodox Judaism in North America during the latter half of the 19th-century.

In 1846, De Sola was elected minister of the Shearith Israel congregation of Montreal, Canada, and he arrived in that city early in 1847.

He was president of the Natural History Society for several years, and addressed its members frequently on those branches of scientific investigation which came within its province. The degree of LL.D. was conferred upon De Sola in 1858 by McGill University - the first instance of a Jew attaining such an honor in an English-speaking country.

In 1873, by invitation of President Ulysses S. Grant's Administration, De Sola opened the United States Congress with prayer.

Indeed Abraham de Sola was a frequent visitor to the United States, and, through his pulpit addresses and numerous contributions to the press, he was recognized as a staunch upholder of Jewish tradition at a time when the struggle between the Orthodox and Reform wings of the community was at an acute stage. He was intimately associated with Isaac Leeser and on Leeser's death was invited to become successor to his Philadelphia pulpit, which De Sola declined. For twenty years De Sola was a regular contributor to the "Occident," and after Leeser's death, he purchased the copyrights and stereotype plates of his works and continued their publication on his own.

[SEE ILLUSTRATION UPPER RIGHT]

88 BUBER, MARTIN. Das Kommende ["He That Comes"]. Volume II. Unpublished Galley Proofs in German. Wide margins with marginalia (see below). pp. 176. *Crisp, clean copy. Buckram boards. Sm. folio.* * With Two Typed Letters Signed in English from Martin Buber and Buber's English translator Maurice Friedman relating to this text.

Leipzig, Oscar Brandstetter, for Schocken-Verlag, Berlin, May, 1937. **\$2000-3000**

♣ The original galley proofs of Martin Buber's *Das Kommende*, Vol. II discovered by, and from the library of, the late Prof. Steven Schwarzschild. This unpublished manuscript took Buber's English translator Maurice Friedman totally by surprise. On August 28, 1961, Friedman wrote to Schwarzschild: "I was very much surprised to find that there exists such a thing as galley proofs of the second volume of *Das Kommende*. Certainly no such second volume has ever appeared in print." Eventually, Schwarzschild received a note of clarification from Buber himself: "You will find the facts concerning the interruption of the printing in the preface to the volume *Königtum Gottes* (3rd edition, p. ix)."

Martin Buber (1878-1965) was raised in Lemberg in the home of his grandfather Solomon Buber, famous for his numerous critical editions of the Midrashim. Eventually, Martin relocated to Berlin, where he created a school of thought which has come to be known as Neo-Chasidism (an attempt to adapt the original teachings of Chasidism to the modern world), which eventually led to his dialogic philosophy made famous in his work *Ich und Du* (1937). Starting in 1925, Buber began teaching in Frankfurt a/Main, founding there together with Franz Rosenzweig a unique institution called the Juedisches Lehrhaus. In 1938, Buber was appointed Professor of Philosophy at Hebrew University in Jerusalem.

89 BUBER, MARTIN. Wie kann Gemeinschaft Werden. Stenographic notes of a lecture delivered by Buber to Jewish youth in Germany, n. d. With corrections in red pencil presumably by the Author. pp. 28. Brittle, some loss. Folio. * With: Worte an die Zeit ["Word for the Time": Socialist tracts]. Vol. I: pp. 11, (1). * Vol. II: pp. 26, (2). *Browned. Original soft printed wrappers. 8vo.* Leipzig, 1919.

\$400-600

90 (CEREMONIES). Maduro, Selomoh Levi. Brith Yitzchak. Title within typographic border, with woodcut illustration of the circumcision ceremony by A. Santcroos. Tailpiece consisting of ritual laver, an allusion to the Levitic descent of the editor. Two-page Portuguese dedication to the Sephardic Mohelim. With Haskamah of R. Selomoh Salem, Rabbi of the Sephardic community of Amsterdam, previously Rabbi of Belgrade (Serbia). ff. (2), 17, (1). *Modern morocco-backed boards. 12mo.* Vinograd, Amsterdam 1946.

Amsterdam, I. Mondovi for G.J. Jansson, 1768. **\$4000-5000**

♣ Prayers in relation to Brith Milah, bringing a "Chut Shel Chesed" upon the newborn child in accordance with the Sephardic rite.

Final three pages in Portuguese list those individuals qualified as Mohelim and resident throughout the Spanish & Portuguese Old and New Worlds: Amsterdam, the Hague, London, Hamburg, Bayonne, Curaçao, and Surinam. Also contains an extraordinary ceremony with prayers for the circumcision of slaves.

[SEE ILLUSTRATION RIGHT]

91 BUCHNER, CHAIM BEN BENJAMIN ZE'EV. Or Chadash. **FIRST EDITION.** With previous owners' signatures and stamps including R. Nachum Mordechai Friedman of Tchortkov and his son R. Shlomo. ff. (6), 53, (3). *Marginal repair to the title and first few leaves affecting a few letters of an approbation, some staining, slight worming in places. Later boards, starting. 4to.* Vinograd, Amsterdam 386; Fuks Amsterdam 325.

Amsterdam, Uri Faivish ben Aaron Ha'levi, 1671. **\$400-600**

♣ A classic work on the laws of blessings widely cited by later authorities. With twenty six approbations from the most prominent Ashkenazic and Sephardic Rabbis of the period.

92 CHANANIAH OF MONCELICE. Pirkei Shirah [extensive commentary to this liturgical poem]. **FIRST EDITION.** ff. 4, 204. *Previous owners marks, slight marginal worming in places touching a few letters, some stains, dampwrinkled. Modern calf. Sm. 4to.* Vinograd, Mantua 235.

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

♣ **ONE OF THE MOST COMPREHENSIVE COMMENTARIES ON PEREK SHIRAH.** Perek Shirah is an ancient composition thought to be part of the corpus of second-century Hechalot literature. All creation, (except man) is represented: The natural and supernatural orders, inanimate nature, plants and animals, the heavens and all their hosts, even Paradise and Gehinom. Each entity sings hymns and is assigned a verse from the Bible in praise of the Creator. See EJ, Vol. XIII, cols. 273-275.



Lot 90



Lot 93

93 (CHASSIDISM). DOV BAER OF LUBAVITCH (The Mittlerer Rebbe). *Ner Mitzvah VeTorah Ohr*. FIRST EDITION. Printed on green tinted paper. ff. 4, (7), 133, (1), 57. Marginal repair to title touching some letters on verso, similar repair on two other leaves unaffected text. Modern elaborately tooled calf. 8vo. Vinograd, Kopyst 93; Habermann, Shaarei Chabad 129; Stefansky Chassiduth Catalogue no. 395.

Kopyst, Israel Jaffe, 1820. \$3000-5000

• First edition of a fundamental text of Chabad Chassiduth.

The Author inherited the mantle of leadership from his father, R. Shneur Zalman of Liadi, founder of the Chabad School of Chassiduth. Fondly known by his Chassidim as the "Mitteler Rebbe," it was he who established the center of Chabad in the Russian hamlet of Lubavitch.

[SEE ILLUSTRATION ABOVE]



Lot 94

94 (CHASSIDISM). DOV BAER OF LUBAVITCH (The Mittlerer Rebbe). *Atereth Rosh*. FIRST EDITION. ff. (1), 111, (mispaginated as noted by Habermann). Some staining, two pages soiled. Modern elaborately tooled calf. 8vo. Vinograd, Kopyst 100; Habermann, Shaarei Chabad 193; Stefansky Chassiduth Catalogue no. 461 (recording three variant issues of this first edition).

Kopyst, Yehudah Jaffe, 1821. \$3000-5000

• With stamp of previous owner "Kadinsky Bothers of Petrograd for Yeshivath Mir" on blank between Yom Kippur and Shabbath Teshuvah. It is of interest to note that the Mirrer Yeshiva library in Europe would have owned works of a Chabad Chassidic nature.

[SEE ILLUSTRATION ABOVE]



Lot 95

95 (CHASSIDISM). Ma'aneh Lashon. * With: Dov Baer of Lubavitch (the Mittler Rebbe). *Lehavin Inyan HaHishtatchuth al Kivrei Tzadikim.* **FIRST EDITION.** Two parts in one volume. ff. 9 and 7. *Some light staining, signature on opening page, few neat marginal repairs. Modern vellum-backed boards.* 4to. Vinograd, Shklov 163 and 165; Mehlman, 534 and 1176; Habermann, Sha'arei Chabad 201; Stefansky, Chassiduth Catalogue 354.

(Shklov?), circa, 1813. **\$15,000-20,000**

❖ **FIRST EDITION OF THE MA'ANEH LASHON ACCORDING TO THE MINHAG OF CHABAD. OF EXCEPTIONAL RARITY. NO COPY LOCATED IN THE LIBRARY OF AGUDAS CHASIDEI CHABAD, NEW YORK.**

Ma'aneh Lashon ["Gift of Speech" - see Mishlei, Chap. 16, v. 1] is a series of prayers and Psalms to be recited at the graves of Tzadikim. Originally compiled by Yaakov b. Avraham Shlomo Shinna, it was first published in Prague in 1610 and over the subsequent two centuries, a great many further editions appeared serving different communities throughout Europe.

The present edition of the Ma'aneh Lashon is highly significant in that it is the very first that is structured according to the custom of Chabad.

It was printed upon the directions of R. Dov Baer of Lubavitch (the Mittler Rebbe) following the death in 1813 of his father, R. Shneur Zalman (the Alter Rebbe), the founder of Chabad-Lubavitch. The Mittler Rebbe encouraged his Chassidim to rely upon this Nusach when visiting the Alter Rebbe's grave in Hoditch. See f. 6a where the instructions state explicitly that these holy words should be recited with tears at the "holy resting place of Admo'r Nishmatho BeGinzei Meromim VeZechutho Yagen Aleinu Amen."

Interestingly, the Nusach of this Ma'aneh Lashon had already been established by the Alter Rebbe himself when he visited the grave of R. Levi Yitzchak of Berdichev. The title-page records here that it was the Baal Shem Tov who first formatted guide-lines and selected the appropriate prayers. (See Y. Mondschein, Migdal Oz (1980) p. 341).

In the 20th-century, the Ma'aneh Lashon was re-issued by R. Yoseph Yitzchak Schneerson (the Friediker Rebbe) in 1912 and after his passing in 1950, his successor, R. Menachem Mendel Schneerson (the last Rebbe), had the same edition reprinted. (See Maaneh Lashon, Introduction by E. Touger, (1996) pp. vii-viii).

The final leaves here contain the text and explanation of a letter written by R. Shneur Zalman to the Chassidim in Eretz Israel upon the death of R. Menachem Mendel of Vitebsk (also published in Igereth Hakodesh Chap. 27). This important Chassidic discourse contains the foundations of the concept of "Hithkashruth," maintaining a connection to the Tzadik even after he has departed from the corporeal world.

THIS NUSACH CHABAD MA'ANEH LASHON, IN THIS EXTRAORDINARILY RARE FIRST EDITION STATE, IS TREASURED BY LEGIONS OF DEVOUT LUBAVITCH CHASSIDIM UPON VISITING THE GRAVE OF THEIR REBBE.

[SEE ILLUSTRATION ABOVE]



Lot 96



Lot 97

96 (CHASSIDISM). Chatham Sofer - Yoreh Deah. **FIRST EDITION.** THE RABBI MOSHE UNGER OF SANZ COPY. With his stamps on title and three other leaves. Inscription "Horowitz" on title, one marginal correction. Wide margins. ff. (4), 153, (6). Some staining. Modern morocco. Folio. Vinograd, Pressburg 46.

Pressburg, Anton Schmid, 1841. **\$1500-2000**

✳ R. Moshe Unger (d. 1897) was the son of R. Mordechai David Unger of Dombrova, a disciple of the Maggid of Koznitz and the Chozeh of Lublin. He was the son-in-law of R. Chaim Halberstam of Sanz, marrying his daughter Miriam. He later became his father-in-law's uncle as well, when R. Chaim Sanzer married R. Moshe's young niece as his third wife. After forty years alongside R. Chaim Sanzer, R. Moshe eventually emigrated to Tzfat where he is buried. The name "Horowitz" on the title probably refers to the family of R. Moshe's son-in-law, R. Naphtali Chaim Horowitz of Dzikov, author of Minchah Chadashah who later resided in Jerusalem. For more details concerning R. Moshe Unger and his family, see: N. M. German, Ne'emnu Meod (2006) pp. 56, 70-71, 76.

It should be noted that both present Bobover Rebbes are descendants of R. Moshe Unger.

[SEE ILLUSTRATION UPPER LEFT]

97 (CHASSIDISM). Baruch ben Abraham of Kosov. Yesod Ha'Emunah. * WITH: Vol. II: Amud Ha'Avodah. Two volumes. **FIRST EDITIONS.** Wide margins. I: ff. (4), 116 (i. e. 115). Some staining, slight marginal worming not affecting text. * II: ff. (2), 5-6, 202. Lightly browned, minute marginal wormhole, with signatures of previous owner (Samuel Chazan of Batshan) throughout. Uniform later boards, spine chipped. 4to. Vinograd, Czernowitz 108, 109. Stefansky Chassiduth Catalogue nos. 231, 464.

Czernowitz, Johann Eckhardt & Son, 1854. **\$400-600**

✳ The author (1725-81) was a disciple of R. Mendel of Vitebsk and cites many of the early Chassidic masters including the Maggid of Mezritch. His works are known for their orderly exposition and clear explanations of kabbalistic concepts. See Y. Raphael, Encyclopedia LeChassiduth col. 408-11; T. M. Rabinowicz, The Encyclopedia of Hasidism p. 37; Stefansky, Chassiduth Catalogue nos. 231, 464.

[SEE ILLUSTRATION LOWER LEFT]

98 (CHASSIDISM). Isaiah Jacob Halevi of Olesk. Beth Chochmah [kabbalistic commentary to the Song of Songs, with text, plus commentary on Psalms 107 and passage of Zohar "Kegavna" recited Friday evening]. pp. (6), 82. Podgorze, S. L. Deutscher, 1898. * WITH: Tzvi Aryeh ben Eliezer. Imrei Binah [kabbalistic commentary to the Song of Songs, with text]. ff. (2), 105. Sighet, M. Wider, 1897. **FIRST EDITIONS.** Two works in two volumes. Some wear. Sm. folio and 8vo.

\$300-400

✳ The author of the first work was one of the famous kabbalists of the Kloiz of Brody. It contains approbations from the foremost Chassidic leaders of the period such as the R. Yechezkel Shraga Halberstam of Shinav, R. Yissachar Dov of Belz, R. Shlomo Halberstam of Bobov, the Rebbes of Tzortkov, Kapitshnitz and others. The author of the second work was the father-in-law of R. Shlomo Leib Tabak, Dayan of Sighet, author of "Erech Shai." It contains an approbation by R. Chanania Yom-Tov Lipa Teitelbaum, Rabbi of Sighet, author of "Kedushath Yom Tov."

99 (CHASSIDISM). Shneur Zalman of Liadi. (Tanya) - Likutei Amarim [fundamental exposition of Chabad Chassidism]. Wide-margined copy. With signatures including Menachem Mendel Stesin of Pahar near Tzernigov, Chevra Tomchei Temimim Min Lubavitch; Yoseph Shmuel Garfinkel of Pahar and Zalman Yitzchak Melamed.

Includes marginalia noting the exact references to Talmudic and rabbinic texts not noted in the printed version. (When the Tanya states "we find in the gemara" - but does not cite the exact page, the handwritten notations record the precise references. Surprisingly, these lapses of exact citation were not included in later editions).

Printed with two title-pages, with further title on pink-colored upper wrapper with stamp "Leshanah Tovah." ff. (3), 2-163. *Light wear. Original calf-backed boards.* 8vo. Mondschein, Sepher HaTanya: Bibliographia (1981) pp. 107-12, no. 30.

Vilna, The Widow and Brothers Romm, 1900. **\$1000-1500**

⚡ **THE ROMM TANYA, THE MATRIX OF ALL SUBSEQUENT EDITIONS.**

The individual responsible for the issue of this edition of the Tanya - which has remained the standard layout for all subsequent editions - was Asher ben Meir, Shochet of Nikolayev (surname Grossman). He was a disciple of R. Hillel of Paritch, a chasid of the Rebbe Mahara"sh (R. Samuel Schneersohn) and later his son, the Rebbe Rasha"b (R. Shalom Dov-Baer Schneersohn) (see Mondschein, p. 109, n. 8). R. Asher Grossman had been designated by the Rebbe Rasha"b to supervise the printing of the edition and out of awe for the holy task assigned him, he was known to undertake numerous fasts during the lengthy process of production. It incorporates many variants discovered in manuscripts belonging to the grandsons of the Tzemach Tzedek (see p. 2).

Both R. Joseph Isaac Schneersohn and his son-in-law and successor, R. Menachem Mendel Schneerson (sixth and seventh Lubavitcher Rebbes) earnestly vouched for the reliability of this particular Vilna edition of the Tanya. See M. M. Laufer, Yemei Melech Vol. I (1991) pp. 108-9.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 99

100 (CHASSIDISM). Shneur Zalman of Liadi. (Tanya) - Likutei Amarim. Includes permission from the Romm family for R. Shalom Ber Schneerson to reprint the Tanya to benefit the Tomchei Temimim organization (f. 2). ff. (2), 2-163. *Previous owners' marks, leaves loose. Contemporary boards, worn.* 8vo. Mondschein, p. 114 no. 31.

Vilna, Romm, 1909. **\$300-400**

⚡ Accompanied by: Sepher Tanya. Another edition. [Mondschein, 33]. Vilna, 1922.

101 (CHASSIDISM). Menachem Mendel (The Tzemach Tzedek). Derech Emunah [philosophic exposition]. **FIRST EDITION.** A wide margined copy. pp. 200. *Contemporary boards, rubbed.* 4to. Habermann, Shaarei Chabad 25.

Poltava, E. A. Rabinowitz, 1912. **\$300-500**

102 CHAYUT, ISAAC. Siach Yitzchak. **FIRST EDITION.** Title within historiated border, Kabbalistic diagrams throughout. With eight manuscript leaves appended at end of work in an Ashkenazic hand (dated 1633-34, see below). ff. 20. *Title loose, browned. Later morocco, rubbed at edges.* Sm. 4to. Vinograd, Prague 54; Mehlman 915.

Prague, Mordechai Katz, 1587. **\$800-1200**

⚡ A series of Kabbalistic poems with commentary, all of whose themes relate to the First Nights of Passover, including instructions and laws pertaining to the Seder.

The appended manuscript leaves contains copies of sample Shtaroth (legal documents) for various occasions including: Tenaim, Kethubah, Chalitzah, documents realting to a loan, a will, an oath, quittance of debt, etc.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 102



Lot 103



Lot 104

103 **CHORIN(ER), AARON.** Emek HaShveh. Complete in three parts: Rosh Emanah [on issues of faith, philosophy and kabbalah]. * Neshama Chaya [novellae on tractate Berachoth]. * Dirath Aharon [responsa and halachic matters]. **FIRST EDITION.** Geographic diagrams pertaining to map of Land of Israel on ff. 68-69. ff. 6, 71. Previous owners' marks, wrinkled, some staining, slight tear on f. 24 and f. 45 not affecting text. Later boards. 4to. Vinograd, Prague 1062; Roest, Yodea Sepher 1558.

Prague, Elsenwanger, 1803. **\$1000-1500**

✪ This banned work caused a storm of disapproval among Orthodox leaders. R. Mordechai Baneth of Nikolsburg found it heretical and appealed to the community of Arad to ban the book. The Beth Din sought to compel Chorin to recant it which he refused and subsequently all copies of the book were seized and publicly burnt. See Kerem Chemed Vol. II, letter 11 and M. Carmilly-Weinberger, Censorship and Freedom of Expression in Jewish History (1977) pp. 173-76.

Aaron Chorin (1766-1844), erstwhile student of R. Ezekiel Landau of Prague, was instrumental in introducing the Reform movement to Hungary. In Orthodox circles Choriner was contemptuously known by the acronym "Acher" (Aaron Chaim Rabbi) - the name applied to the infamous Tana'ah heretic, Elisha ben Abuyah after his apostasy.

[SEE ILLUSTRATION UPPER LEFT]

104 **(CLEVES GET CONTROVERSY).** Keruz Lema'an Da'ath [a proclamation announced in Hebrew with some Yiddish]. pp. 4. Browne, edges worn. Unbound. 4to. cf. Vinograd, Frankfurt a/Main 563 (erroneously dated 1797).

(Frankfurt a/Main), 1768. **\$1000-1500**

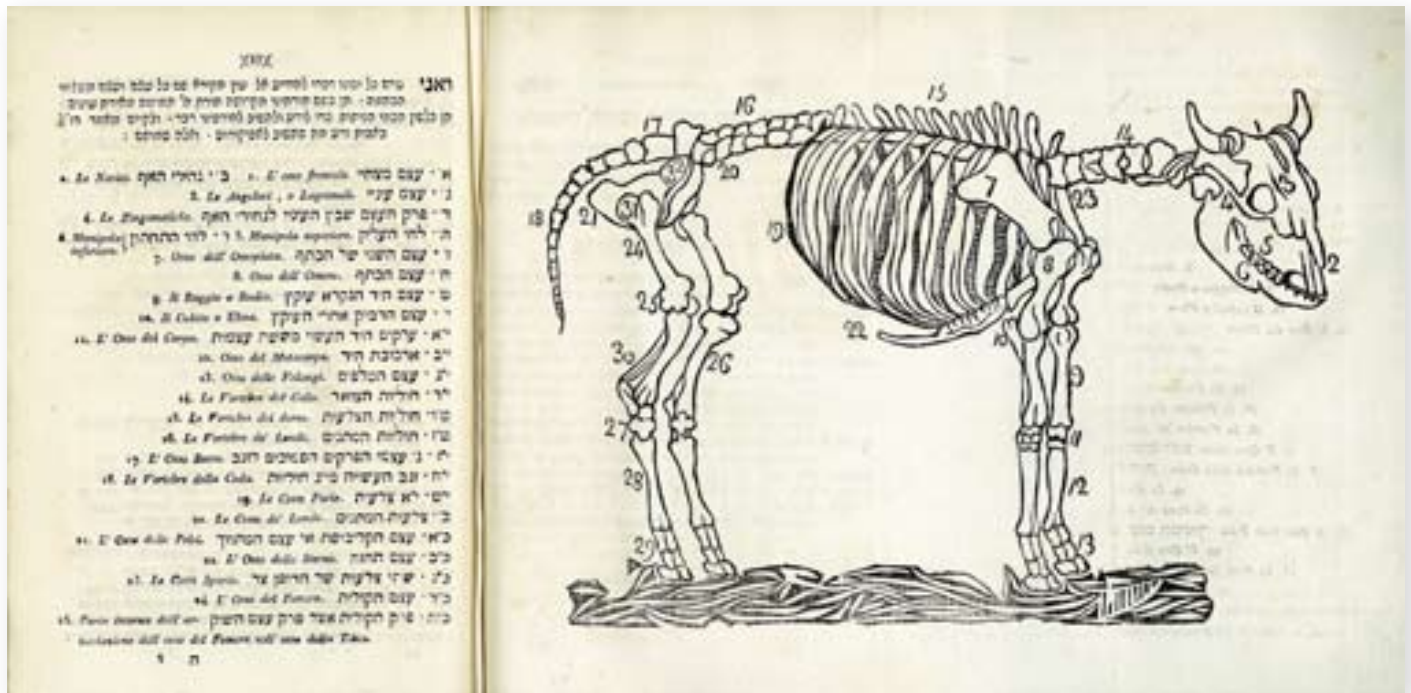
✪ A highly scarce pamphlet centering upon the Cleves Get Controversy, one of the great rabbinic causes célèbres of the 18th-century, which involved most of the great authorities of the day: Jacob Emden, Ezekiel Landau, Aryeh Leib of Metz ("Sha'agath Aryeh"), Saul Loewenstamm of Amsterdam, Joseph Steinhart of Fuerth, Shlomo Chelma ("Merkeveth ha-Mishneh"), Saul Halevi of Hague, et al.

It was the contention of the Rabbi of Mannheim, R. Tevele Hess and his Beth Din and R. Abraham of Frankfurt and his Beth Din that due to the mentally unstable state of a particular husband, a Get (bill of divorce) granted to his wife, was invalid. This Get had been supervised under the rabbinic auspices of by R. Israel Lipschuetz of Cleves.

The present vituperative pamphlet was issued opposing the Rabbi of Cleves and especially R. Aaron Shimon of Copenhagen who was instrumental in arranging the divorce (and author of the related Or Ha-Yashar) and who is here maligned as being a "Masith VeMadiach" (an agitator and inciter), a kidnapper and a gambler. It further pointedly states that a public letter endorsed by a number of Polish Rabbis validating the Cleves divorce is here regarded as denigrating the authority of the Chief Rabbi of Frankfurt and hence these Polish Rabbis are belittled, especially R. Shlomo of Chelma - "a frequenter of concerts and chess-player." The pamphlet contains other choice epithets based upon many clever play on words. It further notes that should anyone speak against the decision of the Rabbis of Frankfurt and Mannheim they will be fined and lose all community privileges. Finally, recorded in this extraordinary pamphlet is that the letter from the Polish Rabbis was publicly burnt in the courtyard of the main synagogue of Frankfurt.

For more regarding the Cleves Get Controversy see EJ, Vol. V cols. 613-15.

[SEE ILLUSTRATION LOWER LEFT]



Lot 105

105 COEN, ISAAC. Zivchei Cohen [laws of ritual slaughter]. Title within typographic border. Eight folding plates. Text in Hebrew and Italian. pp. 64. *Trace foxed. Modern half-morocco. Sm. 4to.* Vinograd, Livorno 802.

Livorno, E.M. Ottolenghi, 1832. **\$600-900**

✚ Anatomical plates relating to slaughter, inspecting and porging. This copy with additional plates unrecorded by bibliographers. Roest (p. 280) records only five plates; Friedberg (Z-46) only seven.

On p. 7 we find mention of a father and son, R. Shabtai Morais and R. Samuel Morais. These were the grandfather and father of R. Sabato Morais (b. Livorno, 1823-d. Philadelphia, 1897), who went on to serve as Hazan of Cong. Mikveh Israel in Philadelphia (from 1851 until his death) and whom, along with others, founded the Jewish Theological Seminary in New York (1886). See JE, Vol. VIII, pp. 679-80.

[SEE ILLUSTRATION ABOVE]

106 DARWIN, CHARLES. Opshtamung fun Menshen un der Opklayb Beshayches tzu Geshlecht ["On the Origin of Species"]. **FIRST YIDDISH EDITION.** With: A Guide to Darwinism by Professor J. Arthur Thomson. Frontispiece portrait. Illustrated with 142 text illustrations. *Three volumes bound in one. Vol. 1: pp. 364. * Vol. 2: pp. 368. * Vol. 3: pp. 312. Original boards. Thick 4to.*

New York, Max Maisel, 1921. **\$400-600**

✚ First Yiddish edition of Darwin's *The Origin of Species*, that first appeared in 1859. Translated by the New York physician and social activist Jacob Merison (1866-1941), translator of *Das Kapital* (see lot 196).

[SEE ILLUSTRATION RIGHT]



Lot 106



Lot 107

107 DE ROSSI, AZARIAH. Me'or Einayim [historiography]. **FIRST EDITION.** Title within woodcut architectural border. Woodcut diagrams on f. 156. Wide margined. Scattered marginalia.

This copy with the corrected “Mahaduroth” present in most copies together with the rare “Hasagah” and “Teshuva Le’hasagah,” but without “Mahahaduroth Shniyoth” affixed to very few copies. ff. 194. *Ex-library, occasional light stains, few passages censored. Paper repairs including title, ff. 81-2 and 87-8, upper corners of final four leaves with some words in facsimile. Later calf. Sm. 4to.* Vinograd, Mantua 138; Mehlman 1327.

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

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

Azariah de Rossi was a member of an Italian Jewish family that traced its ancestry back to the time of Titus and the destruction of Jerusalem. His controversial Me’or Einaim questioned conventional medieval wisdom and introduced fundamental changes in chronology. Such hypotheses led the Me’or Einaim to be viewed as heresy and it was banned by the Rabbinic authorities upon publication. De Rossi reissued the work the same year, making changes to the offending passages and adding an apologetic post-script. He was spared personal rabbinic chastisement due to his conscientious observance of Halachic practices.

See Carmilly-Weinberger, pp. 210-13; I. Mehlman, *Gnuzoth Sepharim*, (1976) pp. 21-39; see also M. Silber, *America in Hebrew Literature in: Publications of the American Jewish Historical Society*, Vol. XXII.

[SEE ILLUSTRATION UPPER LEFT]



Lot 109

108 DE VIDAS, ELIJAH. Reishith Chochmah [Kabbalistic ethics]. ff. 2, 326, 22. *Previous owners’ inscriptions, browned. Elaborately tooled calf over wooden boards, covers rubbed and detached. 4to.* Vinograd, Amsterdam 867.

Amsterdam, Nathaniel Foa, 1708. **\$200-250**

⚠ Elijah de Vidas was a disciple of R. Moses Cordovero, doyen of Safed kabbalists. Despite its mystical overtones, *Reishith Chochmah* has become a popular classic within ethical literature. It discusses all moral aspects of Jewish life linking the motifs of aggadic and mussar literature with that of Kabbalah, thus broadly disseminating mystical ideas.

109 DURAN, SHIMON BEN TZEMACH. (RaSHBa”TZ). *Sepher HaTaSHBba”TZ* [responsa]. Engraved architectural border depicting Moses, Aaron, David and Solomon. Divisional ornamental woodcut title featuring lions, foliage and crown. Four parts in one volume. **ORIGINAL COLORED “FISH-SKIN” BINDING WITH TOOLED DECORATIONS.** *Lightly browned, some staining, slight marginal repair on two tiles. Light wear to binding. Folio.* Vinograd, Amsterdam 1549 (cf. Amsterdam 1490); see D. Yardeni, *Alei Seipher* vol. X, pp. 119-32 regarding typographical and title variances.

Amsterdam, Naphtali Herz Levi Rofe, (1738). **\$2000-3000**

⚠ The RaSHBa”TZ was one of the most authoritative North African decisors of the 15th century. Popular lore has suggested, that in merit of his great respect for holy books, his own works were beautifully bound.

THIS COPY WITH ORIGINAL BINDING IN BRIGHT CONDITION.

[SEE ILLUSTRATION UPPER RIGHT]

- 110 **(EHRENTREU, CHANUCH)**. Meir Lerner. Chayei Olam [responsa concerning cremation]. Additional German title. pp. xxiv, 133. *Slightly browned, marginal repair on final leaves, penciled marginalia. Loose in contemporary boards. 8vo.*

Berlin, H. Itzkowski, 1905. \$400-600

✡ Meir Lerner (1857-1930) Chief Rabbi of Altona was a vigorous opponent of the Reform movement, especially their practice to permit cremation in place of traditional full burial. Consequently, Lerner refused to permit the burial of such ashes in a Jewish cemetery. In order to support his position, Lerner gathered responsa from approximately 200 Rabbis from all over the world, running the gamut from Lithuanian authorities such as R. Yechiel Michal Epstein, author of Aruch HaShulchan, to Chassidic Rebbes such as R. Chaim Elazar Shapiro of Munkatch, German Rabbinical scholars such as R. Asher Marx of Darmstadt and from Eretz Israel, The Adereth and the author of the Sdei Chemed.

See pp. 111-30 for two vociferous responses to Rabbi Chanoch Ehrentreu's work Cheker Halacha (see next lot) - one written by Rabbi Elijah Hertzberg of Brooklyn and the other a lengthy rebuttal by Lerner.

* Laid In: The original eight pages of responsa published by Lerner in Cracow at the press of Josef Fischer and sent to Rabbis across the globe (apparently unrecorded) and later reprinted in the present volume (pp. xiii-xxiv).

- 111 **EHRENTREU, CHANUCH**. Cheker Halachah. **FIRST EDITION**. pp. 21. *Lightly browned, contemporary boards. 8vo.*

Munich, J. Hirschinger, 1904. \$200-300

✡ A polemic against Meir Lerner's Halachic position concerning the exhumation of remains in order to rebury them elsewhere and the prohibition of burying cremated bodies in a Jewish cemetery.

The author (1854-1927), was Rabbi of Munich for nearly 50 years and authored a number of scholarly works. His grandson and namesake is the Rosh Beth Din Emeritus of the United Synagogue of the United Kingdom and the British Commonwealth.

- 112 **EHRENTREU, CHANUCH AND JACOB SCHOR**. Tzidkath HaTzadik [polemic in defense of R. Tzvi Benjamin Auerbach's Sepher HaEshkol]. With a German section by Prof. David Tzvi Hoffmann and Abraham Berliner supporting R. Ehrentreu's position. **FIRST EDITION**. pp. 16, xiii. *Slight staining on front wrapper. Recent boards with original wrappers bound in. 8vo.*

Berlin, H. Itzkowski, 1910. \$200-300

✡ A polemic against Shalom Albeck who accused Tzvi Benjamin (Hirsch) Auerbach (1808-72), the Rabbi of Halberstadt, of issuing a forged edition of Sepher HaEshkol by the 12th-century Provencal halachic authority R. Abraham ben Isaac of Narbonne, based upon a manuscript in the collection of Elyakim Carmoly of Frankfurt.

S. Levi in his article on R. Ehrentreu in "Men of the Spirit" states, "Ehrentreu's decisive part in Tsidkat Hatsaddik should be pointed out. This booklet... marshals convincing arguments to refute Shalom Albeck's accusation that the edition of Sepher Ha-Eshkol by Rabbi Benjamin Hirsch Auerbach... was a forgery" (p. 380).



Lot 114

- 113 **ELIJAH BEN SOLOMON ZALMAN**. (Gaon of Vilna). Ashli Ravreivi [commentary to Shulchan Aruch-Yoreh Deah]. **FIRST EDITION** of the Gaon's commentary. ff. (2), 3-176. *Some worming in places. marginal repair on title. Modern boards. Folio. Vinograd, Horodna 95; Vinograd, Gr"a 749.*

Horodna, Yechezkel ben Moshe, et al, 1806. \$400-600

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

- 114 **(ELIJAH, GAON OF VILNA)**. Midrash Ruth HaChadash. **FIRST EDITION** of commentary. Edited by Samuel Maltzan of Slutsk. ff. (4), 33, (1). *Previous owners' marks. Modern boards. 8vo. Vinograd, Gra 667.*

Warsaw, H.E. Bomberg, 1865. \$300-500

✡ Midrash HaNe'elam from Zohar Chadash, with corrections and commentary by the Vilna Gaon entitled Hadrath Kodesh, Includes an important historical introduction by R. Abraham Simchah of Amtzislov, nephew of R. Chaim of Volozhin.

[SEE ILLUSTRATION ABOVE]



Lot 115

115 EMDEN, JACOB Mor U'ketziah [novellae to Joseph Karo's Orach Chaim]. **FIRST EDITION.** Two volumes bound in one (each with individual title page). Illustration of the Land of Israel on verso of f. 97 (vol. II). *Title loose with small tear at lower corner; previous owners' stamps, rare 2-leaf addendum laid to size, browned as usual. Later calf-backed boards, rubbed. Folio.* Vinograd, Altona 68; Mehlman 805; Raphael no. 5-i (illustrated).

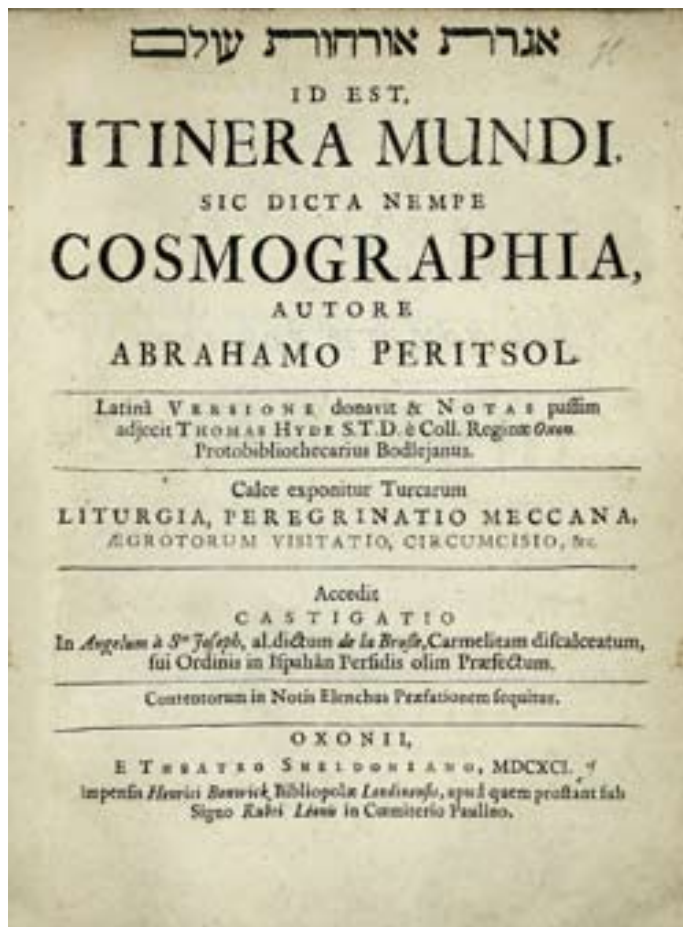
Altona, By the Author, 1761-68. **\$3000-4000**

[SEE ILLUSTRATION UPPER LEFT]

116 (ETHICS OF THE FATHERS). Sententiae vere elegantes... veterum sapientum Hebraeorum, qua established at Isnys id est Capitula, aut...Apophthegmata Patrum nominant. ["Thoughts truly elegant...of the ancient Hebrew sages, entitled Pirkei Avoth..."] Prepared by Elijah Levita, with translation by Paul Fagius. **FIRST LATIN EDITION.** Hebrew provided with vowel points followed by Latin translation and commentary. Printer's device of Fagius on title and final page (Yaari, Hebrew Printers' Marks 13). pp. (8), 134 (i. e., 150), (2). *Exemplary copy. Modern red-morocco backed marbled boards. 4to.* Vinograd, Isnys 3.

Isnys, P. Fagius, 1541. **\$800-1200**

• **AN UNUSUALLY BRIGHT, BROAD-MARGINED COPY.** The Hebrew typography of Fagius' press at Isnys is noted for its particularly elegant style. See New York Public Library Catalogue, A Sign and a Witness, pp. 95-6 (illustrated). One of only seven Hebrew works printed by Paul Fagius in the short-lived press of Isnys in the years 1541-1542.



Lot 117

117 FARISSOL, ABRAHAM. Igereth Orchoth Olam / Itinera Mundi. Translated and annotated by Thomas Hyde. **FIRST LATIN EDITION.** Hebrew original and Latin translation face `a face. pp. (16), 196. [Vinograd, Oxford 4; Wing F-438].

* **BOUND WITH:** Tractatus Alberti Bobovii [Muslim Liturgy and Religious Practices]. Annotated by the Editor Thomas Hyde. Text in Latin and Osmanli (Turkish in Arabic characters). pp. (4), 31, (1 blank). *Very lightly browned. Top edges gilt. Patterned endpapers. Contemporary half red-morocco over tree calf. 4to.*

Oxford:, Sheldon Theatre, 1691 and 1690. **\$1000-1500**

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

Regarding the French-born Abraham ben Mordecai Farissol (c. 1451-c. 1525) who spent most of his life in Ferrara and Mantua, see D. Ruderman, The World of a Renaissance Jew: The Life and Thought of Abraham ben Mordecai Farissol (1981) and André Neher, Jewish Thought and the Scientific Revolution of the Sixteenth Century (1986), pp. 122-135.

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

[SEE ILLUSTRATION UPPER RIGHT]

118 (FRENCH JUDAICA). (Napoleonica). Prière des Membres du Sanhédrin, Récitée dans Leur Assemblée Convoquée à Paris le 1er Jour d'Adar de l'Anée 5567 (9 Février 1807) ["Prayer of Members of the Sanhedrin, Recited in their Assembly..."]. Printer's device. Hebrew and French face-à-face. pp. 15, (1). *Light stains, some minor tattering. Unbound. 8vo.* Not found in Vinograd.

Paris, Imprimerie Impériale, 1807. **\$1500-2000**

✪ Convened by Napoleon in 1806, the Paris Sanhedrin formulated rulings concerning civil issues faced by the newly enfranchised Jews. The present work is a prayer of gratitude from these newly emancipated Jews for Napoleon, whom many regarded as their political savior.

The prayer, almost certainly composed by the great French sage David Sinzheim, expresses a wish to "aggrandize the Torah in the eyes of the nations," nonetheless Divine assistance is requested "that we not waver left or right from the path of Your commandments and from Your words which You placed in the mouth of our fathers" (p. 11).

More striking is the language of an earlier paragraph in the prayer: "Our hearts palpitate and our souls are ceased with terror lest, God forbid, we destroy the vineyard of the Lord." (pp. 8-10). One senses the Rabbi's trepidation that the pressure being applied by Napoleon upon the Sanhedrin would result in reformation of Torah law.

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

[SEE ILLUSTRATION LOWER LEFT]



Lot 118

119 (FRENCH JUDAICA). (Liturgy). Milhaud, Michaël. Rituel des Prières en Hébreu a l'Usage des Israélites de l'Ancien Comtat. Vol I: Daily Prayers. Vol. II: Sabbath. Vol. III: Passover, Shavu'oth, Sukkoth, Rosh Hashanah and Yom Kippur. According to the rite of the Comtat Venaissin. Three volumes bound in one. Hebrew with instructions in French. Vol. I: pp. (8), 168, (2 blank). Vol. II: pp. (2), 171, (3). Vol. III: pp. (6), 184, (3), (1 blank). *Trace foxed. Contemporary red morocco-backed marbled boards, scuffed. 4to.* Vinograd, Aix 14.

Aix, by the Editor, 1855. **\$1500-2000**

✪ By the middle of the 18th-century, the town of Aix had become the last cultural center in which the traditions of the Comtat Venaissin communities were preserved. It was mostly through the efforts of the Crémieux and Milhaud families that this sacred patrimony was kept alive.

This prayer-book was based on Elijah Crémieux's Seder HaTamid of a century earlier, with a wide selection of Piyutim for all the communities of the Comtat Venaissin. The publication was "more a labor of patriotism than piety, for within a generation it is doubtful whether there was any synagogue at which services according to that time-honored tradition were still regularly held" (C. Roth, "The Liturgy of Avignon and the Comtat Venaissin," Journal of Jewish Bibliography VII [1939], p. 104). See also EJ, Vol. II, cols. 475-6.

Of special interest are prayers for the local Carpentras "Purim" commemorating miraculous events that occurred in that community on the 9th of Nissan in the year 1681. See EJ Vol. I, pp. 139-144.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 119



Lot 123

- 120 FIGO, MOSES.** Zichron Torah Moshe [indices to Talmud, Midrash, etc]. **FIRST EDITION.** Title within elegant woodcut foliate border. A wide margined copy. ff. (174). *Stained in places, slight marginal worming, previous owners' signatures and inscriptions on verso of title. Modern elegantly tooled calf. Folio.* Vinograd, Const. 206; Yaari Const. 154.

Constantinople, [Moses Parnes], 1553. **\$800-1200**

✳ Important alphabetical subject index of the Talmud including citations to Moreh Nevuchim, Akeidah, Ikkarim, Derech Emunah, Neveh Shalom, Or Hashem. and Derashoth Haran. A work that lends significance to the history of scholarship in the 16th-century, indicating those works considered to be worthy of study at the time.

- 121 FRIEDLANDER, SOLOMON JUDAH.** Masechta Chulin / Bechoroth min Talmud Yerushalmi. With the commentary Cheshek Shlomo. Additional and divisional titles. *A few leaves lightly browned. Modern half calf marbled boards. Folio.*

Szinervaralja, Y. Vider, 1907. **\$400-600**

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

- 122 FRIEDLANDER, SOLOMON JUDAH.** Tosefta Seder Zeraim. With the commentary Cheshek Shlomo. Pressburg, 1889. * With: Tosefta Seder Nashim. With the commentary Cheshek Shlomo. Pressburg, 1890. * And: Talmud Yerushalmi Masechta Yevamoth. Szinervaralja, 1905. Together, three volumes. *Worn, ex-library. Old boards, needs rebinding. 4to.*

\$600-800

- 123 FRIEDMAN, DAVID.** ("Karliner"). Emek Beracha. With an introduction by Y. M. Pines. **FIRST EDITION. PRESENTATION COPY INSCRIBED AND SIGNED BY THE AUTHOR TO R. YEHUDAH LUBETSKY.** Plus his additional comments (written in a different hand) on R. Pines' introduction and other sections. ff. (1), 12, 15, 14. *Browned. Contemporary boards, recased. 4to.* [Halevy, 377].

Jerusalem, (1882). **\$5000 - 6000**

✳ Affectionately known as R. David Karliner, the author (1828-1915) who also composed Piskei Halachoth Yad David and Sheiloth David was broadly respected by his rabbinic peers, indeed R. Chaim Soloveitchik and R. Chaim Ozer Grodzinsky called him the "Gadol HaDor" and "Yachid Bedoreinu" (see Ohalei Shem pp. 172-174 and M. Zeira, Yesurun, Vol. 9, pp. 786). The present work is a defense by the author of his brother-in-law, R. Yechiel Michel Pines (1843-1913) an early exponent of religious Zionism and a leader of the Chovevei Zion movement.

Pines was a supporter of secular education in Jerusalem which provoked the ire of the traditional rabbinate of leadership in Eretz Israel. Ultimately this led to a sentence of cherem against Pines issued under the authority of R. Yehoshua Leib Diskin. Thereafter R. Samuel Salant attempted to come to R. Pines' rescue over this matter however R. Diskin refused to back down. The present work is an appeal by R. Pines' brother-in-law R. David Karliner against the cherem. This particular copy includes unpublished manuscript notes written by R. David Karliner (in another hand) on Pines' introduction (see B. Davlitzy, Beth Aaron VeYisrael Vol. 21, No. 122 pp. 20-8 who records a portion of these manuscript entries)

[SEE ILLUSTRATION LEFT]

- 124 GERSHON BEN SOLOMON.** Sepher Sha'ar Hashamayim [encyclopedic work on natural science, mathematics and astronomy]. **FIRST EDITION.** Scattered marginalia, signed by censor on last page. ff. 64. *Stamp on title, slight staining in place. Modern calf. Sm. 4to.* Vinograd, Venice 329.

Venice, Meir Parenzo, 1547. **\$700-900**

✳ Little is known of the 13th-century Provençal author, Gershon ben Solomon of Arles. His Sha'ar HaShamayim, reflects the unique synthesis of Jewish and secular learning for which Provence was famous, for through the Hebrew translations of Samuel ibn Tibbon and other gifted Provençal scholars, the Jews of Provence had at their disposal the extensive corpus of Aristotelian and Arabic learning. See Heller, The Sixteenth Century Hebrew Book, Vol. I, pp. 338-39.

[SEE ILLUSTRATION LOWER RIGHT FACING PAGE]

125 (HAGADAH). Hagadah shel Pesach. With commentary by Isaac Abrabanel. With instructions in Ladino and Yiddish. Additional engraved title depicting large figures of Moses and Aaron beneath six circular vignettes of Biblical themes. Numerous engraved copperplate illustrations within the text. **ENGRAVED FOLDING HEBREW MAP.** All accomplished by the proselyte Abraham ben Jacob based upon the biblical engravings published by the Swiss artist Matthaeus Merian in 1625-30. **CONTEMPORARY LEARNED HEBREW MARGINAL NOTES THROUGHOUT.** From the Collection of the Late David Solomon Sassoon. ff. (1), 26, (1). *Foxed and stained in places, corners curled, map tearing along folds.* Contemporary marbled boards utilizing early Hebrew printed pages, worn, corner chipped. Folio. Yudlov 93; Yaari 59; Yerushalmi 59-62.

Amsterdam, Asher Anshel & Partners, 1695. **\$6000-9000**

☛ The celebrated Amsterdam Hagadah. The first Hagadah illustrated with copperplate engravings.

[SEE ILLUSTRATION UPPER RIGHT]

126 (HAGADAH). Chiluka DeRabbanan. With commentaries: Shnei Luhoth HaBerith by Isaiah Halevi Horowitz, Match Aharon by Aaron Te'omim Darshan and Kethoneth Pasim by Joseph ben Moses Hadarshan of Przemyśl. ff. 7, 1, 3-52 (i. e. 45). *Stained and worn, previous owners' signatures, inscription (dated 1768) and kabbalistic note on front flyleaf, slight worming in places, paper repair on three leaves affecting a few words of commentary, ff. 35-38 loose.* Contemporary vellum, worn. 4to. Yudlov 92; Yaari 60.

Amsterdam, David Tartas, 1695. **\$500-700**

127 (HAGADAH). Hagadah shel Pesach. Commentary of the Arba Yesodoth translated into Judeo-German by Elchanan Schnatich. Approbations from Saul Löwenstam of Amsterdam, Saul Halevi of The Hague, and Aryeh Leib Breslau of Rotterdam. ff. (2), 54. *Light stains in places.* Modern calf. Lg. 4to. Yudlov 306; Yaari 204; Yerushalmi 77.

Amsterdam, Jochanan Levi Rophe, et al, 1783. **\$600-800**

☛ The author was a teacher in the Talmud Torah of Amsterdam and published this Hagadah simultaneously in both Hebrew and Judeo-German. The book bears the haskamothe of the great Dutch rabbis of the day. See M. H. Gans, *Memorbook*, p. 164.

128 (HAGADAH). Seder Hagadah al Pesach. With German translation in Hebrew characters by Joel Brill. Edited by Isaac Satanow. ff. (4), 50. *Browned and stained, crude repair to title-page, previous owners' marks.* Contemporary boards, worn. 8vo. Yudlov 318; Yaari 212; Yerushalmi 80.

Berlin, Juedischen Freyschule, 1785. **\$500-700**

☛ Hagadah of the Haskallah Movement, carrying the first German translation of the Passover text. Dedicated to Blumche, wife of David Friedlaender, one of the leading personalities of the Berlin Haskalah - the first Hebrew book to carry a dedication to a woman.

129 (HAGADAH). Worms, Asher Anshel. Biur Maspik [commentary to the Chad Gadya Seder song]. Historiated woodcut device on verso of final leaf. ff. 16. *Stamp on title.* Contemporary boards, spine worn. 8vo. Yudlov 319; Yaari 213.

London, Alexander ben Judah & Son, 1785. **\$400-600**



Lot 125



Lot 124



Lot 130



Lot 131

130 (HAGADAH). Hagadah. Commentary by Abrabanel and the printer, Jacob Marcaria. With laws and customs of both Sephardim and Aschkenazim. ff. (34). *Portion of outer column of title supplied in facsimile, trimmed with some loss to sidebars, light stains. Modern calf backed marbled boards. Folio. Yudlov 22; Yaari 19; Yerushalmi pl. 27.*

Riva di Trento, Jacob Marcaria, 1561. **\$4000-6000**

✦ A RARE EDITION. THE ONLY HAGADAH PUBLISHED IN RIVA DI TRENTO AND THE ONLY HAGADAH PUBLISHED IN THE YEAR 1561.

Jacob Marcaria was a physician-scholar who published books covering all branches of Jewish scholarship, and often added lucid and erudite prefaces of his own to all the Hebrew books he printed. This Hagadah contains not only a short preface by Marcaria, but also seven pages of his own commentary to the Seder. According to Yudlov, Marcaria's additional commentary has never been republished.

[SEE ILLUSTRATION UPPER LEFT]

131 (HAGADAH). Seder Hagadah shel Pesach. With commentary. ff. (2), 30. *Some staining. Contemporary marbled boards, rubbed. 4to. Yudlov 288; Yaari 190.*

Altona, n.p., 1778. **\$800-1000**

✦ An original pilpulistic commentary "Anavim Bamidbar" by Abraham ben Chanoch Henach.

[SEE ILLUSTRATION LOWER LEFT]

132 (HAGADAH). Hagadah shel Pesach. With commentary Marbeh Lesaper by Yedidiah Tiah Weil of Karlsruhe. The S. J. Florsheim copy. ff. 52. *Trace stained and some worm tracing. Later boards, rubbed. 4to. Yudlov 355; Yaari 238; Yerushalmi 83.*

Karlsruhe, Pilta Epstein and brother-in-law, 1791. **\$500-700**

133 (HAGADAH). Seder Hagadah shel Pesach. With instructions and translation into Judeo-German. ff. 20. *Stained. Contemporary marbled boards, worn. 4to. Yudlov 360; Ya'ari 243.*

Sulzbach, Zekel Aron, 1792. **\$300-500**

134 (HAGADAH). Seder HaHagadah Leleil Shimurim. With translation and notes by Wolf Heidenheim into Judeo-German. ff. 30. *Some staining, with bookplate of previous owner. Contemporary gilt-tooled straight-grain morocco, rebaked. 8vo. Yudlov 627; Yaari 447.*

Rödelheim, Wolf Heidenheim, 1822. **\$300-400**

✦ The first of a long and celebrated series of Hagadahs printed in Rödelheim. Heidenheim printed two other issues of the Hagadah in this nascent year.

135 (HAGADAH). Ma'aleh Beith Chorin vehu Seder Hagadah shel Pesach. With commentary together with instructions in Ladino and Yiddish. Fine engraved illustrations in the Amsterdam style. A wide-margined copy. ff. 52. *Stained in places, title loose. Contemporary boards, lacking backstrip. 4to. Yudlov 633; Yaari 453.*

Vienna, Anton Schmid, 1823. **\$300-400**

136 (HAGADAH). Seder Hagadah shel Pesach. With commentaries by Elijah, Gaon of Vilna and Joseph Gikatilla. **FIRST EDITION OF VILNA GAON'S COMMENTARY.** Edited by R. Menachem Mendel of Shklov. ff. (1), 3-36. Usual staining, title repaired touching a few letters, marginal repair on some other leaves. Modern morocco backed boards. 4to. Yudlov 482; Yaari 334; Vinograd Gr'a 509; Dienstag 187.

Grodno, Yechezkel ben Moses, et al, 1805. **\$1500-2000**

⚠ **SCARCE.** First appearance of the Vilna Gaon's commentary to the Hagadah. Also includes the Gaon's customs and preferred procedures.

[SEE ILLUSTRATION UPPER RIGHT]

137 (HAGADAH). Hagadah shel Pesach. Service for the Two First Nights of Passover. Prepared and translated by A. Alexander. Hebrew and English on facing pages. Adir Hu, Echad Mi Yode'ah and Chad Gadya translated into Yiddish (wayber-taytsch). 10 (of 15?) fine engraved copper-plate and steel illustrations. Ownership inscription of Emma Bensabat, dated November 1839. pp. 7, (1); ff. 38, (4). Stained in usual places. Later boards with endpapers advertising the Lisbon binder and bookseller A. M. Verol Senior. Taped spine. 4to. Yudlov 515; Yaari 361.

London, L. Alexander, 1808. **\$1000-1500**

⚠ Yudlov notes that illustrations are lacking in almost all copies. Indeed, he locates only one complete copy, in a private collectio.

[SEE ILLUSTRATION LOWER RIGHT]

138 (HAGADAH). Seder Hagadah shel Pesach. With commentaries and translation in Judeo-German. First page with legal contract for selling one's chametz to a Gentile. ff. 32. Two leaves neatly remargined, some staining. Contemporary patterned boards, rebaked. 4to. Yudlov 736; Yaari 532.

Sulzbach, S. Arnstein and son, 1833. **\$300-500**

139 (HAGADAH). Rinah VeYeshuah. Translation and commentary in Judeo-Arabic by Shlomo Zarka and Yehuda Tzermom. ff. (4), 158. Tear on f. 37, stained. Contemporary boards, words. 8vo. Yudlov 1026.

Livorno, S. Belforte, 1856. **\$300-500**

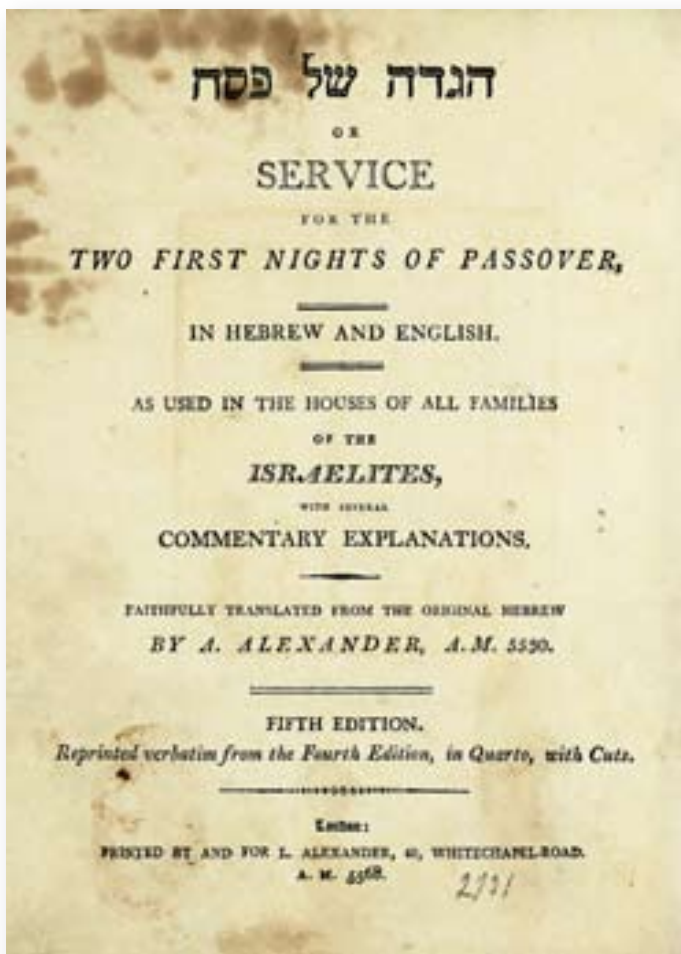
140 (HAGADAH). Seder Hagadah shel Pesach - Die Pesach Hagada. German translation by Alexander Kisch (Rabbi of the Meisel Synagogue, Prague). Illustrated by Cyril Kutlik. pp. (2), 78. Browned. Original gilt stamped boards, rebaked. 8vo. Yudlov 1783; Yaari 1338.

Prague, H. Merch, 1889. **\$500-700**

⚠ The artist's name is not stated on the title-page but is nonetheless signed on many of the illustrations. It should be noted that although Yerushalmi correctly records this Hagadah as Prague 1889, the illustration he depicts in his "Haggadah & History" (no. 118) is actually the second edition and printed without a date on the title (see Yudlov 2135 who dates it ca. 1900). The present copy, with date clearly visible on the title-page, is the "real" first appearance of this Hagadah issue.



Lot 136



Lot 137



Lot 141



Lot 142

141 (**HAGADAH**). Chukath HaPesach ["The Law of Passover"]. Prefaced by "Ke'arath Keseph," a lengthy panegyric by R. Joseph Ezovi of Perpignan; prayers and readings for the month of Nissan, and for the night of Passover; Passover Hagadah; and finally, Pirkei Avoth (Ethics of the Fathers). Edited by R. Abraham Ankawa. Marginalia in Judeo-Arabic and Hebrew. ff. 84. *Trimmed and lightly browned. Contemporary Indian-style calf, gilt extra, rubbed. 12mo.* Vinograd, Jerusalem 19; Yudlov, 861; Yaari 628; Halevy 12.

Jerusalem, Israel ben Abraham (Bak), 1843. **\$4000-6000**

• **SECOND JERUSALEM HAGADAH** - (The first edition appeared a year prior: See Kestenbaum & Company, Superior Hebrew Printed Books, 20th June 2005, Lot 30).

Carries the Haskamah of Chief Rabbi Chaim Abraham Gaguine of Jerusalem who commends the man responsible for bringing the book to press, Reuben of Damascus.

[SEE ILLUSTRATION UPPER LEFT]

142 (**HAGADAH**). Seder Hagadah shel Pesach. With commentary Korban Pesach by Gedaliah Silverstone. pp. (32). *Slight repair to lower corner of title. Modern boards. 8vo.* Yudlov 2472; Yaari 1784.

Washington D.C., Hebrew Publishing Co. 1910. **\$800-1000**

• The first Hebrew Book published in Washington D.C. (see Goldman, Hebrew Printing in America no. 162).

[SEE ILLUSTRATION LOWER LEFT]

143 (**HAGADAH**). Seder Hagadah shel Pesach - Erzählung von dem Auszuge Israels aus Aegypten. Presentation bookplate of "Der Preussische Landesverband Jüdischer Gemeinden." pp. 62. *Lightly browned, page 59 torn. Original printed boards, stained. 8vo.* Yudlov 3634; Yaari 2248.

Berlin, C. B. Nachf, 1938. **\$500-700**

• The last Hagadah to be printed in Berlin prior to the Holocaust of European Jewry.

144 (**HAGADAH**). Hagadah shel Pesach. Text in Hebrew and Farsi. Mimeographed. Published by the Otzar HaTorah Educational Organization. ff. 16. *Browned, central fold. Unbound. Folio.*

Iran, 1958. **\$600-800**

• A scarce, primitive production. Yudlov lists only one other Hagadah published in Iran (no. 3333, incomplete).

145 **HALEVI, JUDAH**. Sepher HaKuzari [philosophy]. Translated from Arabic to Hebrew by Judah ibn Tibbon. With commentary "Kol Yehudah" by Judah Moscato. Third edition, **FIRST EDITION** with commentary. ff. 299. *Slight worming on title and first few leaves, previous owners' signatures and inscriptions on title and flyleaves including N. Ettlinger of Mainz. Later vellum, spine slightly chipped. 4to.* Vinograd, Venice 794; Habermann, di Gara 144].

Venice, Giovanni di Gara, 1594. **\$600-900**

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



Lot 146

146 (HAGADAH). The Haggadah. Executed by Arthur Szyk. Edited by Cecil Roth.

ONE OF 125 NUMBERED COPIES PRODUCED FOR THE UNITED STATES OF AMERICA. PRINTED ENTIRELY ON VELLUM, RICHLY ILLUSTRATED IN COLOR BY SZYK.

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

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

Text in Hebrew and English printed in black and sepia. Signed by the Artist and Editor. *Corners of box bumped. Folio.* Yudlov 3861; Yaari 2285.

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

• **THE MOST ARTISTICALLY SUBLIME OF ALL PASSOVER HAGADAHs.**

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

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

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

[SEE ILLUSTRATION ABOVE]



Lot 148



Lot 149

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

Germany, 1948. **\$400-600**

• Hundreds of photographic illustrations depicting the extensive efforts of the Vaad Hatzalah, under the authority of the U. S. Army, to restore Jewish religious life to the lone survivors of the Holocaust, stranded in Displaced Persons camps in Germany.

148 (**HOLOCAUST**). Rokeach, Aaron (Grand Rabbi of Belz, 1880-1957). **FIRST EDITION**. Edited by Menachem Aaron Leibovitch. Issued by Chevrath Tiphereth Bachurim. *pp. 28. Lightly browned. Original printed wrappers. 8vo.*

Budapest, Widow and Orphans of Nachum Uri Eisler, 1944. **\$3000-4000**

• Text of a seemingly tragic sermon delivered immediately prior to the escape of the Grand Rabbi of Belz from Hungary, to the safety of Palestine. Within the sermon (pp. 18-19) the Rebbe assures his followers that Hungarian Jewry will remain safe from the horrors that had befallen the Jews elsewhere in Europe. Of course within months almost a half-million Hungarian Jews were savagely murdered by the Germans via massive deportations to Auschwitz.

[SEE ILLUSTRATION UPPER LEFT]

149 (**HOLOCAUST**). Nazi Hel. 4-pages of text in Dutch, followed by 28 full-page photographic illustrations displaying the horrendous state of German concentration camps immediately following the Allied liberation. Starkly-designed front cover by Mohr. *Original spiral-bound printed wrappers. 4to.*

Amsterdam, circa, 1945. **\$300-500**

[SEE ILLUSTRATION LOWER LEFT]

150 (**HOLOCAUST-ERA**). Kiddushin and Nedarim [Talmudic Tractates] Two volumes (all published). Additional illustrated title-page: Lower register depicting Nazi concentration camp ("The Barracks Where We Secretly Prayed"); and upper register: Idyllic landscape of the Holy Land ("From Bondage to Freedom, from Darkness to a Great Light."). *Each volume worn with pages loose. Original boards, broken. Folio.*

Munich - St. Otilien, Herder Druck, 1946. **\$600-900**

• The publication of these two Tractates predates the subsequent publication of the entire Shas in 1948.

With dramatic introduction: "After our spirits were lifted following the Liberation, we soon felt for the lack of books for the People of the Book. The cruel villains not only destroyed and burnt the Jews of Europe, but as well made sure not to leave untouched any Jewish books, possession of which... resulted in certain death. All our books were stolen... for vile usage. Following the Liberation... yeshivoth and synagogues were established, but there were no Holy Books from which to study. If but a single tome arrived from overseas, hundreds of hands reached out for it. Fortunately we have here discovered just two Tractates of the Talmud and so resolved to publish and distribute them to the "She'erith Ha-Peleita" - the remnants of our brethren."

151 **IMMANUEL BEN SOLOMON OF ROME**. Sepher Machberoth Immanuel [poetry] Second Edition. *ff. (156). Browned and stained in places, first two leaves repaired affecting some words, marginal repair on some leaves not affecting text, f. 4 of gathering 38 is reversed, ex-library. Modern tooled calf. Sm. 4to.* Vinograd, Const. 153; Yaari, Const. 119.

Constantinople, Eliezer ben Gershom Soncino, 1535. **\$2000-2500**

• Immanuel of Rome (c. 1261-1368), known in Italian as Manoello Giudeo, modeled his literary work on the classic Sephardic poets - Solomon ibn Gabirol, Judah Halevi and Judah Al-Harizi. His famous vision of Heaven and Hell, influenced by Dante's work is contained in the final section. Because of certain lewd sections, R. Joseph Karo forbade its reading and consequently, the subsequent edition was not published for another two centuries. According to Cecil Roth, Immanuel of Rome was "the most remarkable and the most important figure of the Renaissance period in the Jewish world." See C. Roth, *The Jews in the Renaissance* (1959) pp. 89-103.

- 152 **IBN YACHYA, DAVID**. Hilchoth Treifoth [laws of checking the lung for imperfections] **FIRST EDITION**. Printed without a title page. Wide margins. ff. (9). Some staining. Modern vellum. 4to. Vinograd, Const. 52; Yaari, Const. 71; St. Cat. Bodl. no. 4812, 1.

(Constantinople), (1515-18). \$8000-10,000

EXCEPTIONALLY RARE EARLY CONSTANTINOPLE IMPRINT.

Of Portuguese origin, the author escaped to Naples, however when the French conquered the city, they deprived Ibn Yachya of all his possessions and exiled him to Corfu. He eventually settled in Constantinople where many of his works were published. See EJ, Vol. VIII col. 1207-8.

[SEE ILLUSTRATION UPPER RIGHT]

- 153 **HELMONT, FRANCISCUS MERCURIUS BARON VON**. Alphabeti ver'e Naturalis Hebraici brevissima delineatio ["A Brief Delineation of the True Nature of the Hebrew Alphabet."] Engraved frontispiece signed "F. Franck." With 36 extraordinary engravings of the letters of the Hebrew alphabet. pp. (36), 107, (1); ff. 36. Brownd. Contemporary vellum. 12mo. Freimann, p. 84.

Sulzbach, Abraham Lichtenthaler, 1657. \$1500-1800

Franciscus Mercurius van Helmont (1614-99) was a Belgian physician and philosopher. He postulates here that Hebrew is the most suitable language for teaching the deaf and dumb to speak. The most unusual copper engravings are designed to display the parts of the mouth from which a specific Hebrew sound is produced.

See A. J. Klijnsmit, F. M. van Helmont: Kabbalist and Phonetician, in: *Studia Rosenthaliana* 30:2 (1996) pp. 267-281.

[SEE ILLUSTRATION LOWER RIGHT]

- 154 **IBN MACHIR, MOSES**. Seder Hayom [kabbalistic commentary to the prayers and the Book of Ecclesiastes]. Partially printed on greenish tinted paper. ff. 74. Stained and worn, final leaf crudely taped. Later boards, spine taled, worn. 4to. Vinograd, Polonnoye 101; M. Wunder, "The Hebrew Press in Polonnoye", *Alei Sefer* vol. 5, p. 149, no. 77.

Polonnoye, (Joseph ben Tzvi Hachohen Katz), 1816. \$200-300

The author is described on the title as the "Reish Methivta" of Ein Zeiton, near Safed.

- 155 **(INDIA)**. (Liturgy). Shevachoth shel Kol HaShanah [selected prayers and requests]. Compiled by Moses Judah Shamash. pp. 200. Bombay Anglo-Jewish and Vernacular Press, 1887.

* WITH: Zikaron LeTovah [prayers for Rosh Hashanah and Tashlich]. pp. 112, 59, 32. Bombay, Lebanon Printing, 1899. Together, two works. Brownd, leaves loose. Contemporary boards, worn, 12mo. Yaari, Bombay 49 and 76.

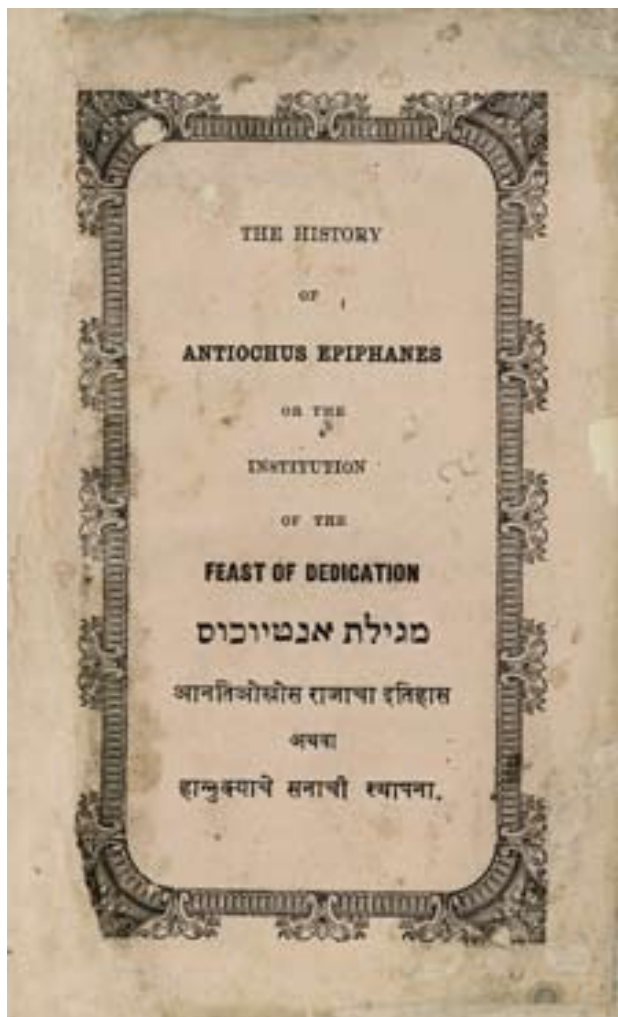
\$400-600



Lot 152



Lot 153



Lot 156

156 (INDIA). The History of Antiochus Epiphanes or the Institution of the Feast of Dedication / Megillath Antiyochus. Title-page in English, Hebrew and Marathi. Marathi text interspersed with Hebrew. Includes blessings for Chanukah. *pp. 15, (1). Brownd, expertly remargined with some minor loss. Original pink printed wrappers. 8vo. Not listed in Ya'ari.*

Bombay, 1866. **\$600-900**

♣ Joseph Ezekiel Rajpurker (1834-1905) translated several works from Hebrew to Marathi, the indigenous language of the Bene-Israel Jews. He was Head Master of the David Sassoon Benevolent Institution, Fellow and Hebrew Examiner of the University of Bombay, and a Justice of the Peace. See H. S. Kehimkar, *The History of the Bene-Israel of India* (1937), pp. 69-70.

[SEE ILLUSTRATION UPPER LEFT]

157 (INDIA). Printed Shadar Document issued for the emissary Rabbi Seliman Menahem Mani of Hebron for the purposes of his mission to the Jews of India. Two mimeographed leaves. Text in Hebrew and English in two columns. With four manuscript signatures of leaders of the Hebron community including Nissim Haim Cario and Chanoch Chason. The verso contains a handwritten listing of financial accounting. *ff. 2. Tape repair on verso.*

Hebron, circa, 1910. **\$700-1000**

♣ Shelucha DeRachmana ("Shadar") was the title given to rabbinical emissaries sent on missions from the Holy Land to visit the Jews of the Diaspora. These men were scholars of the highest repute whose task it was to deepen ties, as well as collect needed funds to support the often impoverished Jews of Eretz Israel.

Rabbi Seliman Menahem Mani (1855-1924) was the son of R. Eliahu Mani, Chief Rabbi of Hebron (d. 1899). His mission to India was two-fold: Seeking funds to release the male Jewish residents of Jerusalem who were forcibly conscripted for military service on behalf of the Ottoman Empire. And the pressing necessity to financially assist in supporting a hospital to treat the sick of Jerusalem. "These circumstances prompt us to beseech... the great venerable Haham Rabbi Mani to undertake in his aged days, this long, troublesome voyage upon land and sea and introduce our deplorable situation... for the rescue and existence of our whole Jewish community."

See Otzar HaRabanim 18512; M. D. Gaon, *Yehudei Hamizrach Be'Eretz Yisrael* p. 444.

158 ISAAC BEN JOSHUA. Olath Yitzhak [Jewish laws in the interrogatory "heichi timtza" style] **FIRST EDITION.** Title within historiated woodcut architectural border, including Priestly hands flanked by rampant lions (Yaari's Printers Marks no. 38). *ff. (14), 9-12, 21-68. Brownd, stained in places, title repaired, f. 2 with marginal wear. Modern calf. m. 4to. Vinograd, Prague 145; Mehlman 830.*

Prague, n. p., 1606. **\$800-1200**

♣ An unusual, novel collection of 843 riddles and problems covering the entire gamut of Jewish law. The style of riddle is often cryptic, involving lateral thinking. For example, riddle no. 732, based on Ba'al Hatrumoth, asks: "If one has witnesses as to his actions, he loses - without witnesses, he wins." Riddle no. 832, based on Reishith Chochmah, asks: "When should a scholar not be 'tocho ke'baro' - his inside should not be as his outer appearance (two-faced)." Arranged in order of Talmudic Tractates and later Codifiers, with an index of some one hundred subjects.

[SEE ILLUSTRATION LOWER LEFT]



Lot 158

159 (ISRAEL, LAND OF). Joseph Shalit Richietti. Igereth Mesapereth Yechasuta Detzadikiei [guide to the tombs of Sages and the Holy Places in the Land of Israel]. Fine association copy: **TITLE-PAGE WITH SIGNATURE OF ABRAHAM JOSEPH SOLOMON GRAZIANO (ISH GER) AND STAMPS OF R. NACHUM DOV-BER FRIEDMAN OF SADIGURA.** ff. (4). *Expertly remargined. Modern boards. 4to.* Vinograd, Mantua 258; Mehlman 530.

Mantua, n.p., 1676. **\$1200-1800**

✧ The author served as an emissary from Safed to Italy during the years 1674-76. In his introduction here, he declares that all proceeds from the sale of his work will be utilized solely for the support of impoverished students residing in Jerusalem. The work itself records only those Holy Sites that the author personally visited and so did not rely upon hearsay. Thus he notes, his, is a far more reliable text than previous such works. See A. Yaari, *Sheluchei Eretz Yisrael*, pp. 84, 414.

[SEE ILLUSTRATION UPPER RIGHT]

160 (ISRAEL, LAND OF) SCHWARZ, JOSEPH. Luach Erech Kol Yemei HaShanah [times of sunrise and sunset in Jerusalem and elsewhere]. Lithographed on blue paper. Title in gold and black. ff. (6). *Unbound. 8vo.* Halevy *61 (unseen).

Jerusalem, Michel HaCohen and Yoel Moshe, 1862. **\$1500-2500**

✧ Extremely rare. Halevy writes "Yekar hametzuih beyother" - and only is aware of this books' existence at all based upon a listing in Ben Menachem's, *BeSha'arei Sepher* (p. 151).

Schwarz writes in his introduction here that he took care to watch the sunrise more than four thousand times in order to ensure that his calculations were correct. Times are noted for locations throughout Eretz Israel as well as for cities in the neighboring Near East such as Aleppo and Baghdad. The final leaf records times for the major cities of Europe as well as New York.

A Talmudic and Biblical scholar of note, Joseph Schwarz settled in Jerusalem in 1833 and devoted himself to the study of the topography, geography and natural history of the Holy Land. Famed for his work *Tevu'oth Ha'aretz* (1845), Schwarz is considered the first Jewish geographer of modern times. See Y. Ben-Arieh, *The Rediscovery of the Holy Land in the Nineteenth Century* (1979) pp. 104-07.

[SEE ILLUSTRATION LOWER RIGHT]

161 (ISRAEL, LAND OF). Ansicht der am Berge Zion bereits bezogenen 12 Familien-Wohnungen, welche auf dem Situationsplane skizzirt sind. ["View of 12 Family-Dwellings on Mount Zion."] German interspersed with Hebrew. Map executed by Michel Poschnirokoff. The Leyzer Ran copy. pp. 8. *Stained. Multicolor wrappers showing map of proposed construction, worn. 4to.*

Halberstadt, H. Meyer for Das Central-Comite für Bau von Armen- und Pilgerwohnungen in Jerusalem, (1864). **\$600-900**

✧ A prospectus for purchasing land on Jerusalem's Mount Zion.

The three members of the "Central Committee for Building Dwellings for the Poor and Pilgrims in Jerusalem" were J. Ettlinger, Chief Rabbi of Altona (Germany's greatest halachist); Dr. I. [Azriel] Hildesheimer, Rabbi of Eisenstadt (a former pupil of Ettlinger) and Joseph Hirsch of Halberstadt (Hildesheimer's brother-in-law). The pamphlet conveys in most impassioned terms the supreme importance of the commandment of Yishuv Eretz Israel, settling the Land of Israel.

It seems that the impetus for this bold endeavor came from R. Azriel Hildesheimer, who took "special interest in the welfare of the Jews of Palestine. In 1860, when the Missionary Society of Palestine provided seventy free dwellings for homeless Jews, Hildesheimer built houses in Jerusalem for the free use of Jewish pilgrims and the poor." (JE, Vol. VI p. 395).



Lot 159



Lot 160

162 (ISRAEL, LAND OF). Goral - Lottery [for the benefit of Yeshivath Etz Chaim to defray costs of purchasing a property, the income of which was intended to support the students of the Yeshivah]. Text in Hebrew and English. With handwritten notation in an Aschkenazic hand and stamp of Yeshivath Etz Chaim. Printed broadside. *pp.* (2) + 2 *integral blanks. Heavily creased and torn.* From the Leyzer Ran Collection. 17 x 13 inches.

Jerusalem, Y. Brill, 1862. **\$800-1200**

✡ Shoshana Halevy (no. 93) lists a similar item with a German text but is completely unaware of this English version. She states that one torn copy with the German text existed in the collection of A. R. Malachi. In order to preserve it for posterity, she published a facsimile of the Hebrew page as addendum no. 2 on p. 262 of her book.

This lottery was of significance as it engendered a fierce controversy between the Chief Rabbi of Jerusalem, R. Samuel Salant, his Beth Din, the leaders of the Ashkenazic Perushim and the new administration of Yeshivath Etz Chaim - R. Saul Benjamin Cohen Karelitz (of Radshkovitz), R. Yehuda Leib Ya'aveztz (of Kolna), and R. Aryeh Leib Cohen who endorsed this lottery announcement. The administration borrowed money to acquire property which they felt would provide needed revenue from the eventual rental of apartments. This was a revolutionary concept for the time, and not in the spirit of the Chalukah system of the Old Yishuv. At the bottom of this broadside is a statement in German by G. Rosen of the Royal Prussian Consular Office, who confirms that the lottery is not for speculation, but to help the religious youth of Jerusalem who desperately need a proper educational institution.

The administration was accused that secular studies would be taught in the new building. A handwritten notation here - "We announce that the curriculum will consist of Gemara, poskim and mefarshim" was obviously written in order to clear up any misunderstanding. Since the announcement was printed in English, it is obvious that the administration wished to raise funds in England and America.

See: A. R. Malachi, *The Early Beginnings of Yeshiva Etz Chaim in Jerusalem*, Talpiyoth, Vol. 9 (Kislev, 1965), pp. 415-32; Perakim be-Toldoth ha-Yishuv ha-Yashan (Jerusalem, 1971), p. 118; A. L. Frumkin, *Toldoth Chachmei Yerushalayim*, Vol. 3, p. 237.

163 (ISRAEL, LAND OF) SCHLESINGER, AKIVA JOSEPH. Kol Kore! Amud HaYirah LeChazek Hadath VeYishuv Ha'Aretz. Mostly in Yiddish. With introduction in Hebrew. *pp.* 12. *Browned, marginal tears unaffacting text. Unbound. 8vo.* Halevy 434 ("Yekar hametziuth").

Jerusalem, A. Rokeach and E. Tennenbaum, (1883?) **\$700-1000**

✡ A longtime resident of Jerusalem, R. Akiva Joseph Schlesinger (1838-1922) was born in Pressburg, Hungary and was intimately connected with the famed Sofer family: His mohel was the Chatham Sofer, he studied in the yeshiva of the Kethav Sofer and his most famous work, "Lev Ivri" is a commentary to the ethical will of the Chatham Sofer, calling for an unswerving adherence to tradition. - Nonetheless, Schlesinger could also be innovative within the confines of Jewish law. Thus, he wore the recently discovered blue thread of techeleth and blew the shofar on the Sabbath in the Old City of Jerusalem.

In the present pamphlet, Schlesinger preaches for the urgent resettlement of the Land of Israel based upon the traditions of Torah. Through the agency of his son-in-law, Abraham HaCohen, an "Army of Pioneers" (Chalutzei Tzava) are to be funded for settlement of the land. However this drew the opposition of the existing directors of the establishment Kollelim. See M. A. Z. Kinstlicher, *HeChatham Sofer VeTalmidav* (2005) p. 534 and Benjamin Mintz in L. Jung (Ed.), *Men of the Spirit* (1964) pp. 85-105.

164 (ISRAEL, LAND OF) SPITZER, CHIYA DAVID. Nivresheth LeNetz HaChamah BeTziyon [halachic time of sunrise and twilight in Jerusalem] **FIRST EDITION.** Two parts bound in one volume. Marginal notes. Woodcut illustrations. *Brittle. Contemporary boards. 8vo.* Friedberg, N-54]

Jerusalem, 1898-1903. **\$200-300**

✡ The Author was a native of Pressburg who settled in Jerusalem. Includes Haskamoth (approbations) of Rabbis Joshua Leib Diskin of Brisk, Samuel Salant, Moses Nehemiah Kahanov, Elijah David Rabinowitz-Te'omim (Adereth) and Joseph Chaim Sonnenfeld.

165 (ISRAEL, STATE OF). Who's Who in the State of Israel. Edited by Alex M. Aurel-Airely. Two Parts in one. Illustrated throughout. *pp.* 480. *Original printed boards, repaired, new endpapers. Thick 4to.*

Tel Aviv, 1949. **\$200-300**

✡ The First "Who's Who" in the State of Israel. A magnificent wealth of materials relating to the social, political and economic life of the newly-dawned modern State of Israel.

166 (ITALY). Notificazione Sopra i pegni rubati nel Banco del già Abram Rovighi Ebreo. Broadside. Historiated initial and coat-of-arms at top. *Slight tear on left margin not affecting text. Folio.*

Modena, Andrea Cassiani, 1654. **\$1200-1800**

✡ Notification of a decree concerning a controversy among the heirs of Abram Rovigo (Rovigi) over the liability for collateral securities stolen from the deceased.

167 (ITALY). Notificazione a' Mercanti... à Moisè, & David fuoi figlioli Ebraei. Broadside. With crest and floriated initial. *Browned. Two signatures at bottom (one oxidized). Folio.*

Modena, Bartolomeo Soliani, (1660). **\$1500-2000**

✡ Economic license granting two Jews authority to trade in ivory jewelry and other precious commodities, in the town of Balen and surrounding areas.

168 (ITALY). Torath HaChitzonim. Single leaf. Wide margins. *Small hole on lower margin not affecting text, central fold. Folio. cf. Vinograd, Mantua 465, 571, 582 and 589.*

[Mantua], n.d. **\$400-600**

✪ Regulations concerning the taxation of foreign Jewish traders conducting business at local fairs and markets. With a Cherem (Bill of Excommunication) against those who try to evade the tax or do not pay their share. Endorsed by Israel Gedalya Casses.

169 JACOB BEN ASHER. (Arba'ah Turim). Yoreh Deah [Rabbinic Code] **A WIDE MARGINED COPY.** ff. 127. This copy with seven further leaves than is called for both by Vinograd and by Haberman. Scattered marginalia. *Some censoring - especially in Hilchoth Avodah Zarah, stained in places, opening few leaves loose. Contemporary vellum, spine chipped, upper cover starting. Sm. folio.* Vinograd Venice 54, Haberman Bomberg 72.

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

✪ **RARE BOMBERG EDITION.** According to I. Sonne, the Tur “grabbed first place in the book market” and was prized among Rabbinic scholars throughout the 15th and 16th centuries. Bomberg began to publish the Tur even before he completed his publication of the Talmud.

See Tiyulim BeHistoria U'Bibliographia concerning the Trilogy of the Poskim: Maimonides, Semag, Tur during the first eighty years of Hebrew printing in Italy, in: Sepher Hayovel... Alexander Marx (1950) pp. 212-13.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 169

170 JACOB BEN ASHER. (Arba'ah Turim). Even Ha'ezer [Rabbinic Code] **FIRST EDITION WITH COMMENTARY BY JOSEPH KARO.** Each letter of title within a decorative woodcut vignette. Opening word of main text within elaborate floral woodcut border piece. Printer's mark on verso of final leaf (Yaari no. 20). Previous owners' signatures and inscription on title in various Italian hands, scholarly note on front flyleaf, censor's signature on final leaf, some words censored in places (e. g. concerning relations with a Gentile woman), scattered scholarly marginalia in an Italian hand. **A WIDE-MARGINED COPY.** ff. 232. *Some staining. Later blind-tooled calf, partially rebaked. Folio.* Vinograd, Sabbioneta 7; Mehlman 732; Habermann, Adelkind 114; Yaari, Mechkarei Sepher, pp. 354-55, no. 5.

Sabbioneta, Tobias Foa, 1553. **\$2500-3000**

✪ According to Sonne (cited also by Yaari and Habermann), there are two variants of this edition; one on which f. 74 contains 57 lines on both the recto and verso (as in this copy and the Mehlman copy) and another issue wherein the recto contains 59 lines and the verso 53 lines within a differing layout. See Kiryath Sepher Vol. VII (1930), p. 484.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 170



Lot 175

- 171 **JAFFE, SAMUEL BEN ISAAC ASCHKENAZI**. Yefeh Mareh [on the Aggadic portions of the Jerusalem Talmud] Second edition. ff. 331. *Previous owner's signature and inscription on title in an Italian hand, censor's signature on final page, slight worming on title and first two leaves, hole on bottom of final leaf affecting some words of the index. Old tooled calf. Folio.* Vinograd, Venice 742; Habermann, di Gara 115; Adams T-112.

Venice, Asher Parenzo for Giovanni di Gara, 1590. **\$800-1000**

✦ R. Samuel Jaffe (d. late 16th century), was spiritual leader of the Aschkenazi community of Constantinople and is justly famous for his commentaries to the Midrash Rabbah: Yefeh To'ar and Yefeh Eynayim. As explained in the introduction to the present Yefeh Mareh, the author composed the commentary to the Aggadoth in the Jerusalem Talmud since they oftentimes overlap the Aggadoth in Midrash Rabbah. In doing so, Jaffe trod virgin soil. As he points out in his introduction, the only previous attempt to unpack these treasures of the Jerusalem Talmud was the feeble effort by the author of Eyn Yaakov, R. Jacob ibn Habib. See EJ, Vol. IX col. 1266.

- 172 **(KARAITICA)**. Aaron ben Elijah Nicomedia. Eitz Chaim. With list of subscribers. ff. 2, 136. *Scattered corrections. Later boards. Folio.* Vinograd, Eupatoria 30.

Gozlow (Eupatoria), M. Trishkan, 1847. **\$600-800**

✦ The major tenets and doctrines of the Karaite faith. With commentary Or HaChaim by Simcha Yitzchak b. Moshe.

- 173 **(KARAITICA)**. Mordechai Soltonski. Petach Tivka [grammar] **FIRST EDITION**. ff. (7), pp. 3-226. *Previous owner's signature on title. Contemporary boards, rubbed. Sm. 4to.* Vinograd, Eupatoria 32 (incomplete).

Gozlow (Eupatoria), n.p., 1857. **\$600-800**

✦ Initial leaves contain an important listing of hundreds of subscribers to this work from a number of Karaite centers.

- 174 **(KARAITICA)**. Siddur Tephiloth HaKara'im [abridged prayers for the entire year] Arranged by the Karaite leader, Abraham Firkovitch. ff. (2), 70, 8. *Lightly browned. Later boards. 8vo.*

Vilna, Finn & Rosenkrantz, 1871. **\$300-500**

✦ Since, according to the publisher, neglecting the daily duty to pray can be punishable by death, the present abridged prayer-book is issued for the benefit of those short on time such as travellers and trades-people.

Firkovitch writes in his interesting introduction that the prayers for the eve of Yom Kippur are abbreviated since according to Karaite doctrine no lights are to burn on the Sabbath and Festivals. Therefore, those who do not know the prayers by heart will be able to complete them before dark and safely return home.

- 175 **JEDIAH BEDARSI**. ("Hapenini"). Bechinath Olam [ethics]. With commentaries by Moses ibn Chabib and R. Joseph Frances, plus addendum Bakashat HaMemin. **FIRST EDITION** with the commentary. Title within woodcut architectural arch surrounded by armaments. ff. 122, 13. *Previous owners' inscriptions on title, first leaf and front cover, slight worming repaired, stained, repair on upper left corners of first few leaves. Contemporary vellum, rubbed, within modern fitted box. 4to.* Vinograd, Ferrara 6; Mehlman 968.

Ferrara, Samuel Ibn Ascara (Zarfati), 1551. **\$1500-2000**

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

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

[SEE ILLUSTRATION LEFT]

- 176 **(KABBALAH)**. Gallico, Samuel and Dato, Mordechai. Asis Rimonim [an abridgment of R. Moses Cordovero's Pardes Rimonim]. Edited with additions and corrections by R. Menachem Azariah of Fano. Second Edition. Many interesting and learned marginal notations in various early hands. ff. 67. *Light stains, stamp on title. Modern calf-backed boards. 4to.* Vinograd, Mantua 211.

Mantua, Ferdinando Gonzaga, 1623. **\$400-600**

- 177 **JOSEPHUS BEN GORION.** (pseud.) The Wonderful, and Most Deporable History, of the Later Times of the Jews: With the Destruction of the City of Jerusalem. Which History begins where the Holy Scriptures doth end. Frontispiece engraved "portrait" of Josephus Ben-Gorion, "The Learned and Warlike Jew," Other engravings of Vespasian and Jerusalem, and a foldout of The Battering Ram by W. Sherwin. pp. (16), 340, (10). Foxed. Sidelining in pencil. Contemporary mottled calf, spine split. 8vo. Roth, Bibliotheca Anglo-Judaica, p. 343, no. 1.

London, J. Wilde, 1694. \$1000-1500

Once thought to be an actual eyewitness report of events during the Second Temple era, the extensive research of the late Prof. David Flusser of Hebrew University, has clearly shown that the book was composed by "Joseph ben Gorion" - (an apocryphal figure, not to be confused with the authentic Joseph ben Matathias Hakohen, or Josephus Flavius, a true denizen of the Second Temple era) - and was written in Southern Italy in the year 953 C. E. The pseudonymous author is also referred to in Rabbinic literature as "Yosippon," See EJ, Vol. X, cols. 296-98.

- 178 **(KABBALAH) SHIMON B"R YOCHAI.** (Attributed to). Sepher HaZohar [The Book of Splendor]. With glosses by R. Chaim Vital, R. Moshe Cordovero, R. Moshe Zacuto, R. Yitzchak Luria and R. Chaim Joseph David Azulai. Three volumes: I. Genesis. II. Exodus. III: Leviticus, Numbers, Deuteronomy. Three title-pages with period woodcut of Temple Mount. First volume with additional title. Vol. I. (6), 252, 2-19. * Vol. II. ff. 279. * Vol. III: ff. 318. Trace stained, previous owners' signatures on titles and first leaves of all volumes (Bechor Giron and Shlomo Ashkenazi). ff. 125-28 of Vol. II folded, printed on wide-margined pages. Modern calf. 4to. Vinograd, Jerusalem 28, 43, 56; Halevy 22, 27, 35.

Jerusalem, Israel Bak, 1844-46. \$2000-2500

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

[SEE ILLUSTRATION UPPER RIGHT]

- 179 **KALATZ, JUDAH.** Sepher HaMussar [ethics] Third edition with a new introduction by Yoseph Sofer of Posen. ff. 140. Trimmed and stained, title remargined. Recent boards, gutter split. Sm. 4to. Vinograd Cracow 205.

Cracow, Yitzchak Prostitz, 1598. \$700-1000

[SEE ILLUSTRATION LOWER RIGHT]

- 180 **KAYYARA, SHIMON.** (Attributed to). Halachoth Gedoloth [Gaonic Rabbinic Code] **FIRST EDITION.** ff. (4), 144. Slightly dampwrinkled. Later boards. Folio. Vinograd, Venice 333.

Venice, Adelkind for Giustiniani, 1548. \$600-900

One of the earliest and most important Halachic texts. The authorship and date of this work has been the subject of much study and has given rise to conflicting views. For a brief overview see EJ, VII cols. 1167-70 (illustrated).



Lot 178



Lot 179



Lot 181



Lot 182

181 **(KAGAN, YISRAEL MEIR OF RADIN)**. Chofetz Chaim ["Desirer of Life"] **FIRST EDITION**. With the scarce, eight-page list of subscribers - a most interesting record of names of the Chofetz Chaim's earliest followers. pp. 162, (8). Previous owners' marks, discolored, trace marginal worming. Contemporary boards, rebaked. 4to. Friedberg, Cheth 1085; Weiner 4331.

Vilna, H. Dvorzetz, 1873. **\$2000-3000**

✳ **FIRST EDITION OF THIS PIONEERING HALACHIC WORK** on the laws of lashon-hara and rechiluth (derogatory speech and malicious gossip.

Published anonymously, the author R. Israel Meir Kagan (1838-1933) was later acclaimed as the preeminent Halachic decisor and "tzaddik" of his generation. Today, he is universally referred as the Chofetz Chaim, after the title of this groundbreaking work.

[SEE ILLUSTRATION UPPER LEFT]

182 **(KAGAN, YISRAEL MEIR OF RADIN)**. Shmirath Halashon ["Guard your Tongue"] **FIRST EDITION**. The final leaf contains the table of contents and corrections to the Author's first work: "Chofetz Chaim." pp. 76. Previous owners' marks, discolored, trace marginal worming. Modern boards. 4to.

Vilna, Y. Matz, 1876. **\$1000-1500**

✳ **FIRST EDITION** A comprehensive discussion of the philosophy behind the Jewish concepts concerning the power of speech. A widely popular and inspirational work, designed to motivate the reader to be vigilant in the ethical usage of one's language.

[SEE ILLUSTRATION LOWER LEFT]

183 **LANIADO, SAMUEL**. Kli Paz [commentary to the Book of Isaiah, with text] **FIRST EDITION**. ff. (2), 256. Stained, signatures on title, upper corner of penultimate leaf repaired with some loss. Recent boards. Folio. Vinograd, Venice 1330.

Venice, Antonio Calioni, 1657. **\$500-700**

✳ R. Samuel Laniado (d. 1605), a celebrated sage of Aleppo, Syria, was known as the Baal HaKelim, after his rabbinic compositions all of whose titles commence with the word "Kli" (Kli Chemdah, Kli Yakar and Kli Paz). See D. Sutton, Aleppo: City of Scholars (2005) p. 2.

184 **LEVITA, ELIJAH BACHUR**. Meturgeman [Aramaic dictionary]. **FIRST EDITION**. With a foreword in Latin by Fagius and with his woodcut device on last leaf. A wide-margined copy. With the Author's introduction in Hebrew and Latin (usually lacking). ff. (6), 164, (2). Stained and foxed, title and first three leaves remargined. Modern calf. Folio. Vinograd, Isny 6.

Isny, P. Fagius, 1541. **\$600-900**

✳ A dictionary of the Aramaic words found in the Targumim: Jonathan, Onkelos and Jerusalem. In his introduction, Levita delves into the authorship of Targum Jerusalem to Pentateuch and Writings, and other matters pertaining to the composition and dating of the various Aramaic translations of the Bible. Levita boasts that his is the first Aramaic dictionary since R. Nathan of Rome's Aruch. He also remarks that the Aruch was primarily concerned with the Aramaic of the Talmud and only peripherally with that of the Targumim.



Lot 185

185 **KARO, JOSEPH.** Shulchan Aruch [Code of Jewish Law] Second edition. Four parts in one volume. Four title pages. Printers device on titles (Yaari no. 31). Title letters within decorative woodcut border-piece. Marginalia. ff. 61; 57; 34; 71. Few corners, opening and closing leaf with paper repairs, some dampstaining. signatures of censors on final leaf with few passages censored. Modern elaborately blind-tooled morocco. Folio. Vinograd, Venice 552.

Venice, Giovanni Griffio, 1567. \$10,000-12,000

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

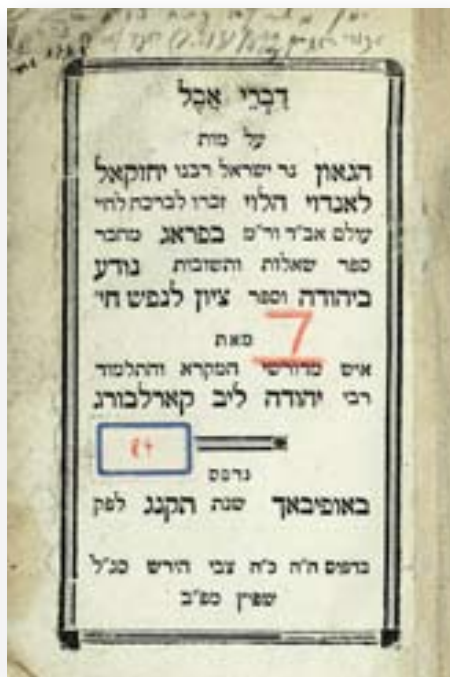
In 1567, two editions were issued simultaneously; one printed by Giovanni Griffio, and the other at the House of Cavalli. For details regarding these early printings of the Shulchan Aruch, see R. Margolioth, Sinai, Vol. XXXVII (1955), pp. 25-35, and R. Y. Nissim in Sinai, Sepher Yovel (1958), pp. 29-39.

The Cavalli edition of the Shulchan Aruch was sold by Kestenbaum & Company, Sale 25, Lot 25.

[SEE ILLUSTRATION ABOVE]



Lot 186



Lot 187



Lot 188

186 KIMCHI, DAVID. (RaDa"K). Sepher Hashorashim ["Book of Roots;" Biblical lexicon and grammar] Printed in two columns. An attractive, uncensored copy. Latin notations in an early hand. 5-570 columns, pp. 3. *Modern tooled calf. Folio.* Vinograd, Venice 140; Habermann, Bomberg 147.

Venice, Daniel Bomberg, 1529. **\$2000-3000**

• A scarce uncensored copy of this influential Hebrew lexicographical work.

The Provençal exegete and grammarian R. David Kimchi (1160? -1235?), was a life-long anti-Christian polemicist. Remarkably, this copy of Kimchi's work explicitly retains the word "Notzrim" and other such Christian-related references. Under the entry "elem" (column 376), the author, quoting his father R. Joseph Kimchi, derides the Christian assertion that the word "almah" (a young girl) found in Isaiah Chap 7:14 refers to a virgin birth. Remarkably, the passage has survived intact. In most all other copies, the offending lines were vehemently struck out by the ever-watchful Church censor.

[SEE ILLUSTRATION UPPER LEFT]

187 (LANDAU, EZEKIEL. "Noda Beyehudah"). Divrei Evel [eulogy for the famed Rabbi of Prague] **FIRST EDITION.** ff. 16. *Some staining in places, inscription of previous owner on title, marginalia on f. 15b. Contemporary wrappers, worn. Sm. 8vo.* Vinograd, Offenbach 127.

Offenbach, Tzvi Hirsch Spitz, 1793. **\$800-1000**

• An interesting eulogy, composed by Judah Leib Karlberg. Recorded on ff. 14b-15b are some of the Noda Beyehudah's more contentious rulings.

[SEE ILLUSTRATION UPPER MIDDLE]

188 LEVI, JACOB BEN ISRAEL. Shailoth Uteshuvoth [responsa] **FIRST EDITION.** An attractive, wide-margined copy.

Previous owners' signatures and inscription on title including: Rabbi Yehudah ben Harav Yochanan Ghiron of Florence (dated 1732) with marginalia in the same hand comparing the responsa of this first edition with the second edition of 1632. ff. (8), 191. *Stamp on title. Modern calf. Sm. 4to.* Vinograd, Venice 1079.

Venice, Giovanni Calioni, 1614. **\$1000-1500**

• A member of the ancient Beth-HaLevi family, Jacob grew up in Salonika where he studied Talmud with R. Aaron ibn Chasson and philosophy with R. David ibn Shushan. He served as rabbi of the Greek town of Xanthe before settling in Venice where his responsa were broadly endorsed by the great rabbis of the Mediterranean basin. See EJ, XI col. 83.

The Ghiron family stemmed from Gerona, Spain. The signatory of this particular copy, Yehudah, was Rabbi of Florence from 1719-38, succeeding his father Yochanan (1646-1716) who was Rabbi of this beautiful Tuscan city for 34 years. See EJ vol. VII, col. 547-48.

[SEE ILLUSTRATION UPPER RIGHT]

189 (LITURGY). Orden de las Oraciones Cotidianas... con Hanucà purim, Ayuno del Solo, y las Tres Pascuas. * Appended: Calendario desde el año de 5531... hasta 5551. Spanish text. Title within typographic border. Divisional title for Calendar. Crisp, clean copy. pp. 12, 582. Occasional light stains. Contemporary mottled calf, spine gilt extra, extremities bumped. Marbled endpapers. 8vo. Not in Kayserling or Roth.

London, Aaron Nodnarb [i.e. Brandon], 1772. **\$6000-7000**

❖ A FINE COPY OF AN EXCEPTIONALLY RARE LONDON PRAYER-BOOK.

Unrecorded by both Kayserling and Roth.

[SEE ILLUSTRATION UPPER RIGHT]

190 (LITURGY). Sha'ar Bath Rabim [prayers through the year]. Volume II (only, of 2). According to Ashkenazi rite. With commentary Hadrath Kodesh by Isaac Segal of Herlisheim. Title within magnificent engraved border. Introduction by Isaac Pacifico. **LEARNED RABBINIC MARGINAL NOTATIONS THROUGHOUT.** Signature of R. Elisha Chananel Pontremoli of Ivrea, dated 1845 (f. 2a). ff. 193. Contemporary boards, spine chipped. Folio. Vinograd, Venice 1596.

Venice, Bragadin, 1715. **\$700-1000**

❖ This sumptuous and extraordinarily large Machzor was printed for the use of the Chazan at the request of the Ashkenazi Congregations of a number of leading Italian communities: Venice, Padua, Rovigo, Verona, Mantua, Casale Monferrato, and Gorizia.

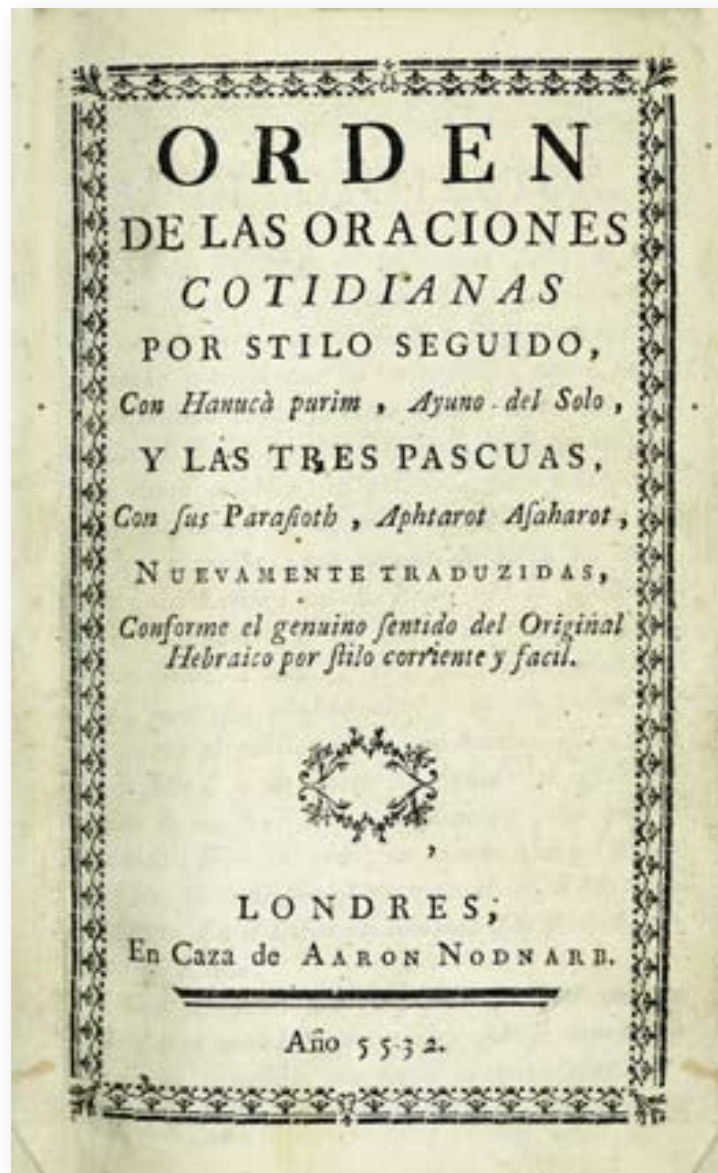
The volume is replete with marginalia, recording various local customs, citing works including the Mahril on f. 67 and Kitzur Shaloh on f. 119b. A particularly lengthy marginalia on ff. 191-92 contains a commentary to the piyut "Ta Shema Marei Alma" entitled Ma'aglei Yosher and Derech Chochma. This commentary was published by Isaiah Romanin in his Melitz Yosher (Venice, 1730). Romanin was a member of Moshe Chaim Luzzatto's secret circle and indeed the work contains an introductory poem by Luzzatto. - Pontremoli was suitably impressed by the clarity of this commentary and so decided to copy it into the present Machzor. The signatory, R. Elisha Chananel Pontremoli of Ivrea (Torino Province of Piedmont) authored a number of rabbinic works which remain in manuscript and presently located in the Bodleian Library, Oxford. See Ghironi & Neppi, Toldoth Gedolei Israel U? Ge? onei Italia, p. 41.

191 LOEWE, JUDAH. (MaHaRa"l of Prague). Derech Chaim [commentary to Ethics of the Fathers, with text] **FIRST EDITION.** Title within woodcut architectural arch. Scattered marginalia containing textual corrections. ff. 117, (lacking final leaf of corrections). Some browning and staining in places, trace wormed, paper repairs on final three leaves affecting few words, ownership signatures and inscriptions on title. Later calf, rebounded. Sm. folio. Vinograd, Cracow 118; Mehlman 130.

Cracow, Isaac Prostitz, 1589. **\$2000-3000**

❖ One of the most profound analytical commentaries to Pirkei Avoth.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 189



Lot 191



Lot 195

- 192 **LICHTIG, YOSEPH HALEVI (CHARIF)**. Amudei Esh LeBeth Yoseph [responsa plus discourses by the Author's grandsons] **FIRST EDITION**. ff. (6), 116. Lightly browned. Cotemporary boards. 8vo.

Munkatch, Grafia, 1939-40. **\$200-300**

✳ Original uncensored edition. The second edition of this work (2010) was censored, expunging the approbation of R. Baruch Rabinowitz, son-in-law of the Minchas Elazar and Grand Rabbi of Munkatch up to the War. R. Baruch was able to escape to Eretz Israel from Hungary but due to his affiliation there with the Mizrahi Movement, he effectively resigned as Munkatcher Rebbe in 1946 and subsequently emigrated to Brazil, whereupon his son R. Moshe Leib was appointed Rebbe in his place. Since then, R. Baruch's name has systematically been eradicated from reprints of books printed in Munkatch, due to his deviation from anti-Zionist ideology. He died in 1997. It is said that the son did not attend his father's funeral.

193 NO LOT

- 194 **(MAIMONIDES, MOSES)**. The Main Principles of the Creed and Ethics of the Jews Exhibited in Selections from the Yad Hachazakah of Maimonides... by Hermann Hedwig Bernard of Cambridge (formerly Hirsch Ber Hurwitz of Uman and erstwhile chess partner of Reb Nachman). Text in Hebrew and English. *Exceptionally finely bound in crushed morocco with elaborate gilt-tooled spine by Shepherds of London (original spine label tipped at end)*, a. e. g. 8vo.

Cambridge, 1832. **\$500-700**

✳ Accompanied By: The Guide of the Perplexed by Maimonides. English translation by M. Friedlander. Vol. I. Stamps on title. London, 1881. Beautifully bound by Sangorski & Sutcliffe.



Lot 196

- 195 **MAPU, ABRAHAM**. Ashmath Shomron. Translated into Judeo-Arabic by Yitzhak ibn Yaakov Mamo. Issued with out a title-page. pp. 142, (2). Browned, final leaves torn affecting some text. Contemporary boards, upper cover broken. 4to.

Tunis, Ussan Pere et Fils, circa 1900. **\$800-1000**

✳ An historical novel of ancient Israel set in the time of Isaiah. Lithuanian-born Abraham Mapu (1808-67) the "creator of the modern Hebrew novel" (EJ, XI, 932) served as a literary inspiration to the nascent Zionist movement. This Judeo-Arabic edition is an indication of the spread of modern Haskallah ideas across the Jewish world.

[SEE ILLUSTRATION UPPER LEFT]

- 196 **MARX, KARL**. Dos Kapital: Kritik fun der Politisher Ekonomye. **FIRST YIDDISH EDITION**. Two volumes. Volume 1: pp. 477, [2]. * Volume 2: pp. 406. *Original cloth. Vol. 2 misidentified on title page as vol. 1.*

New York, Kropotkin, 1917-18. **\$500-700**

✳ First Yiddish edition of Marx's monumental critique of capitalist economics. Translated by Jacob Merison (1866-1941) from Karl Kautsky's edition. Merison was also the translator into Yiddish of Darwin's On the Origin of Species (see lot 106).

A physician, born into a rabbinical family in Vilna, Merison was one of New York's leading anarchists and the author in his own right of such titles as The Principles of Anarchism and The Theory and Practice of Anarchism. He was also sometime editor of the anarchists' Yiddish newspaper, The Free Voice of Labor.

[SEE ILLUSTRATION UPPER RIGHT]

197 MENACHEM TZIYONI BEN MEIR OF SPEYER. Sepher Tziyoni [Kabbalistic homilies to the Pentateuch, with poems] Second edition (first edition of 1559 entirely destroyed by the Dominican Friars of Cremona zealously seeking to enforce Pope Paul IV's Index). Title and chapter headings with woodblock historiated initials. The final two leaves contain two lengthy poems that do not appear in later editions. Weiss republished them in his Tsefunei Tziyoni (pp. 92-4) emphasizing "the astonishing wonders hidden therein." ff. 110. *Mispaginated (as usual) though complete, some staining, previous owner's signatures and inscriptions on title including Dr. Michael Sachs and M. Gaster, pencil markings of previous owner, signature of censor on final leaf. Later boards. Sm. 4to.* Vinograd, Cremona 31; Benayahu, Cremona 27 and pp. 80-3 (illustrated).

Cremona, Vincenzo Conti, 1560. **\$500-700**

♣ The Author writes that by a mystic combination of letters, the Ineffable Name of God can be written. However the printer states that due to their intense sanctity, he decided not to print such, instead leaving the intended space blank for the reader to inscribe the symbols if he so chooses (see f. 43).

[SEE ILLUSTRATION UPPER RIGHT]

198 MENASHE BEN JOSEPH BEN PORATH OF ILYA. Alpehi Menashe [philosophy and novellae on the Talmud] **FIRST EDITION.** ff. (2), 92. *Soiled in places, lower portion of f. 19 frayed touching a few letters. Modern boards. Sm. 8vo.* Vinograd, Vilna 162; Vinograd, Gr'a 1568.

Vilna, The Partners, 1822. **\$2000-2500**

♣ A child prodigy, R. Menasheh of Ilya (1767-1831), was an enigmatic personality who became well acquainted with the Vilna Gaon whom he held in the highest esteem.

In this work R. Menasheh cites the Vilna Gaon a number of times. See especially f. 38b: "I heard from the holy mouth of the Gaon... if not for him, Torah would have been long forgotten from Israel... Even with his great sharpness and erudition he [the Gaon] paid attention to even the simplest of matters, seeking to provide explanations of the greatest clarity."

For an important discussion of the life and works of R. Menasheh of Ilya see D. Kaminetsky, "HaGaon R. Menasheh Me'Ilya" in Yeshurun Vol. XX, pp. 729-81, where he takes issue with M. Plungian in his work Ben Porath, (Vilna, 1859), asserting that Plungian deliberately painted an inaccurate portrait of the personality of R. Menasheh. See also A. Kosman, Peshet Davar LeRabbi Menasheh Me'Ilya, Talmid HaGra, in: Yeshurun, Vol. V pp. 191-203.

[SEE ILLUSTRATION LOWER RIGHT]

199 (MISHNAH). With commentary of Rashi and Eitz Hachaim by Jacob Chagiz. Six Volumes. Titles within ornamental border. With diagrams explaining complex concepts. Vols. I-VI. * ZERAIM: ff. (1), 8, 98. *Some staining, lower left corner of title torn affecting text of approbation on verso.* * MOED: ff. (1), 8, 136. *Lightly browned, previous owners' signatures on title.* * NASHIM: ff. 120. *Lightly browned, lacking title.* * NEZIKIN: ff. (1), 160. *Lightly stained, previous owner's signature on title, stamp on final flyleaf and some other leaves.* * KODSHIM: ff. (1), 150 (i. e. 148). *Lightly browned, small hole on f. 2, lower left corner of f. 4 slightly torn affecting some letters.* * TAHAROTH: ff. (1), 2, 2-5, 3-206. *Previous owner's signature on title obscured, some staining. Modern calf. 8vo.* Vinograd, Berlin 81.

Berlin, 1716-17. **\$500-700**



Lot 197



Lot 198



Lot 200



Lot 202

200 MIDRASH TANCHUMA. Hanikra Yelamdeinu [Midrashic homilies to the Pentateuch]. Attributed to Tanchuma bar Abba. **FIRST EDITION.** Opening word within white-on-black woodcut decorative vignette. ff. 108 complete, collates as per Yaari. A made-up copy, title very crudely laid down, stained, some worming, taped marginal repairs. Modern boards. Folio. Vinograd, Const. 123; Mehlman 177; Yaari, Const. 92.

Constantinople, Solomon ibn Mazel-Tov, 1520-22. **\$4000-5000**

There is some confusion among bibliographers regarding the collation of this work. Vinograd and Mehlman call for ff. 110, while Yaari called for ff. 108. On the basis of comparison with the copy at the Jewish Theological Seminary, New York, the correct pagination is most definitely ff. 108. The source of the earlier confusion would seem to be the inclusion of a blank leaf between Shemoth and Vayikrah (present in this copy). There was a presumption made by an early bibliographer that the work contained a similar blank leaf between Bereshith and Shemoth and between Vayikrah and Devarim, which explains the two leaf discrepancy. However, the text of both Shemoth and Devarim begin mid-leaf, (see f. 25v. and f. 75v.) and so these blank leaves clearly never existed.

[SEE ILLUSTRATION UPPER LEFT]

201 MOELLIN, JACOB BEN MOSES HALEVI. Sepher MaHaRI"l [Jewish laws and customs for the entire year according to Ashkenazi rite]. Second Edition. ff. 120. Some staining and marginal worming. Later calf backed marbled boards, worn. Sm. 4to. Vinograd, Cremona 23; Benayahu, Cremona 19.

Cremona, Vincenzo Conti, 1558. **\$400-600**

202 (MORDECHAI BEN HILLEL ASCHKENAZI). Kitzur Mordechai V'Simanav [abridgment of Sepher Mordechai]. Prepared by Joshua Boaz Baruch. **FIRST EDITION.** ff. (2), 56. Previous owner's signature on title, trimmed and stained. Modern calf. Folio. Vinograd, Cremona 12; Benayahu, Cremona 9.

Cremona, Vincenzo Conti, 1557. **\$1300-1500**

R. Mordechai ben Hillel Hakohen (1240? -1298) was the outstanding disciple of R. Meir (MaHaRa"m) of Rothenburg. His compendium, arranged according to the Tractates of the Talmud, is a rich repository of the halachic traditions of Aschkenaz. See A. Siev, "Hagahot ha-Rama al Ha-Mordechai" in: Hagut Ivrit be-Amerika, Vol. I (1972), pp. 426-39; A. Halperin, "Sefer ha-Mordechai bi-Re'i Hadpasotav" in: Iyunim be-Sifrut Chazal... Melamed Festschrift (1982), pp. 323-38; EJ, Vol. XII, cols. 311-14.

[SEE ILLUSTRATION LOWER LEFT]

203 MORDECHAI BEN ISAAC HAKOHEN. Rosh Mor Deror [homilies to the Pentateuch, each beginning with a citation from the Midrash Rabbah] ff. 116, 4. Some staining, inscription of previous owner on title, signature of censor on final leaf. Modern gilt stamped calf boards. 4to. Vinograd, Venice 1085.

Venice, Pietro Bragadini-Giovanni Caleoni, 1615. **\$800-1000**

The Author, a native of Eretz Israel, married the daughter of R. Samuel Laniado of Aleppo (Ba'al HaKelim). See introduction and also D. Sutton, Aleppo: City of Scholars (2005) p. 153, no. 163.



Lot 204

204 MOSES BEN NACHMAN (NACHMANIDES / RaMBa"n). Dina DeGarmeï. **FIRST EDITION.** Printed without a title page. Wide margins. ff. (10). Some staining, top left corner of f. 9 in facsimile affecting some ten words. Modern vellum. 4to. Vinograd, Const. 49; Yaari, Const. 69; St. Cat. Bodl. no. 6532-17.

(Constantinople), 1515-20. **\$10,000-12,000**

✦ Rare Early Constantinople Imprint.

Nachmanides was one of the foremost Talmudic scholars of the Middle Ages. His influential works on Halacha, Bible and a myriad of other subjects have been assiduously studied for centuries. In addition to his Halachic novellae on Talmudic tractates, he composed Halachic monographs considered masterpieces of Rabbinic literature. The present work, Dina DeGarmeï, is an exposition of laws pertaining to personal injuries and property damage. This compact yet excellent study has been highly praised and generated a great many super-commentaries. See Y. S. Steiner, Shoshanath Ya'akov (Przemysl, 1882).

[SEE ILLUSTRATION ABOVE]



Lot 205

104

TABLE OF THE HEBREW ALPHABET AS THEY ARE NAMED AND PRONOUNCED BY THE SPANISH AND GERMAN JEWS.

Hebrew	Spanish	German	Hebrew	Spanish	German
א	aleph	aleph	י	yod	yod
ב	beth	bet	כ	kaph	kaph
ג	gimel	gimel	ל	lamed	lamed
ד	daleth	daleth	מ	mem	mem
ה	he	he	נ	nun	nun
ו	vav	vav	ס	samekh	samekh
ז	zayin	zayin	ע	ayin	ayin
ח	heth	heth	פ	pe	pe
ט	tet	tet	צ	tsade	tsade
י	yod	yod	ק	kaph	kaph
כ	kaph	kaph	ר	resh	resh
ל	lamed	lamed	ש	shin	shin
מ	mem	mem	ת	tet	tet
נ	nun	nun			
ס	samekh	samekh			
ע	ayin	ayin			
פ	pe	pe			
צ	tsade	tsade			
ק	kaph	kaph			
ר	resh	resh			
ש	shin	shin			
ת	tet	tet			

* All guttural words. Mem and Pe are in two lines their situation, with regard to the manner they are pronounced, as may be seen in the preceding page of words.

Lot 206

205 **MOSCATO, JUDAH.** Nephutzoth Yehudah [sermons] **FIRST EDITION.** Printer's device (Yaari, Printer's Marks 18) on title. ff. 14, 239. Previous owners' signatures on title, stained and dampwrinkled. Later boards, loose and worn. Sm. 4to. Vinograd, Venice 735; Habermann, di Gara 109.

Venice, Asher Parenzo for Giovanni di Gara, 1589. **\$500-700**

• Judah Moscato (c. 1530-c. 1593), Chief Rabbi of Mantua, established an entirely new school of homiletics. His purpose in preaching was not so much to educate, but rather to edify his audience - indeed it is known that his sermons were even attended by Gentiles. The fifty-two sermons recorded in the present work reflect the spirit of the Renaissance, and draw upon the Author's vast knowledge of rational and mystical thought. In later years, Moscato's method would be emulated by Rabbis Azariah Figo and Leone Modena. See I. Bettan, *Studies in Jewish Preaching* (1939) pp. 192-226; S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977) pp. 721-2; EJ, Vol. XII cols. 357-58.

[SEE ILLUSTRATION UPPER LEFT]

206 **(MUSIC).** Isaac Nathan. *Musurgia Vocalis*, an Essay on the History and Theory of Music, and on the Qualities, Capabilities and Management of the Human Voice. Second edition "enlarged and considerably improved," English text with much use of Hebrew. pp. vii, xi, 353. Trace foxed. Contemporary roan-backed marbled boards, rubbed, a. e. g. Sm. folio.

London, J. Teuten, 1836. **\$1200-1800**

• Isaac Nathan (c. 1792-1864) was a Jewish Anglo-Australian composer and musicologist who ended an eventful career by becoming the "father of Australian music".

Born in 1792 in the English city of Canterbury to a hazzan of Polish birth, as a young man Nathan conceived the idea of publishing settings of tunes from synagogue usage and persuaded Lord Byron to provide the words for these. The result was the poet's famous "Hebrew Melodies."

In 1841 Nathan emigrated to Australia, where he became a leader of local musical life, acting as music adviser both to Sydney's Great Synagogue as well as the city's cathedral. He gave first or early performances in Australia of many of the works of Mozart and Beethoven and on the 3rd May 1847 in Sydney's Victoria Theatre, his *Don John of Austria* was performed, the first opera to be written, composed and produced in Australia. Nathan was also the first to research and transcribe indigenous Australian music.

[SEE ILLUSTRATION LOWER LEFT]

207 **(MUSIC)** Lutomirski, A[braham] D[avid]. *Tephilah VeRinah / Gebeden en Gezangen*. **FIRST EDITION.** Fully vocalized Hebrew and Dutch on facing pages. With 7 plates of sheet music. Ppartially uncut. pp. 51, (1 blank), (2), 73-80. Ex-library, lightly browned. Original stiff printed wrappers, worn, gutter split. 8vo. Vinograd, Amsterdam 2616 (collation differs).

Amsterdam, D. Proops, 1839. **\$400-600**

• This book was to serve as a textbook in the Jewish schools of the Netherlands. The Author was the Head Instructor in Rotterdam's Jewish School. With rabbinic endorsement of Naphtali Tzvi Hirsch Hertzfeld, Chief Rabbi of Zwolle. See M. H. Gans, *Memorbook* (1977) p. 499.

208 NAJARA, ISRAEL. Zemiroth Israel [religious poetry] Divisional title-pages. Snatches of poetry in manuscript. ff. 171. *Final dozen leaves remargined and supplied from another copy, some scattered staining, previous owners' marks trace wormed.* Modern morocco-backed marbled boards. Sm. 4to. Vinograd, Venice 872; Habermann, di Gara 188; Mehlman 1282.

Venice, Giovanni di Gara, 1599. **\$800-1200**

✦ First appearance of Ya-h Ribon Olam (f. 7r), one of the most popular Sabbath Zemiroth. Najara was the first poet to compose and organize his piyutim according to the Near Eastern "maqam" style of musical composition. Born in Damascus c. 1555, his compositions are distinguished by their deep religiosity, references to Jewish suffering and yearning for redemption. Najara learned much from the great Jewish poets of the Spanish-Arabic period, yet nonetheless, frequently employed his own original forms and themes. Despite the wide circulation of his poetry, particularly among oriental communities, Najara's occasional imitation of foreign styles and use of eroticized terminology was attacked by Menachem di Lonzano and especially Chaim Vital who indeed forbade the singing of Najara's songs entirely. See I. Zinberg, *The Jewish Center of Culture in the Ottoman Empire* (1974) pp. 94-106; Carmilly-Weinberger pp. 217-8; EJ, XII cols. 798-9.

[SEE ILLUSTRATION UPPER RIGHT]

209 (NEW ZEALAND). Confirmation Service [Torath Emeth]. Catechism for Instruction in the Mosaic Religion. Congregation [Beth Yisrael], Dunedin. May 23rd, 5646. English with use of Hebrew text. Initial blank inscribed: "First confirmation service after my return from England (signature indecipherable)". pp. 8. *Ex-library. Original upper cover, bound into contemporary marbled boards.* 8vo.

Dunedin, Fregusson & Mitchell, 1886. **\$3000-4000**

✦ Jews first arrived in distant New Zealand in the 1830s. The Jewish population consisted of fewer than thirty families when in 1840 New Zealand became a British Colony. Thereafter, some dozen Jewish storekeepers and traders founded the Auckland Jewish community in northern New Zealand. In the 1860s, as gold was discovered in the Otago Region of South Island, the Jewish population spread to Dunedin. In 1861, 326 Jews lived in New Zealand, by 1867, that number nearly quadrupled to 1,262 comprising just 0.6% of the total population. Jews played a prominent role in the development of the country, quite out of proportion to their tiny numbers.

An exceptionally rare little pamphlet from a most remote Jewish community.

[SEE ILLUSTRATION LOWER RIGHT]

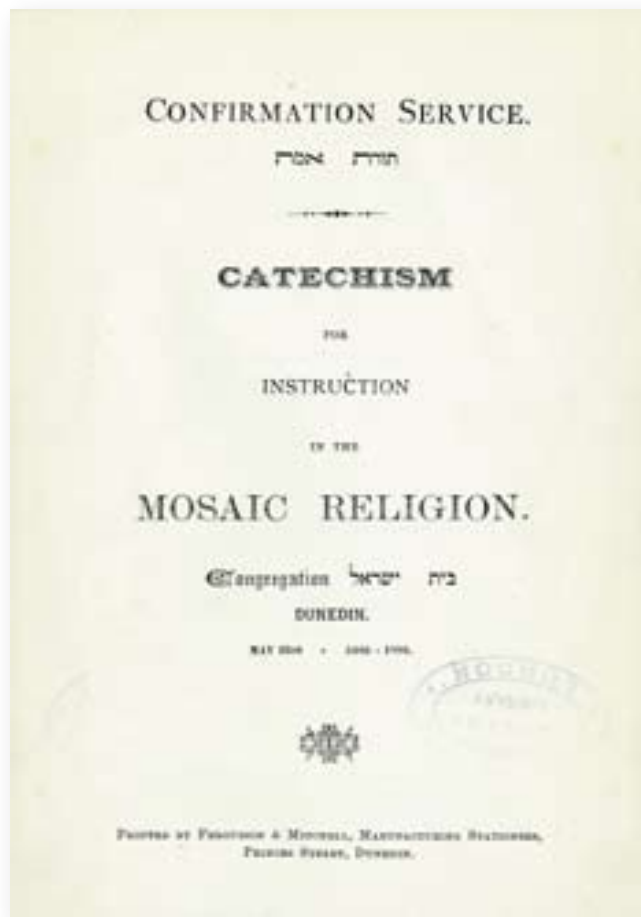
210 PARDO, JOSEPH. Shulchan Tahor [anthology of Halachic rules from the Shulchan Aruch]. Posthumously edited by the Author's son, David Pardo. **FIRST EDITION.** Title within woodcut architectural arch incorporating printers device (cf. Ya'ari's Printers Marks no. 66). Five page dedication in Spanish to Officers of Maamad of Kaal Kados of London. Approbations by members of the Rabbinate of Amsterdam. ff. (10), 96. *Lightly stained in places, upper left corner of first few leaves slightly frayed not affecting text, slight tape repair to upper left corner of final two leaves.* Modern gilt-tooled morocco. 16mo. Vinograd, Amsterdam 534; Fuks, Amsterdam 362.

Amsterdam, Uri Phoebus ben Aaron Halevi, 1686. **\$1000-1500**

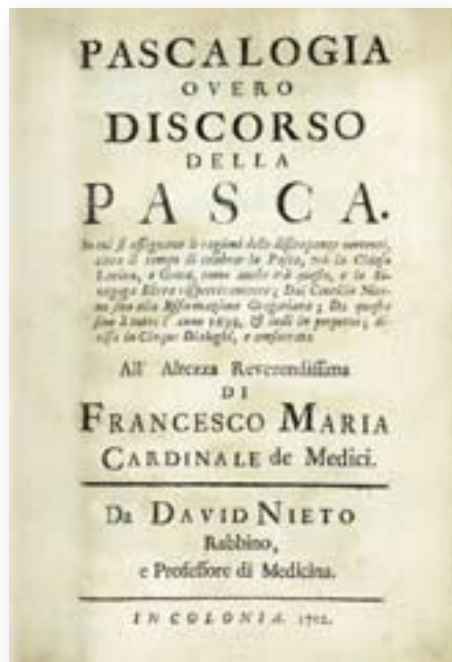
✦ Joseph Pardo served as Hazzan of the Spanish and Portuguese Congregation, London, a post to which his son succeeded him. According to A. Hyamson: "The two Pardos were the most scholarly occupants of the office until the time of David de Sola," See A. Hyamson, *The Sephardim of England* (1951) pp. 78-9.



Lot 208



Lot 209



Lot 211



Lot 212



Lot 213

211 NIETO, DAVID. *Pascalogia overo Discorso della Pasca.* **FIRST EDITION.** pp. (16), 184. *Trace foxed. Modern half-morocco marbled boards, gilt extra. 12mo.*

Cologne, n.p., 1702. **\$4000-6000**

❖ **RARE FIRST EDITION OF DAVID NIETO'S WORK ON THE CALENDAR.**

Venetian born David Nieto (1654-1728) served as Haham of the Spanish and Portugese Jews in London from 1702 until his death. In addition he was a mathematician and practicing physician. His works demonstrate a rare synthesis of rabbinic and secular learning.

Pascalogia, divided into five dialogues between two characters named Pascalogo and Filomate, is a study of the Hebrew calendar and the discrepancies between the Latin and Greek Churches concerning the time to celebrate Easter in relation to that of Passover. This dialogical form was employed by Nieto in his other works as well: *Mathe Dan* or *Kuzari Sheni* (Nieto's famous defense of Rabbinic tradition), and *Esh Dat* (his anti-Sabbatian polemic). See EJ, Vol. XII cols. 1152-53.

WorldCat lists only four copies of this edition worldwide: British Library, Cambridge, New York Public Library and Paris (Bib. Sainte Genviève).

[SEE ILLUSTRATION UPPER LEFT]

212 PERETZ BEN ISAAC HAKOHEN. (Attributed to). *Ma'arecheth Ha'Elo-huth* [Kabbalah] With commentary by Judah Chayat and a second anonymous commentary. **FIRST EDITION.** On title, printer's mark of Abraham Usque: an astrolabe and verse from Isaiah 40:31 (Yaari, pl. 22; Yudlov, p. 25). Wide-margined copy. ff. (6), 286. *Final two leaves remargined affecting a few letters, slight marginal worming repaired not affecting text, some marginal strengthening on a few leaves, previous owners' marks. Recent calf-backed boards. 4to.* Vinograd, Ferrara 49.

Ferrara, Abraham ibn Usque, 1558. **\$1500-2500**

❖ One of the most significant works on the Kabbalah due to its systematic treatment of all relevant themes in earlier literature.

[SEE ILLUSTRATION UPPER MIDDLE]

213 (PARODY). Perl, Joseph. (Ovadia ben Petachiah). *Sepher Megaleh Temirin* [satirical letters] **FIRST EDITION.** ff. (2), 55. *Ex-library, browned and lightly worn. Contemporary patterned boards, rubbed. 4to.* Vinograd, Vienna 507; Mehlman 1309, Davidson, Parody in Jewish Literature, p. 61.

Vienna, Anton Strauss, 1819. **\$1000-1500**

❖ Joseph Perl, a leading figure in the genesis of the Galician Haskalah Movement was a vigorous opponent of the Chassidic Movement - both on the political front by incessant denunciatory notes to government officials, as well as in the literary sphere, by means of parody.

Megaleh Temirin, Perl's principal work, is a fictitious body of 151 letters presenting a myriad of sinister plots that demean Chassidic philosophy and practices by 'revealing' the Movements' stratagems and machinations for power, influence and material gain.

Few copies of the work have survived the rage Chassidism have had against it.

For a full biographical treatment of Joseph Perl, see I. Zinberg, vol. IX, pp. 238-42.

[SEE ILLUSTRATION UPPER RIGHT]

214 (PERSIAN, Judeo-). Sepher Tehillim [Psalms]. Hebrew with Judeo-Persian translation by Benjamin Cohen Bukhari on facing pages. **FIRST EDITION** of translation. ff. 152, (2). *Browned, corners rounded, edges of few leaves slightly frayed, inscriptions on endpapers.* Modern boards. 8vo. Friedberg, "Taf" 915.

Vienna, J. Schlossberg, 1883. **\$800-1000**

[SEE ILLUSTRATION UPPER RIGHT]

215 (RHODES). Kabuli, Jacob. Libro di Instrucion Religiosa. Text in Ladino. pp. 56. *Browned. Original printed wrappers, worn.* 12mo.

Rhodes, 1924. **\$600-800**

♣ Just two Ladino books in Ladino were printed in Rhodes. Rosenfeld's Hebrew Printing only lists the later (1935) publication.

The settlement of Jews in Rhodes dates back to the 2nd century BCE. The traveller Benjamin of Tudela wrote of the Rhodes community when he visited in the 12th-century. Today, barely 50 Jews are resident on this Greek Island located in the eastern Aegean Sea.

[SEE ILLUSTRATION LOWER RIGHT]

216 SAADIAH GAON. Ha'emunoth Vehade'oth [philosophy]. Additional Latin title with Menasseh ben Israel's woodcut device. Hebrew title within engraved architectural arch. ff. (3) 4-53. * Bound with: Abrabanel, Don Isaac, Ma'ayenei ha-Yeshuah ["Springs of Salvation": commentary on the book of Daniel]. Without additional Latin title. ff. (1), 3-92, (2). Tear on f. 89, repair on f. 91 slightly affecting some letters. Two works bound in one volume. Previous owners' signatures and stamps on titles of both works; the second work has a handwritten inscription on the verso of the title- "Midrash Sheveth Achim Hekdesh shel Ha-Tz[adik] Moshe Finzi..." *Browned. Recent calf-backed boards.* 4to. Vinograd, Amsterdam 143 (JNUL copy incomplete); Fuks, Amsterdam 186; Silva Rosa 51; & Vinograd, Amsterdam 136; Fuks, Amsterdam 185.

Amsterdam, David de Castro Tartas for Joseph ben Israel, & Menasseh ben Israel, 1647. **\$800-1000**

♣ Originally written in Arabic, Emunoth Veba'de'oth was the first systematic treatise of religious Jewish philosophic literature.

With the Expulsion from Spain in 1492, Jews were given to much eschatological speculation. In Ma'ayenei ha-Yeshuah, Don Isaac Abrabanel - who had served as chief financial counsellor to the King of Portugal and later to King Ferdinand and Queen Isabella of Spain - set out to explore the Jewish conception of the future Redemption. The book, the first part of a messianic trilogy, was completed in Italy in 1497. See B. Netanyahu, Don Isaac Abravanel: Statesman and Philosopher (1968), pp. 77-8.

Though neither place of issue nor printer are indicated on the title, the book can be ascribed without any doubt to the Officina Ben Israel. See Fuks, Hebrew Typography in the Northern Netherlands, Vol. I p. 131.



Lot 214



Lot 215



Lot 220

- 217 SAMEGAH, JOSEPH.** Mikra'ei Kodesh [Kabbalistic exposition to the Festivals and precepts] **FIRST EDITION.** Two parts in one. ff. 6, 116. *Ex-library, some stains, title remargined, paper repair to final two leaves affecting some words. Later calf-backed patterned boards, rubbed.* 4to. Vinograd, Venice 693; Habermann, di Gara 82; Adams S-225.

Venice, Asher Parenzo for Giovanni di Gara, 1586. **\$500-700**

• Compelled to leave his native Salonika due to persecution by his community, Joseph Samegah (d. 1629) went to Venice, where he served as Rabbi. He later founded a yeshiva in Padua, where among his pupils were R. Chaim Benveniste and Joseph Solomon Delmedigo.

- 218 (SCIENCES)** Lindau, Baruch. Reishith Limudim. **FIRST EDITION.** Laudatory poem by Naphtali Herz Wessely. Printer's device on title. Several inscriptions in Hebrew and German of former owner Jacob Eisner of Trieste and his son Chaim Eisner. ff. (11), 159, (1). *Lightly browned, title and first two leaves loose, portion of f. 89 torn away. Needs rebinding.* 8vo. Vinograd, Berlin 386.

Berlin, 1788. **\$300-500**

• The book is divided into 10 Gates covering a range of scientific subjects: astronomy, earth science, oceanography, biology, botany, geology, human anatomy and geography.

- 219 SCHOLEM, GERHARD (GERSHOM).** Zur Frage Der Entstehung Der Kabbala. Ex-libris Dr. Jakob Klatzkin. pp. 26. *Contemporary boards with original printed wrappers bound in.* 8vo.

Berlin, 1928. **\$300-400**

• On the need for a scholarly reassessment of the development of the Kabbalah.

- 220 SAMEGAH, JOSEPH.** Perush Derech Yemin [on the controversy regarding the proper procedure of waving the Lulav] **FIRST EDITION.** Printed without a title page. ff. 20, (2). *Ex-library, marginal wera and trace worming.* Modern calf. 8vo. Vinograd, Venice 1021; Mehlman 1694.

(Venice), n.p., (1606). **\$800-1200**

• The author here sets forth his views on the correct procedure to fulfill the precept of waving the Four Species on the Festival of Sukoth. The discussion turns on the meaning of the Rabbinic statement "whenever one chances to turn, turn to the right" - the definition of which provoked much Rabbinic debate. Joseph Samegah here contests the views of Samuel Algazi of Candia (set forth in the Pesak Leharav Hagadol Rav Shmuel Algazi Be'inyan Ne'an'u'a Halulav, published in his book Toldoth Adam) as well as the views of Menachem Azariah of Fano (set forth in his book Yemin Hashem Romemah).

Perush Derech Yemin is quite scarce as testified by Roest (Yodea Sefer #1617 pp. 316-17), and was not recorded by Shabetai Bass in his Sifthei Yeshanim, nor by Yechiel Luria in his Seder Hadoroth. See Y. Yudlov, in Sinai 84 (1979) pp. 167-8; and Carmilly-Weinberger, pp. 161-2.

[SEE ILLUSTRATION LEFT]

- 221 SHUAIB, JOEL IBN.** Kol Bochim [Kabbalistic commentary to the Book of Lamentations] **FIRST EDITION.** Includes commentaries from the Zohar and Abraham Galante. ff. 109. *Previous owners' marks, slight tear on upper left corner of title not affecting text, title rehinged.* Modern calf. Sm. 4to. Vinograd, Venice 736; Habermann, di Gara 111.

Venice, Giovanni di Gara, 1589. **\$500-700**

• Ibn Shuaib, was a native of Spain who lived in Saragossa shortly before the expulsion in 1492.

- 222 SHUAIB, JOSHUA IBN.** Drashoth al HaTorah [sermons to the Pentateuch] Second Edition. Title within historiated architectural arch. With early signature of previous owner "Moshe ben Menachem Ish Bing". ff. 96. *Stained, heavily repaired in places.* Modern calf. Folio. Vinograd, Cracow 37.

Cracow, Isaac Prostitz, 1573. **\$500-700**

- 223 SOLOMON IBN ADRET (RaSHB"A).** Shailoth Uteshuvoth [responsa] Scattered marginalia. ff. 192. *Opening twenty leaves supplied from another copy, stained in places, previous owners' signatures and inscriptions on title, marginal repair on title and first few leaves with portions supplied in facsimile.* Modern gilt calf. Folio. Vinograd, Venice 255.

Venice, Justinian-Adelkind, 1545-46. **\$600-900**

224 SOLOMON IBN ADRET (RaSHB"iA). Piskei Chalah [Rabbinic law - the precept of setting aside "chalah"] **FIRST EDITION.** Printed without a title page. Wide margins. ff. 14. Some staining, minuscule wormholes in couple of places, slight marginal repair in places. Modern vellum. 4vo. Vinograd, Const. 70; Yaari, Const. 84; Adams S-1406.

Constantinople, n.p., 1515. **\$8000-10,000**

✦ **EXCEPTIONALLY RARE MONOGRAPH** published prior to the Rashb"i's larger works of novellae.

The author was the foremost Spanish rabbi of the late 13th-early 14th century whose authoritative and highly influential rulings were an important source to Joseph Karo's Shulchan Aruch.

[SEE ILLUSTRATION UPPER RIGHT]

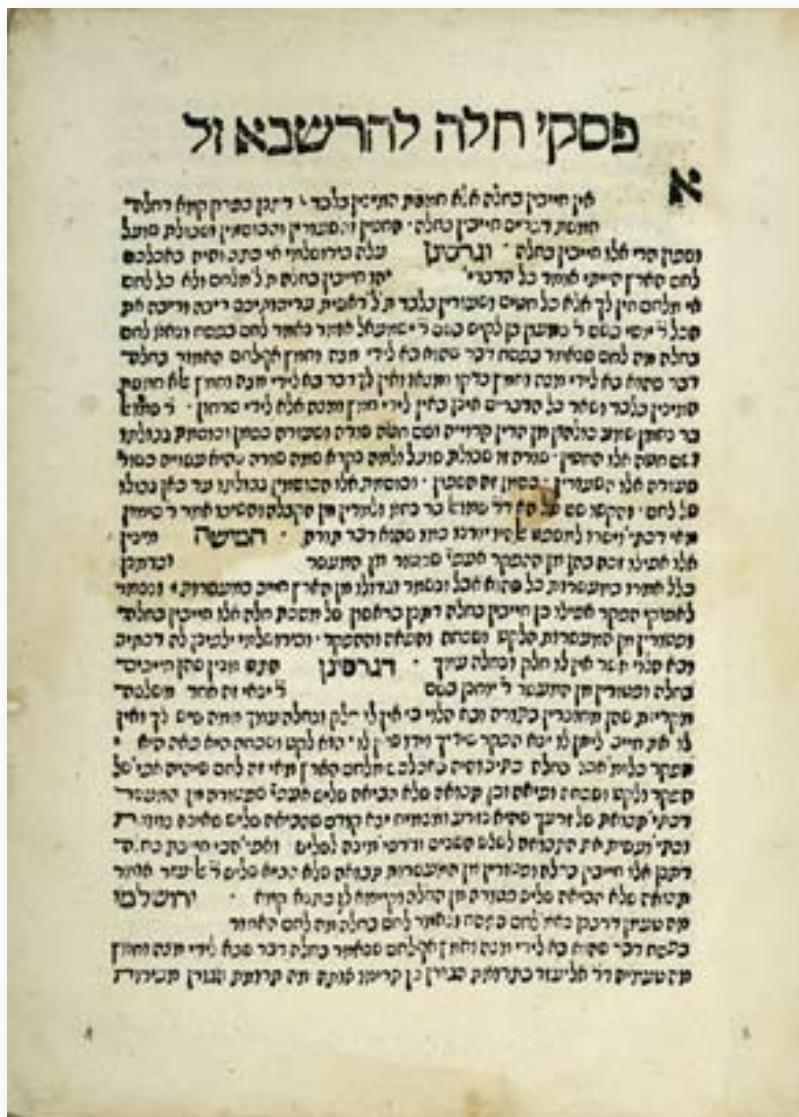
225 (SMYRNA). Special Edition of La (Buena) Esperanza on the Occasion of its Twenty-Fifth Anniversary, 1871-1896. Judeo-Español (Ladino) in Rashi script. Prefatory page in Osmanli (Turkish in Arabic characters). Frontispiece portrait of Editor Aaron de Joseph Chazan. On p. 25, handsome full-length portrait of R. Abraham Palache [son of R. Hayim Palache], Chief Rabbi of Smyrna. Appended full-page Hebrew genealogy of the distinguished Rabbinical Family Hazzan. pp. 60, (2). *Frontis remargined, wanting pp. 47-48. Original gilt printed wrappers bound in archival boards. Folio. Yaar, Ladino 721.*

Smyrna (Izmir), 1896. **\$1000-1500**

✦ La (Buena) Esperanza was the central organ of the Smyrna community. This lavish special issue recounts the activities and achievements of the community over the previous quarter-century.

See M. B. Lehmann, *Ladino Rabbinic Literature & Ottoman Sephardic Culture* (2004).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 224

226 SPINOZA, BARUCH. Di Etik. **FIRST YIDDISH EDITION.** Translated by W. Nathanson. Frontispiece portrait of Spinoza tipped in. pp. 316. *Brittle with few leaves loose. Original boards, detached. 4to.*

Warsaw-Chicago, Kultur Liga-Naye Gezelshaft, 1923. **\$400-600**

✦ "Ethics, Demonstrated in Geometric Order," first published in 1677, is one of the most important (and difficult) texts written by one of the more radical of modern philosophers, Baruch Spinoza. It is not directly about ethics so much as about theology, the place where Spinoza, the "God-intoxicated man," develops his argument that God is all there is.

Apart from one 19th-century Hebrew abridged paraphrase of the Ethics, it was not available in any Jewish language until W. Nathanson of New York produced this Yiddish translation in 1923. A Hebrew translation from the Latin by Jacob Klatzkin was published the following year.

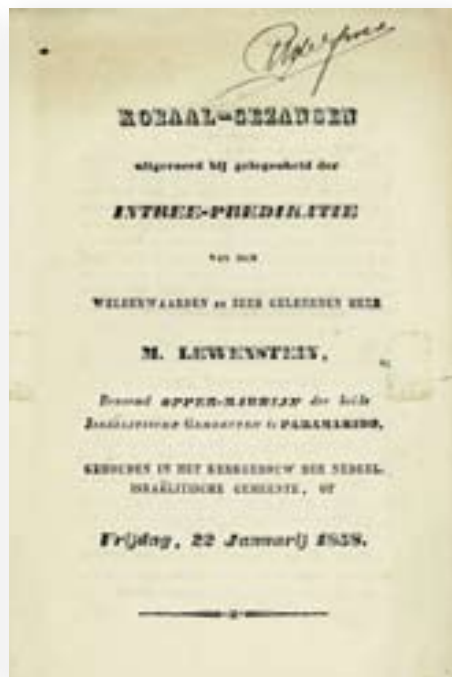
[SEE ILLUSTRATION UPPER LEFT NEXT PAGE]



Lot 225



Lot 226



Lot 227



Lot 228

227 (SURINAM). Koraal-Gezangen... van den Weleerwaarden en Zeer Geleerden Heer M. Lewenstein, Opper-Rabbinj der beide Israelitische Gemeenten te Paramaribo. Gehouden in het Kerkgebouw der Nederl. Israelitische Gemmente, op Vrijdag, 22 Januarij 1858 ["Choral Singing by the Very Learned Gentleman M. Lewenstein, Named Chief-Rabbi of both Israelite Congregations of Paramaribo, Held in the Synagogue of the Dutch-Jewish Congregation. "] Dutch text. *pp.* (4). *Loose. Signature on title, marginal tear. Unbound. 8vo.*

Paramaribo, 1858. **\$2000-3000**

At the tender age of 28, Moses Juda Lewenstein (1830-64) was appointed Chief Rabbi of the combined Sephardic and Ashkenazic congregations in Paramaribo, Dutch Guyana. Educated at the University of Leiden, Lewenstein followed strictly Orthodox religious practice. See M. H. Gans, *Memorbook* (1977) pp. 453, 555.

[SEE ILLUSTRATION UPPER MIDDLE]

228 (SWEDEN). Sepher Tehilim Belashon Hakodesh (Psalms). With folding-leaf at end. *pp.* 317, (3). *Contemporary limp marbled boards. 12mo.* Vinograd, Gothenburg 1.

Gothenburg, S. Nurberg, 1802. **\$1500-1800**

The first of only three books printed in this city situated along the west coast of Sweden.

[SEE ILLUSTRATION UPPER RIGHT]

229 (TALMUD, BABYLONIAN). Masechta Shabbath. With commentaries by Rashi, Tosfoth and Rosh. Printer's device on title. *ff.* 160, 28. *Browned, stained and closely shaved, previous owners' marks, small tear on ff. 67, 70, 78 affecting some text. Modern calf. Folio.* Vinograd, Basle 175.

Basle, J. Froben, 1581. **\$1000-1500**

According to Vinograd the JNUL only has a facsimile copy of this particular Basle Tractate.

Following the wanton destruction in Italy of vast numbers of Hebrew texts - especially Talmud volumes, the Basle humanist-printer Johannes Froben was moved to issue a new edition of the Talmud to compensate for the losses experienced by the learned Jews of Italy. And yet the censor Marco Marino Brixiense and his apostate assistants diligently sought to remove any passages deemed offensive to the Church. Consequently, the potentially scandalizing Tractate Avoda Zara was never issued from the press of Froben.

See R. N. N. Rabinowitz, *Ma'amar al Hadpassat HaTalmud* pp. 74-79; M. J. Heller, *Printing the Talmud*, (1992) pp. 241-65.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

230 (TALMUD, JERUSALEM). Talmud Yerushalmi. Second edition, First Edition with a Commentary. Four parts in four volumes. Three divisional titles. Printed in two columns with commentary occupying third column in rabbinic characters. Titles within architectural arch. *ff.* 65, 83, 66, 51. *Previous owners signatures on title and verso of final flyleaf in Ashkenazic hands including R. Shimshon ben R. Yissacher-Ber (Av Beth Din and Reish Mesivta of Schwerin) and Moshe, Dayan of Mezhrich. Marginal repair on title and some other leaves, lower edge of left corner of decoration and a few words of commentary in facsimile, marginal notes in a 17-18th century Ashkenazic hand, some staining and slight worming (mostly repaired). Modern marbled boards. Folio.* Vinograd, Cracow 289.

Cracow, (Isaac Prostitz), (1609). **\$3000-4000**

"This second edition of the Jerusalem Talmud became the standard for subsequent printings of the Yerushalmi," See Yeshiva University Museum Catalogue, *Printing the Talmud* (2005) number 34.

[SEE ILLUSTRATION LOWER MIDDLE FACING PAGE]

231 (TALMUD) Rabinovicz, Raphael Nathan Nata. Sepher Dikdukei Sopherim - Variae Lectiones in Mischnam et in Talmud Babylonicum. **FIRST EDITION.** Complete in 16 volumes (all published), including Ma'amar al Hadpasath Ha'Talmud (Vol. VIII). *Trace stains. Contemporary boards, rubbed. 8vo. Shunami 975a.*

Munich-Premyslan, 1868-86 and 1897. **\$300-500**

✡ Monumental work examining variant readings found in the 14th-century Munich Manuscript, as well as early Talmud manuscripts located in libraries including Florence, Parma, Hamburg, the British Museum, the Bodleian, as well as early printed editions. The final volume appeared following Rabinovicz's death and was edited by Heinrich Ehrentrau. On the importance of this work, see Y. S. Spiegel, *Amudim BeToldoth HaSepher Ha'Ivri* (2005) pp. 478-513.

232 (TUNISIA). Jacob ben Abraham HaKohen. Meayin Yavo [Biblical novellae including Passover Hagadah] ff. (3), 48, (2). *Slightly browned. Original boards. 8vo.*

Tunis, Jean & Castro, 1893. **\$300-500**

233 (UZBEKISTAN). Hizaru Yach Shav ["One Thousand and One Nights. "] Translated into Judeo-Tajik. Prepared by Rahamim David Bajouf and Azaria Yosofouf. pp. 171. *Opening and closing leaves torn, few leaves loose. Unbound. 8vo.*

Kokand, Rahamim David Bajouf, 1915. **\$1200-1500**

✡ The "Arabian Nights" issued for the Bukharian Community. The first Hebrew publication in Kokand, a town in Eastern Uzbekistan some 200 miles south of the capital city of Tashkent. Rosenfeld's Hebrew Printing only lists a later (1916) publication. No copy in the JNUL.

234 (UZBEKISTAN). Agronam Ajildiof. Miva Zaru Tach Zar. Text in Judeo-Tajik. pp. 32 (*misbound, but seemingly complete*). *Original printed wrappers, worn. 12mo.*

Samarkand, 1930. **\$700-900**

✡ Samarkand was a center of the Bukharian Community of Uzbekistan. The city is centrally located along the historic Silk Road to China. In the 14th-century it was the legendary capital of the Empire of Tamerlane.

[SEE ILLUSTRATION LOWER RIGHT]

235 YAMPLIR, JUDAH BEN ISRAEL. Kol Yehudah [anti-missionary work defending Talmudic Judaism] **FIRST EDITION.** pp. 120. *Trace stained. Later boards. 8vo.*

Vienna, J. Holzwarth, 1864. **\$150-200**

236 ZARZA, SAMUEL. Mekor Chaim [super-commentary to Abraham ibn Ezra on the Pentateuch] **FIRST EDITION.** ff. 130. *Lightly stained, previous owners' stamp on title excised, manuscript notes on front flyleaf in a late Ashkenazic hand in pencil noting two interesting passages. Later calf, rubbed. Sm. folio. Vinograd, Mantua 63 (noting the existence of typographic variances); Adams S-241.*

Mantua, Meir b. Ephraim of Padua & Jakob b. Naphtali Hakohen of Gazolo, 1559. **\$400-600**

✡ The author, a 14th-century Spanish philosopher resident in Valencia, recounts in the introduction of the present work the suffering of the Jews of Castille as a result of the civil-war between Dom Pedro, Duke of Coimbra and his brother Henry the Navigator. In Toledo alone 10,000 Jews are said to have lost their lives.



Lot 229



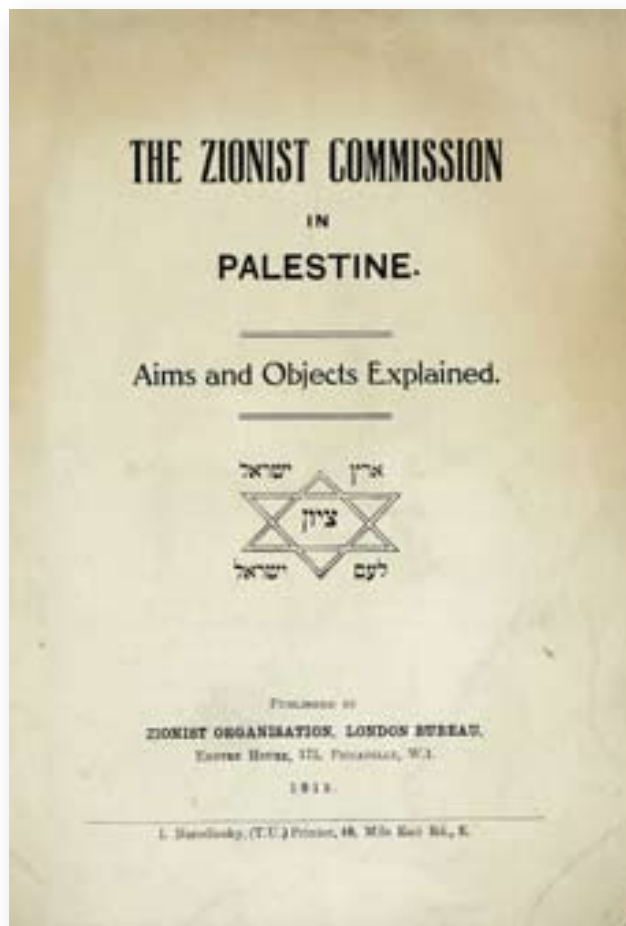
Lot 230



Lot 234



Lot 237



Lot 238

237 (ZIONISM). “Einem russischen Juden” [Leon Pinsker]. “Autoemancipation!” Mahnruf an seine Stammesgenossen [“A Warning Call of a Russian Jew to His Kinsmen”] **FIRST EDITION.** Lord Byron’s tragic poem regarding the Jews inscribed on verso of upper cover. *pp. (4), 36. Light stains, sideling in pencil on pp. 22-3. Original printed upper wrapper detached, back wanting. 8vo.*

Berlin, W. Issleib (G. Schuhr), 1882. **\$800-1000**

♣ The first modern call for a Jewish homeland.

Following the government-led pogroms in Russia in 1881, Leon Pinsker (1821-91), hitherto an assimilationist, underwent a dramatic change in outlook. The publication of this famous tract, with its dispassionate analysis of the psychological and social roots of anti-Semitism, provided the stimulus for the Chibath Zion Movement. Despite the derision the work received from some quarters, ultimately it was the precursor of Herzlian Zionism. See EJ, Vol. XIII, cols. 545-8.

[SEE ILLUSTRATION UPPER LEFT]

238 (ZIONISM). The Zionist Commission in Palestine. Aims and Objects Explained. **FIRST EDITION.** *pp. 9, (3). Original printed wrappers, loose. 8vo.*

London, I. Nardiczy for the Zionist Organization, 1918. **\$1000-1500**

♣ Issued immediately following the broadcast of the totemic Balfour Declaration, this modest-looking pamphlet is of great importance. It essentially represents the founding working document of the nascent Zionist Organization in its representation to the world. It lays out the fundamental principles upon which the Zionist Movement is to operate under, leading toward the founding of a Jewish State in Palestine.

[SEE ILLUSTRATION LOWER LEFT]

239 (ZIONISM). Palestine: Statement of Policy by his Majesty’s Government in the United Kingdom. Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty July 1937. Seal of the British Empire on title. *pp. 3. Lightly browned. Unbound. Lg. 8vo.*

London, H.M. Stationary Office, 1937. **\$500-700**

♣ The British Government, which ruled Palestine from 1917 to 1948 under a League of Nations Mandate, issued periodic policy statements known as White Papers that related to the tensions and recurring violence between the Arab and Jewish communities of Palestine.

The present Statement of British Government Policy accepts in principle the recommendations of the Peel Commission in that territorial partition between Arab and Jewish States was the only solution to the conflict since Arab and Jewish aspirations were seen by the British as being utterly irreconcilable.

What was an immediate consequence upon the issuance of this White Paper was a radical reduction of permissible Jewish immigration to the Land of Israel, precisely at the very time that Jews were desperate to flee the onset of Nazism in Europe.

240 (RYBACK, ISSACHAR BER). Zein Leben un Shafen ["His Life and Work"] **ONE OF 350 NUMBERED COPIES.** Edited by A. Tscharikower. Photographic illustrations including frontispiece portrait and 32 plates recounting Ryback's oeuvre. An uncut copy. *Original pictorial printed wrappers, backstrip lightly worn. Folio.*

Paris, 1937. **\$500-700**

✦ A testimonial volume issued following the artist's tragically early death, age 38. Includes articles by the artist's widow, Marc Chagall, Mane-Katz, Arnold Zweig, etc.

241 (STEINER-PRAG, HUGO). Hauschner, Auguste. Der Tod des Löwen. **LIMITED EDITION** (this copy unnumbered). Ten etched plates by Steiner-Prag, each signed by the artist below the plate. *pp. 173, (1). Original calf-backed boards gilt, backstrip rubbed, rear cover touch scuffed. Sm. folio.*

Leipzig-Prague, K. André, 1922. **\$1000-1500**

✦ A Rare and Lavish Production.

Hauschner tells a fanciful tale set in sixteenth-century Rudolfine Prague of astronomer Tycho Brahe and a wonder-working rabbi.

So enamored of his native city was the artist Hugo Steiner, he hyphenated his surname, becoming Steiner-Prag. This soulful Czech Jew achieved fame as a graphic artist and book illustrator. In 1907 he was appointed Professor of Art at the State Academy of Leipzig, only to be dismissed from his long-held position by the Nazis in 1933. Thereafter, he founded an art school in his beloved Prague, but was forced to flee in 1939. He died in New York in 1945. See EJ, Vol. III col. 611.

[SEE ILLUSTRATION RIGHT]

242 (JEWISH ART) (Jacobs, Joseph and Lucien Wolf). Catalogue of (the) Anglo-Jewish Historical Exhibition, 1887. Royal Albert Hall, And of Supplementary Exhibitions. Some 3,000 entries. Includes plans of rooms in Exhibition. *pp. xxvi, 208. Lightly browned, ex-library. Contemporary marbled boards. 8vo. W. L. Gross, Catalogue of Catalogues, in: Journal of Jewish Art, Vol. VI (1979) p. 134, no. 32; Unlisted by Mayer.*

London, William Clowes and Sons, 1887. **\$400-600**

✦ "One of the largest and most comprehensive exhibitions ever mounted. It had a profound effect on the English Jewish community and brought about the founding of the (Anglo-) Jewish Historical Society." (Gross).

Contains important bibliographies of manuscripts and books, as well as descriptions of portraits, seals and rings, coins and medals. Some of England's most important collections were represented: Crawford, Sassoon, Strauss, Beth Hamidrash (Beth Din) Library and Jews' College, as well as several smaller private collections.



Lot 241

243 (RABAN, ZE'EV). Shir Hashirim - The Song of Songs. Decorative additional title page and 26 color plates comprising illustrations, illuminations and calligraphic text by Raban. Bound in original Bezalel-style blind-tooled cushioned calf with sunken central rectangular medallion reproducing an illustration by Raban of the Queen of Sheba. *Folio. Some wear to spine. Front and back boards starting. Folio.*

Berlin / Jerusalem, 1930. **\$200-300**

244 (LILIEN, E. M.). List of the Original Etchings of E. M. Lilien. Preface by Dr. Eward J. Bing. Includes list of prices. Copy belonging to Lilien's widow, Mrs. Helene Lilien of Copenhagen. *pp. 82. Torn and damp-soiled. Original printed wrappers, worn. Sm. folio.*

Berlin / Vienna, Benjamin Harz, 1922. **\$300-500**

✦ Accompanied By: Correspondence between Mrs. Lilien and the great collector, Alfred Rubens of London. (Thirteen Typed Letters Signed).



Lot 245

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

New York & Fribourg, 1973. **\$5000-6000**

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

[SEE ILLUSTRATION ABOVE]

246 (SZYK, ARTHUR). The Book of Job. * The Book of Ruth. Together two volumes. Each with eight color plates illustrated by Szyk. **EACH ONE OF 1950 NUMBERED COPIES SIGNED BY SZYK.** Fine condition. One with ex-libris, one with original wax-paper covers. Original cream morocco gilt, with original slip-cases. Sm. folio. See J. P. Ansell, Arthur Szyk: Artist, Jew, Pole (2004), pp. 169-170, 179-180.

New York, Limited Editions Club, 1946 and 1947. **\$300-400**



Lot 247

247 AGAM, YAAKOV. The Scroll of Esther. A ritually penned scroll. Black ink on vellum. Square Hebrew script. 42 lines arranged in eleven columns on seven membranes. Columns within extravagantly designed silkscreen borders by Agam. Lower corners of each membrane inscribed "110/180". Signed by Agam in Hebrew at end. *Width: 20 inches.*

Israeli, circa, 1980. **\$6000-9000**

✪ Agam's remarkable Megillah, a tour-de-force in modern illustration and design.

[SEE ILLUSTRATION ABOVE]

248 (ALEPPO). Meir Laniado. Derush [Bar Mitzvah sermon]. Hebrew Manuscript on paper written in a neat Sephardic script with some corrections in another hand. Final leaf contains a manuscript overlay with editorial changes. *pp. 16, some worming. Unbound. 8vo.*

n.p., Chol HaMoed Sukoth, 1902. **\$1000-1500**

✪ This Bar Mitzvah sermon was prepared for Hizkiyah the son of Binyamin Culnathar Nasi and discusses the wearing of Tefillin.

The author R. Meir Laniado (d. 1911) was an eminent scholar and genealogist of the Laniado family. Born in Aleppo, he later settled in Jerusalem. See D. Sutton, *Aleppo: City of Scholars* (2005) no. 358.

[SEE ILLUSTRATION UPPER RIGHT]

249 (AMERICAN JUDAICA). Offering Book. K. K. Mickve Israel. With records from: October, 1896 - 5th February, 1898; and 26th March, 1898 - 10th August, 1901. *pp. 60. Pages very brittle, edges chipped. Unbound. 12mo.*

Philadelphia, **\$2000-2500**

✪ Notebook recording synagogue donations offered in token of Sabbath-service honors received. Numerous family names recorded, a fine resource of Philadelphia-Jewish genealogy and history.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 248



Lot 249



Lot 251



Lot 252

250 (AMERICAN JUDAICA). A collection of four Autograph Manuscript rabbinic sermons preached in mid-19th-century Philadelphia.

1. Sermon by Dr. L. Salomon in Rodeph Sholom Synagogue, April 27th, 1841. "Foundations of the Law of Moses." Text in German with some citations in Hebrew. Eight pages.

2. Dr. L. Solomon. Text in German with some citations in Hebrew. Thirteen pages.

3. Dr. L. Solomon(?). Translation into English of German sermon preached on Yom Kippur at the "Temple" synagogue, Hamburg, Germany. Two pages.

4. Sermon by Marx Gertz at wedding dinner for Salomon Hofheimer and Miss Sheila. September 30th, 1849. Text in German. Eight pages.

\$2000-3000

✦ Congregation Rodeph Sholom of Philadelphia, was founded in 1795 and is the oldest Ashkenazic synagogue in the Western Hemisphere.

251 (AMERICAN JUDAICA). Autograph Letter (unsigned), addressed to the Editor of The Occident, Rev. Isaac Leeser. *Six pages.*

1850's. **\$3000-4000**

✦ Fascinating letter written to Isaac Leeser by a self-styled Prophet.

"I seek through your newspaper to lay before the Jewish Public a series of communications... I feel myself called by a Superior Power to make known what has been revealed... a matter with special reference to the people of Israel. I am charged with a special accountability to declare it." - The writer describes how he brought a formal notice of a "Beth Din or Jewish Synod" to public notice in a New York newspaper and about his "remarkable intuitions about the future." Prevails upon Leeser, "believe me to be one, who by my rare spiritual impressions, is seriously inclined to be a servant of Israel." Hopes that Leeser will publish his articles in order that he can "convince mankind there can be no appeal... and no legitimate argument but to acknowledge the truth."

From this letter one can glean how effective were Leeser's publications, especially the Occident, devoted as it was to reuniting stray Jews with their traditions.

[SEE ILLUSTRATION UPPER LEFT]

252 (AMERICAN JUDAICA). Autograph Letter Signed by "An Israelite," addressed to the Editor of The Occident, Rev. Isaac Leeser. *One page.*

circa April, 1853. **\$5000-7000**

✦ Historic letter appealing to Isaac Leeser to help fight against the rise of anti-Semitism in the United States.

With contemporary clipping attached to the letter: A Baltimore newspaper, dated April 27th, 1853, concerning "The Loss Of The Independence. Full particulars of the burning and wreck, where many passengers on their way from New York to San Francisco perished at the accident in the sea." The report takes a decidedly anti-Semitic turn noting, "out of a party of 18 Jews who were on board ship, 16 perished from the weight of coin which they attempted to bring with them through the waves."

Leeser's correspondent notes "I was surprised to see that the writer of the article should have singled out a particular class of citizens as having perished from the weight of coin." The doctor who supplied the account to the newspaper "assigned such a cause (of death) is strange indeed when in the same sentence he states that the outward current was so strong as to carry off numbers of persons who were good swimmers or floated and who would otherwise have been saved." The letter offers reasons as to why the reporter was prejudiced and that it would have been impossible for those drowned Jews to have died for the reasons advanced and makes analogies to the Gentile passengers who also died even though they had "floated" and were not "carrying coin."

[SEE ILLUSTRATION LOWER LEFT]

253 (AMERICAN JUDAICA). Lezecher Olam Yihyeh Tzaddik [memorial tablet]. Large manuscript leaf written by Moshe b. Yoseph Halevi Sofer of Nowinka in fine square and cursive Ashkenazic scripts in different sizes. Dense text within geometric borders, centering upon the deceased's headstone surrounded by trees, deer and the six Orders of the Mishnah. *Torn along heavy folds, taped on verso.* 17 x 14 inches.

Cincinnati, 26th Tammuz, 1889. **\$2000-3000**

• A most unusual calligraphic production: A biography of Rabbi Shachna Isaacs, composed by Chazan Judah Kaletsky, both men servants to the religious needs of the city of Cincinnati, Ohio.

Born in 1813 in Poland, Shachna Isaacs immigrated to America in 1847. He rose to become one of the standard bearers of Orthodoxy in Cincinnati where he built a synagogue and mikvah and stood firm against inroads of the Reform Movement. This memorial sheet recounts aspects of the Rabbi's life including his financing of a convert's travel expenses to Kovno in order to study under the supervision of R. Isaac Elchanan.

[SEE ILLUSTRATION RIGHT]

254 AXELMAN, BENJAMIN G. (Rabbi, Charleston, South Carolina, 1903-2000). What Wrought the Year 1925 to Benjamin G. Axelman. Autograph Manuscript Diary written in English interspersed with some Hebrew. *pp. 90. Original boards. 8vo.*

New York, 1925. **\$1000-1500**

• Most interesting personal diary of a senior rabbinical student at Yeshiva Rabbi Isaac Elchanan, New York.

Benjamin Axelman was editor of the student journal *Ner Maarovi* (Joseph Lookstein was a junior board-member at the time). He later went into the rabbinate (despite misgivings echoed in his diary), serving the community of Charleston, South Carolina for many years. Axelman's diary contains most personal and frank musings about life in the Yeshiva, his studies, ambitions, friends and hopes for marriage. RIETS was located at the time in the Lower East Side of New York and the diary contains many details about that neighborhood as well as Brooklyn.

A selection of religious ruminations and social observations:

"I feel that it is only my lofty purpose in life - which in this diary will, I hope, be fairly mapped out - that enables me to weather all the storms of misfortune my 22 years have here and there subjected me to.

Wednesday Jan. 28 bitter cold - beautiful:

Had time to learn a few hours in the evening but felt unduly downhearted and indisposed. After smoking about five Camels, I am going to bed now about 11 P. M. Pretty useless couple of days these last few.

Thursday Jan. 29 warmer - snow by day and drizzling rain at night:

I spent 5 hours on learning tonight with about 1 hour's wasted-time aggregated among them.

Friday Jan. 30 slushy streets - warm:

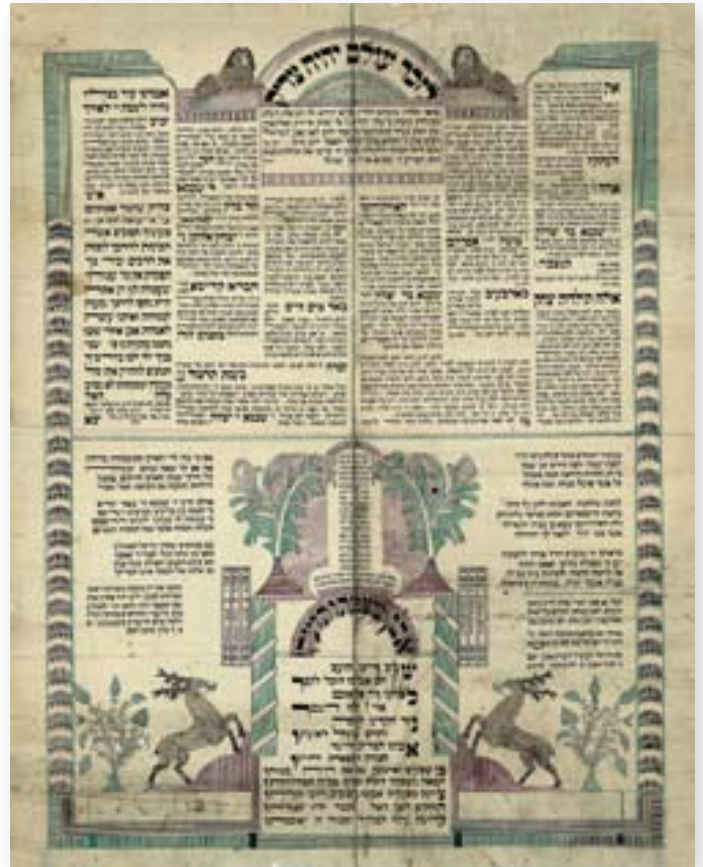
As usual I awoke at about noon. Went to Yeshiva, where Dr. Revel, as usual, passed some unsatisfactory remarks to me about my frequent absences and lateness. Determination on my part to satisfy the old gent, for my own good; also for the good of S.O.Y., which I was neglecting. If I feel better mentally, no matter how my health is, I will be in Yeshiva as regularly as possible. Did no learning today.

Saturday Jan. 31 warm - beautiful - slushy:

I left bed this morning at about 11 A. M. feeling fine. Of course, I could not attend services; but I certainly did enjoy my prayers at home! I always enjoy them more when I pray alone. I love the synagogue - but my heart bleeds when I see how little the synagogue, as it exists and is carried out today, effects the Jewish mind and soul; how little it tends to add to Jewish unity, religion, culture, and the solving of our burning modern problems. That is the real reason of my deliberate failure to attend it. But can I tell anyone this reason? Will I be understood? Or can I even hope - during my own lifetime - to change, or see changed, conditions in so deeply rooted a set of errors as is Judaism according to our present "Orthodox" conceptions? To me, we of today are Saducees following the letter of ancient Phariseism, instead of modern Pharisees, acting in the spirit of the Pharisaic sages of the Talmud.

Sunday Feb. 1 slushy - beautiful - warm:

Hoorah! The jinx was broken! I woke no later than 8:30 this morning! 9:40 found me in Yeshiva, where I learned for a few hours with Sheinfel (Masechet Nidah) rather diligently."



Lot 253



Lot 255

255 ASHER BEN JECHIEL. Hilchoth HaRosh. Hebrew fragments from a 14th-century manuscript emanating from Spain. *Sepia ink on paper. 11 fragments cut to a uniform 8.25 x 5.75 inches to serve as binder's waste. Neat Sephardic semi-cursive, in the main clearly legible, despite sometimes significant subsequent loss at the margins, a few small holes, and patches of erasure caused by the binder's sporadic application of glue.*

Spain, 14th-century. **\$4000-6000**

✦ Large fragments of eleven folios of a lost early codex of Asher ben Jechiel's abstract of the legal conclusions of the Talmud. These pages deal with the second and third chapters of Tractate Mo'ed Katan and the third and fourth chapters of Tractate Megillah.

In spite of its great and lasting influence, Hilchoth HaRosh is preserved in remarkably few medieval manuscript sources. Thus, Rabbenu Asher on Mo'ed Katan, for example, survives complete in just three manuscripts (at the British Library, Sephardic, 14th century; JTS, Sephardic, 15th century; and the Bibliothèque Nationale de France, Ashkenazic, 1460;) and in three fragments (Cairo Genizah, Cambridge, the State Archive in Cremona and the British Library).

Born in Germany, raised among the Hasidei Ashkenaz and trained in France, Asher ben Jechiel (ca. 1250-1327) was the protégé of Meir of Rothenburg, and succeeded him as chief religious authority of the Jews of the German-speaking lands. With his vast rabbinic erudition, marked halachic stringency, and strong opposition to secular study, he was thereafter welcomed in Spain by Solomon ben Adret of Barcelona, and became rabbi of Toledo in 1305, doing much by dint of his personal stature to introduce Ashkenazic traditions of scholarship and piety to Sepharad.

The Rosh's literary legacy comprises his collected responsa, the ethical work Orchoth Chayim, his collection of Tosaphoth, studied in medieval Spain to the exclusion of all other versions, and, above all, his abstract of the laws of the Talmud, known variously as Sefer Asheri (or Oshri), Hilchoth HaRosh, Piske HaRosh, and, in most printings of the Talmud, called simply Rabbenu Asher. In this work, he reviews Isaac Alfasi's abstract of the Talmud from a standpoint informed by the conclusions of the Tosaphists.

[SEE ILLUSTRATION ABOVE]

256 BEN-GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Autograph Letter Signed in Hebrew. Written on the Prime Minister's characteristic plain ruled paper, concerning the vexing issue of "Who is a Jew?" Prof. Isaiah Berlin's views on the issue and noting Baruch Litvin's book "Jewish Identity". *One page, with original envelope.*

Tel Aviv, 10th December, 1965. **\$400-600**

257 BIBLE FRAGMENT FROM AN ELEVENTH CENTURY HEBREW MANUSCRIPT ON PSALMS. A parchment leaf including Psalms 85-86. With vowel-points, accents (ta'amim) and Masorah. Two pages of a single vellum leaf. Written in two columns. *Cropped on the top and on one side with some loss of text in one of the columns and in the Masorah at the top of each page; heavily soiled.* 10.5 x 7.5 inches.

Near East, (Syria?) **\$6000-8000**

After extensive review of the paleography and codicological features of this manuscript, it can be clearly determined that it is written in a square Oriental script of the 11th century and was composed in the Near East, very likely Syria.

The earliest surviving copies of Biblical texts date to the 10th- and 11th-centuries. **A SURVIVING LEAF FROM THIS PERIOD IS EXCEPTIONALLY RARE, ESPECIALLY FROM THE NEAR EAST REGION.**

258 BLOCH, MOSHE. Chidushei Masecheth A[vodath E[lilim] Hebrew Manuscript on paper, written in clear, cursive Ashkenazic scripts, few headings in a square script. Title-page within multi-colored decorative arch. ff. 76 leaves. *Marginal tears in places not affecting text. Unbound. 4to.*

Strasbourg, 1823-26. **\$3000-5000**

Novellae to Talmud Tractate Avodah Zarah, as well as Chullin, Rosh Hashana, Shabbath and Berachoth. Also contains a portion of "Chiluka DeRabanan" within Pesachim pertaining to Avodah Zarah. All apparently written by disciples in the name of their teacher, R. Moshe Bloch. The manuscript additionally contains incisive comments in both halacha and aggadah.

Bloch's studies on Tractate Chullin were published by his descendents in Jerusalem in 1998, based on a different manuscript located in Paris. The novellae on Chullin in the present manuscript should be compared to those in the published work (entitled "Yismach Moshe.")

R. Moshe Bloch (1790-1868) was a Rosh Yeshivah in Strasbourg and affectionately known by the Jews of Alsace as "Le Haham de Uttenheim" (the sage from Uttenheim - a small village in the Bas-Rhin department of north-eastern France). He studied under the Rabbi of Westhoffen, R. Abraham Isaac Luntenschutz, the author of Kelilath Yofi. One of Bloch's more well-known disciples was Rabbi Zadok Kahn, Chief Rabbi of France during the Dreyfus affair.

[SEE ILLUSTRATION UPPER RIGHT]

259 (CHAIM OF VOLOZHIN). Hakdamath Harav... Chaim. Manuscript in Hebrew, written in a neat cursive Aschkenazic hand with several words in bold. pp. 11. *Modern boards. 4to.*

(Volozhin?), circa 1820. **\$1000-1200**

Introduction to the Vilna Gaon's commentary to Sifra DeTzeniuta. Displays perhaps the most comprehensive characterization of the greatness of the saintly Vilna Gaon, especially in the field of Kabbalah. The manuscript includes a vehement retort against "empty ignoramuses who never saw the light of his Torah and holiness" and who disparaged the Gaon's attitude to the Ari zal (f. 3a).

Composed by the principle disciple of the Vilna Gaon and founder of the Yeshiva of Volozhin, this manuscript is contemporary with the published text that first appeared in Vilna in 1820. It contains some variances in areas of abbreviations.

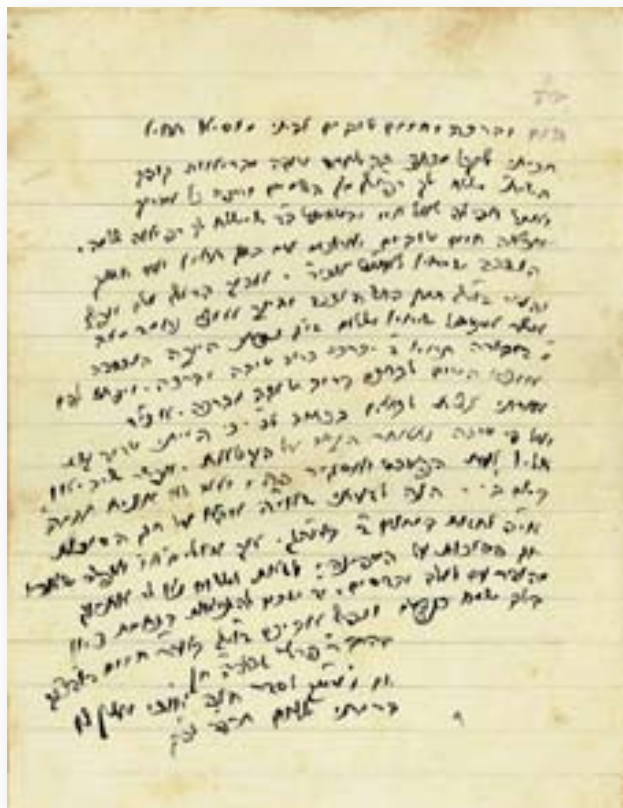
[SEE ILLUSTRATION LOWER RIGHT]



Lot 258



Lot 259



Lot 261



Lot 262

260 (CANADA). Power of Attorney. Manuscript Signed by Simon Levi Wax seal. Two pages.

Carbonear, Newfoundland, 25th October, 1853. \$700-900

• Carbonear is a town on the Avalon Peninsula in Newfoundland and Labrador, Canada, one of the oldest European settlements in North America. Life in the British Empire's oldest colony, which only joined Canada in 1949, was notoriously tough, but still managed to attract a certain number of hardy settlers. At the time of this document, however, there was just one Jewish family on the island, that of the merchant, Simon Levi. In this legal instrument he delegates the right dispose of property in Carbonear on his behalf.

261 CHEN, CHAIM DOVID TZVI. (The RaDa"TZ, Rabbi of Chernigov, Ukraine. 1846-1925). Autograph Letter Signed in Hebrew written to his daughter Musia. Wishes for good health and instructions before his trip to Eretz Israel: "I hope to come for Sukoth to the Holy Land. However if I will be [delayed and] on the boat over Sukoth, please send me an Ethrog along with Lulav and Hadassim." One page, light stains. 8vo.

(Chernigov), Friday, Parshath Pinchas, 1924. \$500-700

• R. Dovid Tzvi Chen, Rabbi of Chernigov, was exceptionally admired for his piety and saintliness, particularly within the circles of Chabad. The Friediker Rebbe, R. Yosef Yitzchak Schneerson, wrote a touching description (reshima) devoted to Rabbi Chen's noble character, thanking him "from the inner depths of my heart for all the goodness and benevolence he granted me and for his true closeness and affinity to my needs (Meorei Yisrael pp. 186-87). The last Rebbe, R. Menachem Mendel Schneerson also cited R. Dovid Tzvi Chen with admiration, as he was a link, via his father R. Peretz Chen, with the generation of the Tzemach Tzedek.

R. Dovid Tzvi had two daughters both of whom emigrated to Eretz Israel. Musia married into the Dobruskin family and Rochel married R. Shalom Shlomo Schneerson, brother of R. Levi Yitzchak, father of R. Menachem Mendel Schneerson. Their daughter was the acclaimed Israeli poet, Zelda Schneerson-Mishkovsky (1914-84).

See A. Chen, Bemalchuth HaYahaduth, Vol. II (1964) pp. 396-442 and B. Samuel, Meorei Yisrael (1994) pp. 168-200.

See also Lots 286-288.

[SEE ILLUSTRATION UPPER LEFT]

262 EINSTEIN, ALBERT. (Physicist and Noble Prize winner. 1879-1955). Typed Letter Signed, written in German to Edward Singer. One page, folds. 4to.

Princeton, 31st December, 1933. \$1000-1500

• When Hitler became chancellor of Germany on January 30, 1933, Albert Einstein was in America, visiting the California Institute of Technology. Reliably advised that he was near the top of Hitler's hit list, with a bounty on his head, and with his books being burned in the streets of Berlin, he decided not to return to the Academy of Sciences there, becoming, instead, one of the founding fellows of the Institute for Advanced Study at Princeton. Research on the unified field theory aside, he found himself immediately serving as a one-man clearinghouse for displaced German Jewish scientists, using his influence to find them jobs outside Germany, especially in the United States. Lifelong activist that he was, this was a role

that he embraced more than willingly. In this letter, Einstein responds to an appeal for help of this kind made on behalf of "Herr Jung" by Edward Singer, who had been teaching in the Department of Anatomy at Columbia University since 1930. The burden of Einstein's cordial reply is that if he is going to try and help find Jung a job, first he will need Singer to provide him with a detailed profile of the man and his work. This, as he explains, is for two reasons. First, it is important that he recommends only scientists whose work is truly outstanding; and, second, he would in any case need more information about Jung's accomplishments to be in a position to venture an intervention.

[SEE ILLUSTRATION LOWER LEFT]

263 (CIRCUMCISION RECORD BOOK). David Lida. Sepher Sod Hashem [Mohel's compendium]. 36 printed leaves, followed by 16 manuscript pages tipped in at end recording the performance of 144 circumcisions. Written in a clear, cursive Ashkenazic hand. Circumcisions dated from 1888-1911. *Stained. Contemporary boards.* 8vo. Vinograd, Vienna 793.

Vienna, Anton Schmid, 1837. **\$600-900**

✱ The majority of the circumcisions recorded here were performed in the Hungarian town of Monor, approximately 20 miles south-east of Budapest. Other locations noted are Pest, Vaszad, Kokudz (Kokutch) and others. In most entries both the father's first name and family name are written, however the name of the father of a few newborns is designated as "Avraham Avinu," after which the mother's name is given. Presumably this was in a situation when the child was born out of wedlock, the father's name unmentioned due to the shameful circumstances (see entries nos. 31, 88 and 126).

Although the Mohel does not explicitly sign his name, the circumcisions were in fact performed by the Rabbi of Monor, Yechiel Michel Katz. This can be ascertained from entry number 19, that records the circumcision of his own son; number 35, the son of his brother-in-law, the Rabbi of Kolatcha, Moshe Schwelb; and numbers 143-144, the circumcisions of his grandchildren.

264 (GERMANY). Record Book of the Jewish Community of Boitzenburg, Germany. Manuscript in Hebrew, Yiddish and German in various hands. Boesky book-plate. 172 leaves, including 140 blanks. *Some staining and soiling. Contemporary calf, wax-seals of the city of Boitzenburg and Rabbi [Mordechai ben] Eliezer Jaffe on the front and rear endpapers.* 4to.

1799-1822. **\$4000-5000**

✱ This manuscript contains a variety of fascinating documents focusing upon the small Jewish community of Boitzenburg, located near Hamburg, in the province of Mecklenburg-Schwerin.

The manuscript includes three successive sets of interesting Takanoth dated 1801, 1808, and 1822 (ff. 18-28). These Synagogue and Community Regulations include the duties of the "Melamed" (who apparently also served as a Shamash): Enforce payment of community dues; ensure there were sufficient numbers for a daily Minyan; enforce fines for late-comers; similar fines for talking during prayers or creating disputes. Also includes regulations relating to weddings, Yohrzeit, Bar Mitzvah, visiting the sick, etc. Interestingly, the manuscript contains an extensive inventory of all the possessions owned by the community and the synagogue.

The earliest document in the manuscript is a letter dated 24th June 1799, seeking permission to construct a synagogue in Boitzenburg; this is followed by an edict of Duke Franz Friedrich I granting such permission. Local Rabbi Jaffe's paeon of thanks and entreaty for financial support for the construction appears thereafter. The manuscript then records the activities of emissaries sent to the nearby "Three Communities" of Hamburg, Altona and Wandsbeck to solicit funds, along with further documents encouraging the effort. Lists of donor names and amounts provided are accompanied by personal words of inspiration in seeing the project completed. Most unexpectedly, appears a list of non-Jewish donors (fols. 168r-170v) who contributed to the endeavor.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 264

265 (GERMANY). Printed Document with manuscript entries in German. Discharge Papers, signed. With embossed paper seal bearing royal arms. ff. 1. 13 x 8 inches. *Framed.*

Würzburg, 7th July, 1817. **\$200-300**

✱ Printed form completed in manuscript, documenting the call-up, in accordance with the regulations governing conscription then in force, of "the Jew Faivel Moses," born 1791. The conscript's appearance is minutely described in a list of twelve attributes: height, hair color, eyes, eyebrows, nose shape, mouth shape, beard color, complexion, etc. Then, after all that, his immediate discharge, as surplus (or unsuited) to the requirements of the army, is recorded. Addendum dated 3 August 1817 exempts Faivel Moses from conscription any time in the future.

266 FEINSTEIN, MOSES. [Supreme Halachic decisor and President of the Agudath HaRabbanim 1895-1985). Autograph Letter Signed in Hebrew written to Rabbi Dr. Leo Jung of Manhattan's Jewish Center. Profusive thanks to Rabbi Jung for his assistance in helping to publish Reb Moishe's work "Dibroth Moshe" on Baba Kama. *One page, on personal letterhead.*

New York, 27th Teveth, 1952. **\$300-500**

267 GUTTMACHER, ELIJAH. Collection of circa 30 items relating to the famed Tzaddik of Greiditz: Including: Aufruf. 1866 and 1867; Appeal by Elijah Guttmacher and Tzvi Hirsch Kalischer for colonisation of Eretz Israel. * Kethav Gabba'uth LeChevrath Yishuv Eretz Israel. Circa 1867. Under auspices of Guttmacher and Kalischer. * Kabbalistic prayer composed by Guttmacher to be recited by Chevrath Kadisha when depositing hallowed soil from Eretz Israel. 1867. (The sale of the consecrated soil was a means of fundraising for Eretz Israel.) * Statutes of Chevrath Sukath Shalem / Me'or Ya'akov of Jerusalem, Elijah Guttmacher Obergabbai. Breslau, 1871. * Prospectus for Sepher Nachlath Tzvi ve-Ken Mephuresheth. Posen, 1871. To include a work attributed to Maharal of Prague vaunted to have thaumaturgic powers. (2 copies). * Tzvi Guttmacher. Nachlath Tzvi. Lemberg, 1873. * Twelve kvitlech [petitions] to the Tzaddik from supplicants in Germany and Poland. * Filial letter signed by Meir and Nathan Guttmacher, the son and grandson of R. Elijah Guttmacher (Posen / Posnan, 1867); etc. From the collection of Leyzer Ran.

1866-1874. **\$2000-3000**

✧ R. Elijah Guttmacher of Greidetz (Graetz) (1795-1874), a disciple of R. Akiva Eiger, was known as a kabbalist and wonder-worker. Together with the proto-Zionist Tzvi Hirsch Kalischer (another student of R. Akiva Eiger), Guttmacher was active on behalf of the welfare of Eretz Israel. Although not aligned with the Chassidic movement, Guttmacher had all the trappings of a Chassidic Rebbe and was venerated as the Wonder Rabbi of Western Europe. Streams of visitors from many lands stood in line with "kvitlech" requesting blessings and amulets for the cure of diseases and the solution of various personal and financial problems. Those in this collection include: Kvittel from a barren woman who had previously visited the Rebbes of Tchechanow and Radzimin. A few kvitlech with lottery numbers that the Tzaddik was asked to pray for. A couple of petitions concern offspring in America. In one case, the son has ceased sending funds to his parents; the Tzaddik is asked to pray that the son resume his contributions. In another case, the parent asks that the Tzaddik guarantee the "yirath shamayim" (fear of heaven) of the son, "ki hu bemedinath Amerika" (because he is in the Land of America).

268 (HAGADAH). Agadata DePischa. Hebrew manuscript in black ink on paper in Yemenite square script, many words underlined in red ink. Instructions in Judeo-Arabic. ff. 12. *Stained in places. Unbound. 8vo.*

Yemen, 19th-century. **\$300-500**

269 (HOLOCAUST). (Kamenitzer Yeshiva). Group of heartrending letters in Hebrew and English written by the Deans of the Kamenitzer Yeshiva and others, seeking to obtain Australian visas for yeshiva students stranded in war-time Siberia, Uzbekistan and other parts of the Soviet Far East.

1944. **\$1000-1500**

✧ Impassioned pleas written to Rabbi Joseph Lipman Gurewicz of Melbourne beseeching him to obtain Australian visas for yeshiva students desperate for safety. Includes: Autograph and Typed Letters Signed by the Deans of the Kamenitzer Yeshiva, R. Moshe Bernstein and R. Reuven Grozovsky, (sons-in-law of R. Baruch Ber Leibowitz) recording the appalling conditions currently being experienced in Siberia. With a two-page list of names and addresses of thirty-three students and families hoping for visas. Includes R. Baruch Ber's brother-in-law R. Naphtali Leibowitz, the mashgiach of the Yeshiva and R. Baruch Ber's nephews Shalom and Nachum Leibowitz. Further names recorded and whom indeed survived to become prominent post-war rabbinic and yeshiva leaders were Rabbis Tuviah Goldstein of Yeshiva Rabbeinu Jacob Joseph, Shaul Brus of Beth HaTalmud, Abraham Brody of Torah Vodaath, Jacob Pester, Joshua Yitzhak Belsky, Hirsch Tennenbaum, etc. Also includes draft of a Memorandum addressed to the Australian Prime Minister in the name of Chief Rabbi Herzog of Palestine begging for his assistance.

Vilna-born Rabbi Joseph Lipman Gurewicz (1885-1956) was a student of R. Chaim Ozer Grodzensi. In 1930 he visited Australia on behalf of the Lithuanian Va'ad HaYeshivos and made such a positive impression upon Melbourne Jewry he was prevailed to take up the pulpit of the Carlton United Hebrew Congregation. In this position, and due to the dynamic community leader that he was, Gurewicz became a central figure in the intense struggle to obtain sanctuary in Australia for Jews desperate to leave Nazi-Europe.

270 (HOLOCAUST). Autograph Postcard in Hebrew by one Shlomo Slodarz interned in a prisoner-of-war camp (Kriegsgefangenenlager) in Nazi Germany, written to his son in Palestine. Address panel in English. With postmarks by the Wehrmacht and Palestine Censors Office.

(Germany), 24th October, 1943. **\$200-300**

✧ This postcard presents something of an anomaly. At a time when Jews were being killed wholesale in extermination camps, a Hebrew postcard discussing quotidian matters was written by a Jewish father in Germany (who presumably served in the British Army) and freely mailed to his son in Tel-Aviv.

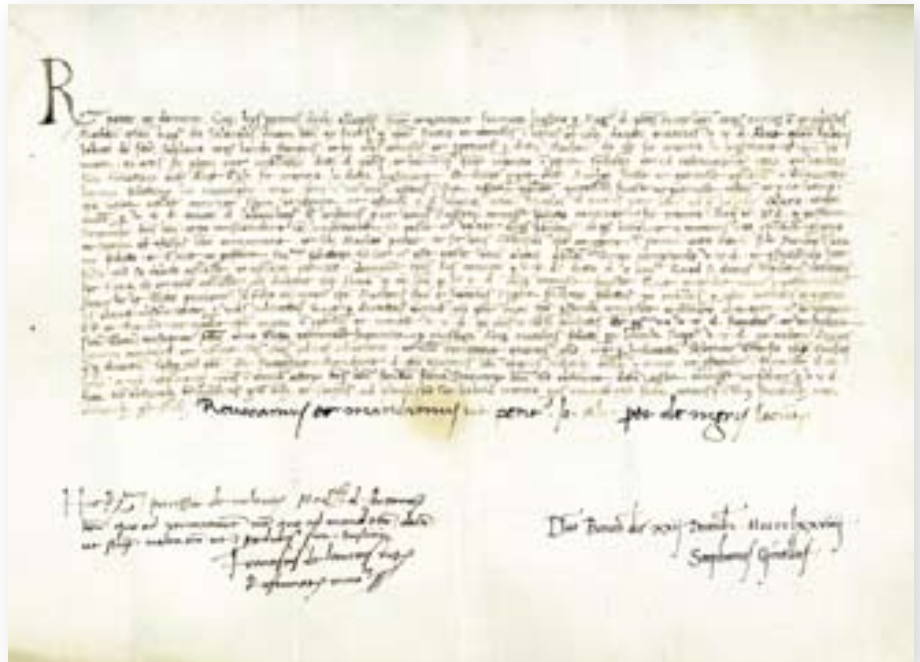
271 HYMAN, AARON. (Rabbi and Chief Shochet of London. 1862-1937). Autograph Hebrew Manuscript. Two volumes. Substantial working draft and notes relating to his encyclopedic Beth Aaron. *Vol I: ff. 3, 175. * Vol. II: pp. 18, 376, 24. Few leaves loose. Contemporary boards, starting. Folio.*

London, 1899. **\$800-1200**

✧ Entitled "Beth Aaron," this is an encyclopedic alphabetical index to all Aggadic sayings and epigrams found in the Zohar, in Talmudic and Midrashic literature and elsewhere. It was published under the name Beth Vaad LaChachamim in 1901 and revised in 1934 under the title Otzar Divrei Chachamim VePithgameihem. The second manuscript volume here records epigrams according to the names of Tanaim and Amoraim and is apparently the basis for R. Hyman's Toldoth Tanaim Ve'Amoraim (London, 1910-11). See EJ, Vol. VIII col. 1143.

272 (ITALY). Italian Promissory Note issued to Reuben ben Samuel Sforno and others. The Sicilian mayor of Bologna, Jacomo di Costanzo, knight and doctor, acknowledges receipt of a bank loan of 40 lire from the Jews Masetto son of Ventura, Masetto of Modena, Abraam son of Lia, and Rubin son of Samuel, which he undertakes to repay on demand. The document, with the heraldic seal of the borrower, is written in Italian, in the elegant cursive of the merchant and professional class of the early 15th-century. A four-line endorsement in an equally elegant Hebrew semi-cursive states: Document furnished us by Messer Jacomo di Gostanzo, mayor (moshel) of Bologna, to pay all of us the 40 lire that we loaned him collectively on 15th May, [5]199. *Sepia ink on paper. pp. 4 including 2 blanks and 1 endorsement. 12 x 8 inches. Trace foxed, with one very small neat perforation not affecting text.*

Bologna, 15th May, 1439. **\$4000-5000**



Lot 274

♣ Father and son Reuben ben Samuel Sforno and Abraham ben Samuel Sforno were the leading Jewish bankers in Bologna during the first and second halves of the 15th-century respectively. The building that housed both the Sforno bank and the Sforno family home still stands on the Piazza Santo Stephano, in the historic center of the city. The building has frequently been misidentified as the home of the Biblical commentator, philosopher Obadiah Sforno (1475-1550) who did indeed live in Bologna, where he conducted a yeshiva with the support of his brother Hananel Sforno, also a Bologna banker. Sforno, or Spurno as it is spelled in one document here, is first found as a Jewish family name in the 15th-century, but the relationship of Obadiah and Hananel to Reuben and Abraham, while seemingly apparent, has not been demonstrated.

For more on the activities of Jewish bankers in Renaissance Bologna, see M. G. Muzzarelli, *Banchi ebraici a Bologna nel XV secolo* (1994).

273 (ITALY). Italian Petition of Abraam Sforno of Bologna. *Sepia ink on paper. pp. 2. Trace foxed, with a very slight tear in upper margin and a very small, neat perforation in lower margin, neither affecting text. 12 x 8 inches.*

Bologna, 14th February, 1477. **\$3000-4000**

♣ Petition of Abraam son of the late Rubin de Spurno (Reuben ben Samuel Sforno), demanding justice from the mayor and judges of the criminal court of Bologna. The petitioner, a resident of the Piazza di Santo Stefano in Bologna, charges that David Musetti, a Jew of Modena living in Bologna near the chapel of Santa Maria de Carraris, was one of two men, armed with offensive weapons who lay in wait for him one night outside his home. When Abraam emerged from the building, Musetti beat and severely injured him and his servant, Urcello. Although the assailants were in disguise, Musetti was recognized by Socrates, another of Sforno's servants. The incident took place in October, 1476, at the house at Guardia di Bologna (on a hill in the woods outside the city, now a part of the suburb of San Ruffillo), to which Abraam had gone with his family to escape the plague.

For more on Abraam Sforno, see R. Rinaldi, "Un inventario dei beni dell'anno 1503: Abramo Sforno e la sua attività di prestatore," in *Il Carrobbio IX* (1983).

274 (ITALY). Verdict relating to Abraam Sforno of Bologna. In Latin, written in an exemplary humanistic semi-cursive. *Sepia ink on paper. pp. 4 including 2 blanks and 1 endorsement. Trace foxed, with a few small, inconspicuous tears in the margins, not affecting text, and one small, neat perforation affecting one letter only. 12 x 8 inches.*

Bologna, 22nd December, 1479. **\$3000-4000**

♣ Confirmation of the verdict of the criminal court of Bologna, sentencing the Bolognese citizen Matteo son of Battista di Salaroli to death by hanging for robbing the bank of Abraam son of the late Rubin, Jews of Santo Stephano. The court sentenced him, additionally, to make full restitution to Abraam. The document states, further, that the accused had robbed the same bank on multiple occasions and that his sentence was final and endorsed by the mayor.

For more on the Sfornos of Bologna, see M. G. Muzzarelli, "Gli Sforno di Bologna," in *Zakhor 3* (1999).

[SEE ILLUSTRATION ABOVE]

THE DOCUMENTS PRESENTED HERE ILLUSTRATE THE TRADE AND ECONOMIC ACTIVITIES OF MEMBERS OF THE ITALIAN-JEWISH FRANCHETTI FAMILY DURING THE 18TH AND 19TH CENTURIES. The three main centers of business were Tunis, Izmir and Leghorn.

Joseph of Abraham Franchetti moved to Tunis where he became, at a young age, a cloth merchant and a manufacturer of wool hats in the so-called Oriental style, popular across the Ottoman territories as well as in Europe, with a privileged place of supply in Leghorn. His arrival in Tunis must be seen in light of the economic possibilities offered to Italian Jews, and of the general privileges enjoyed by Europeans in the territories of The Sublime Porte. They were European Merchants leading "a very high standard of living ...dressed in European style ...talking to each other in Italian, preferring to avoid, if not exclude, marriages with local Jews." (Attilio Milano, *Storia degli ebrei italiani nel Levante*, Firenze, 1949, p. 17).]

Joseph's family came from Mantua where he was probably born. He married Diamanta Baruch and they had five children: Abraham, born in 1754, Reuben (Raimondo) in 1757, Judah (Leone), b. 1760, Isaac, b. 1763, and Sara, b. 1767. The firstborn, after adequate instruction, was set to manage the company accounts, acting as treasurer with responsibility for the ledger, while Joseph coordinated relationships with customers and suppliers.

The family business in Izmir was run firstly by Joseph's brother-in-law, Benjamin Baruch, joined by Reuben in 1776, and after a short time, by Judah. The trades were handled through a series of companies, involving members of the Enriques family of Leghorn as well as other partners. The marriage agreement between Joseph's daughter Sara and Hay Isaac Mordecai Enriques, at the end of 1777, helped to strengthen the business relationship between the two families. The opening of the shop in Leghorn, further solidified this relationship. By 1778, Isaac, the fourth son, was set to join the company in Leghorn as it grew and developed.

THIS ARCHIVE COMPRISES:

1] A Manuscript Ledger of income and expenditure. Apparently missing the first seven folios, partly numbered 8-68, followed by blank pages. Main language is Italian, with a few terms in Hebrew, penned in cursive Italian Hebrew script. Lists of income and expenditure (between 1761 and 1786) are arranged by the name of each customer / supplier in each bifolium.

There is a clear predominance of Jewish fabric suppliers from Leghorn. The earliest account dates back to 1761, with Jacob Da Fano from Leghorn, a supplier of various goods, particularly wools, but also religious articles, such as Tallithoth, sheets of parchments and Torah Scrolls. Other suppliers were Salomon Aghib (1775-1777), David De Montel, who sent "two demijohns of rose and orange blossom" in 1765; Josef Alfarino, who accumulated a credit of 7288 pezze between 1765 and 1766, partly recouped in diamonds from Franchetti's partner, Mordechai Enriques. Josef Leon, who provided two "pairs of Tefillin" for 2,26 pezze in 1772, also supplied Reuben with a fund of 500 Florentine lire to cover the cost of his acquiring citizenship (ballottazione, which was offered by the Grand Duchy of Tuscany to those wishing to join the Jewish community of Leghorn).

Another important commercial supplier was Paltiel Zemach, who was among the wealthiest and most enterprising Jews of Leghorn. He traded with Franchetti a large variety of weapons that were for sale in Tunis and Izmir, on behalf of Joseph and his associates, transported on boats from France, Veneto, Genoa and Ragusa. The boats' captains were entitled to a commission ranging from 2% to 10% for each transaction.

2] Two volumes of Autographed Letters, "Letter Books" [LB] with contemporaneous stiff covers and parchment bindings. Both containing letters sent by Joseph, mostly in Italian.

LB1: 32 x 22 cm, covers the period from January 1776 until the early months of 1780 and bears the title: *Copia lettere Sig. I.F. per molte anni. Amen 1776* ("Mr. I.F.'s letter book for many years. Amen 1776"). The letters include Hebrew terms penned in cursive Hebrew script or transliterated, as well as terms in Judeo-Italian idioms when addressed to Joseph's closest correspondents or his children.

The main recipient was Paltiel Zemach (see above). He was often reimbursed with dates of the finest quality. In February 1778, Joseph complained to him about the famine that was causing an increase in the price of wheat and coffee, even though "trade still stands." He implied that in case of necessity, he was relying on Paltiel to come to the aid of his son-in-law Enriques Isaac Hay and his daughter Sarah, who were about to move to Leghorn (LB1 p. 154, February 1778). Among the causes of the economic crisis was the rapid spread of the plague that was attacking several centers of the Mediterranean basin, first gripping Izmir and Istanbul, and then moving to Tunis and other port cities. The fear of contagion was one of Joseph's premier concerns when in the summer of 1778, his son Judah arrived in Izmir for an apprenticeship before taking up the reins of the company. Four years later, Judah was settled in Leghorn, and then asked for a passport for Izmir. He was substituted by Reuben, who returned to Tunis to receive the appropriate training before going to Leghorn to manage the business (LB1 p. 174).

Another important recipient of letters is Abraham Coen De Lara, one of Joseph's partners, who was extremely dynamic in the three business centers. He intervened in Izmir in 1776 to resolve company matters, and to oversee the government business dealings with Benjamin Baruch and Reuben. Coen brought them a contract outlining the foundations for a new corporate structure, and he had to convince Baruch of the advantages of the new organization. At the beginning of 1778, Coen De Lara was again in Leghorn, for helping to help organize the supply of grain and wool from Spain needed for the following season (LB1 p. 107).

On July 22, 1778, Joseph explicitly requested from Coen De Lara to support and closely monitor the development of his youngest son, Isaac, whom he had sent to Leghorn at the young age of 15. In a letter from Tunis dated March 26, 1779, Joseph expresses his and his wife's concerns at being so distant from their youngest son, and the uncertainties of the path he was to follow. This letter also reveals that Joseph's nephew had contracted smallpox, and possibly died from the illness (LB1 p. 193-194).

Isaac, son of Salomon Enriques, arrived in Leghorn in 1779 after being in quarantine in the hospital of San Giacomo, and has been asked by Joseph Franchetti to join his son Isaac in partnership. Three years later the new trading company was founded under the name "Solomon Enriques and Joseph Franchetti", which included both owners' sons and other shareholders.

LB2: The second Letter Book covers the period from March 1781 until the end of 1790. The first part consists of 159 unnumbered folios with letters sent by Joseph to his clients, suppliers and intermediaries. The second part, after 4 blank folios, starts with a bookmark in

parchment inscribed "Invoice Book", covering the same period.

Noteworthy among the expenses, is the tax paid to the Pidion Shebuim organization (redemption of captures), founded in 1606. Among the new commercial partners listed are the Provenzal brothers Dell'Aquila and Modigliani, and the widow Sapte and children, Sabato (Shabetai) Ambron and Lazzaro (Lazarus) Montefiore.

A large number of letters were addressed to Isaac Servi, with whom Joseph mainly traded in cloth, as well as gold and silver thread. It is possible that assistance offered by Servi to Isaac and Judah, while he was in Tuscany seeking to obtain citizenship, contributed to the growth of their commercial relationship (see: LB2 p. 21). In his letters addressed to Reuben in Izmir, about transactions of hats, Joseph also shared his concern relating to the spread of the plague, as well for Isaac's management of the company and his lifestyle (see: LB2 p. 74).

It can be inferred from other correspondence dated December 1782, that there was a plan to transfer Reuben to Leghorn and to send Isaac and Coen De Lara back to Tunis due to disagreement over managing the business (see: CL2 p. 92). However, this plan was apparently not realized, since Reuben remained settled in Izmir until 1787. In the final letter to Isaac, dated November 1784, the main themes are commercial.

3] A ledger of impressive size, bound in parchment and leather, likely used for documents of the Franchetti Company of Leghorn. April 1795 - November 1796. Measurements: 53x38 cm; 254 pp.

The ledger includes correspondence with customers and suppliers, indicating an impressive increase in turnover since the previous ledger from Tunis. Recorded are long lists of remittances, bills of exchange for debtors, financial activities and lists of creditors for bills of exchange on the major European markets including London, Marseilles, Vienna, Hamburg and Paris, and personal accounts of family members such as Leon Franchetti of Tunis, Raymond Franchetti and Isaac Hay Enriques of Izmir. A list of accounts relating to Joseph Franchetti of Tunis, suggests that he was still alive in July 1796.

In the years that followed, all the second generation Franchetti moved to Leghorn. According to M. Scardozzi, there were two main reasons for the transfer: firstly the plague, which caused a serious crisis in the manufacturing plants in Africa, and secondly the Franchettis' close commercial relations that developed with emerging companies in the textile industry in Tuscany (including the Mazzoni and Pacchiani companies). Reuben, who married the daughter of Philip Cohen, a wealthy businessman from Trieste, was in Leghorn at the beginning of the 19th century. His sons Abraham and Isaac (Junior) became the main leaders of the family's financial activities. David, the son of Abraham from Tunis, also moved to Leghorn, marrying Rosa of Salomon Tedeschi. Major real estate purchases in Leghorn and Pisa in the first two decades of the nineteenth century, led to the Franchettis becoming one of the wealthiest and prestigious Jewish families in the area.

4] A printed statement in French, 83 pages: The statement records the appeal of Raimond and Isaac Franchetti against the children of the widow Caillat and the brothers Guillot, merchants in Lyon, in relation to shareholdings in companies with which the general partners Franchetti operated. The exact date of printing is not recorded, yet the documents refer to hearings that date to around 1817.

5] A series of varied documents relating to the family:

5.1] Isaac (Senior) died in Pisa without direct heirs, on April 30, 1832 at the age of 70. Aldobrando Paglini praised his generosity for substantial donations to both Jewish and secular causes. (see: *Antologia*, 1832, vol. 46, p. 206-208). From his substantial estate, four million Tuscan pounds were left to his older brother Leone as well as to his nephews. After Isaac's death, the "Raimondo and Isaac Franchetti" company was dissolved and recreated as "Abram and Isaac of the late Raimondo Franchetti" (Envelope 1 quire 1).

5.2] A file contains a series of 96 receipts concerning payments made by Abraham and Isaac (Junior) for liquidation in favor of their uncle and their cousin David.

After receiving his liquidation payment, David moved to Florence. Abraham left Leghorn in 1845, and spent substantial time in Paris, before settling in Piedmont in 1858, where his family was awarded the title of Baron. In the same period his son Raymond married Sarah Luisa, daughter of Anselm Rothschild.

6] One receipt book of the years 1845-1859, containing documents referring to Isaac. Bound in parchment, 94 pp. Inscribed on the spine: "Ricevute I. del fu R. F." (Receipts I[saac] of the late R. F.), and inside preceding the first payment, "With God's name, Amen." There is a gap of 12 years between the first three receipts dating 1845 and the subsequent receipts, from 1857. It can be inferred from this that Isaac had also left Leghorn, perhaps following his brother Abraham abroad. The correspondents, mostly from Tuscany, declare to have received cash money in payment for letters of credit transferred to the Franchetti in the main European markets.

In the years that followed, the importance and stature of several members of the Franchetti family in Italy continued to develop, reaching a climax during the time of the Emancipation and the forming of the State. This is clearly evidenced by Abraham's award of the title Baron by the House of Savoy, as well as the election of Leopold's son Isaac (Junior) to the Parliament in the new Unitary State for seven legislatures from 1882 to 1904, and his appointment to the Senate only three years later.

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[SEE ILLUSTRATION FRONTSPIECE]



Lot 279

276 (ITALY). I privilegi di Livorno son chiari, che proibiscono di poter ricevere contro la volonta de i genitori i figlioli di diversa religione che volessero professare la religione cattolica prima dell'eta' di tredici anni compiti... ["Legal opinion confirming the validity of the long standing privilege accorded by the Grand Duchy of Toscana to the Jews of Livorno, forbidding the practice of converting their children to Christianity without parental permission until they have reached the age of thirteen."] Italian manuscript. *pp. 10 (+ 2 integral blanks), brown ink on stiff paper; stained. Folio.*

Livorno, 1763. **\$800-1200**

✦ Pompeo Neri, a Christian lawyer enthusiastically justifies here the privileges accorded to the Nazione Ebraica of Livorno, forbidding the baptism of Jewish children against the will of their parents.

277 KAPLAN, ELIEZER ZEV. (Principal of the Chofetz Chaim Yeshiva of Radin and grandson of the Chofetz Chaim). Autograph Letter Signed in Hebrew on letterhead, written to Rabbi Joseph Lipman Gurewitz of Melbourne, Australia. Concerning the growth of the yeshiva and an appeal for needed funds. *Two pages, punch-holes.* * Accompanied by pre-war postcard issued by the yeshiva which includes a portrait of the Chofetz Chaim (and thus conclusively proving his likeness).

Radin, 1st Adar Beith, 1938. **\$300-400**

278 MEDINI, CHAIM CHEZKIYAHU. (Author of Sdei Chemed, 1832-1904). Peath HaSadi Kelalim [additions to the Sdei Chemed containing novellae and responsa concerning laws of Yoreh Deah]. Manuscript in Hebrew. Written in two different Sephardic hands with marginal corrections, partially Autograph. *ff. 21, some staining. Unbound. 8vo.*

(Kara-Su-Bazar), circa 1893. **\$2000-3000**

✦ The manuscript consists of a portion of Ma'arecheth Aleph (12 leaves) that concerns matters of Kashruth: Fat that had been left for three days without salting. The manuscript records correspondence with R. Benjamin Zakheim of Yekaterinoslav, R. Joseph Zechariah Stern of Shavel author of Zecher Yoseph, R. Shlomo HaCohen of Vilna author of Binyan Shlomo, and R. Israel Chaim Daiches author of Imrei Yosher. Additionally includes a portion of Ma'arecheth Daled (9 leaves), with correspondence from R. Yitzchak Shlomo Yoel of Rovna concerning the use of blood that was boiled.

The marginal corrections were later all correctly published in the work - Kelal Yud Aleph.

Chaim Chezkiyahu Medini's fame rests upon his monumental halachic encyclopedia, Sdei Chemed. Born in Jerusalem, he lived in Constantinople and from 1867 to 1899 was Rabbi of Kara-Su-Bazar in the Crimea (present day Bilohirsk, Ukraine).

See M. Benayahu, in L. Jung (ed.) Men of the Spirit, pp. 107-21.

279 (MICROGRAPHY). Portrait of King Solomon. Micrographic Hebrew Manuscript by Chaim Bermann Durscht. Comprised of text from Song of Songs and Ecclesiastes. Signed, lower left column. Artist's name also appears twice in the image - once beneath a crown (upper left) and once within scroll on Solomon's lap. Based on Hillel David Braverman image. *Ink on paper. 11. 5 x 13. 5 inches. Folds, small tear.* See Leila Avrin, Israel Museum Catalogue, Micrography as Art, no. 95.

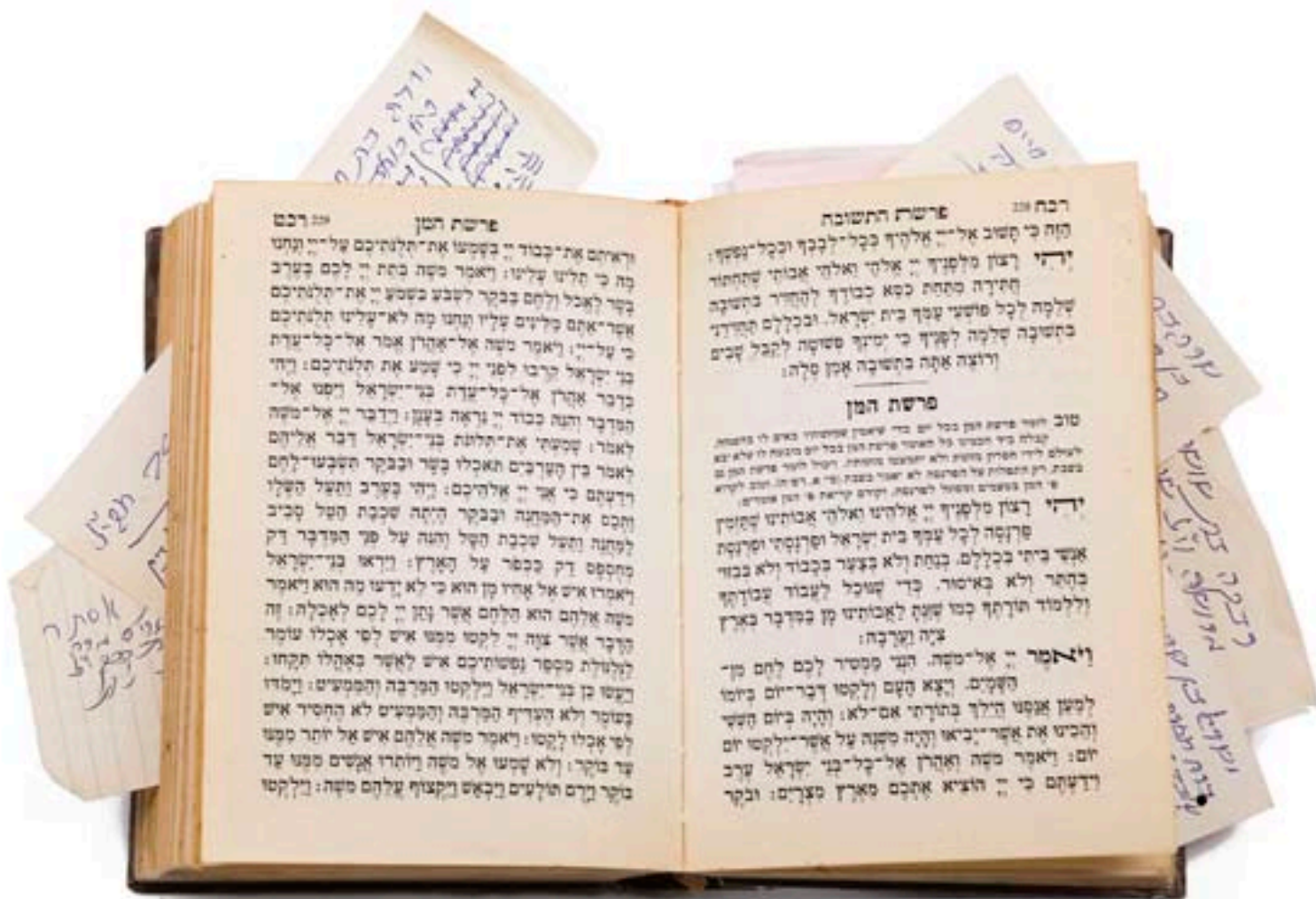
1893. **\$1200-1800**

[SEE ILLUSTRATION LEFT]

280 (MINIATURE). Sephirath Ha'omer [order of the Counting of the Days of the Omer]. With related blessings and meditations. Hebrew Manuscript on Vellum. Italian square and cursive scripts, decorative initial word. The Michael Zagajski Copy, with his bookplate. *28 leaves. Contemporary half calf over painted decorative boards, edges rubbed. 24mo.*

Italy, 18th-century. **\$1000-1500**

✦ The text of this sweet little manuscript varies somewhat from current style in that the word "LaOmer" precedes rather than follows the daily number recited. In addition, each page contains a verse from Parshath VaYishlach, the passage in which Jacob encounters his brother Esau.



Lot 281

281 KADOURIE, YITZHAK. Sidur Shalem Ohr Yesharim [complete prayers through the year]. Sephardic rite.

THE HAHAM YITZHAK KADOURIE COPY, WITH HIS SIGNATURE ON THE OPENING BLANK PAGE. Also contains a presentation inscription to Rabbi Kadourie from the publisher.

The final page with an endorsement dated 5th Adar 2008, written and signed by the Rabbi's son David Kadourie, stating: "I bear witness that my master my father of blessed memory, prayed from this Siddur for the People of Israel for many years," Printed on page 4 is Rabbi Kadourie's *haskama* (approbation) to this Siddur.

* WITH: AUTOGRAPHED PRAYER-NOTES inserted (see below), as well as a paper napkin as placeholder. pp. 960. Original binding with heavy tape repair on spine. Thick 4to.

Jerusalem, Bakal, 1978. \$10,000-15,000

✦ Baghdad-born Haham Yitzhak Kadourie (1899(?)–2006) of Jerusalem was a world renowned Kabbalist who devoted his life to Torah study and prayer on behalf of the Jewish people. He was regarded as a miracle-worker, curing people of illness, infertility, personal struggles and psychological problems. Thousands sought his advice and blessings, the personalized amulets he gave his followers were seen to have great affect.

Contained within this Sidur are five notes each written by Rabbi Kadourie, recording issues for which he prayed on behalf of others. These have amuletic-style markings and lines of a Kabbalistic nature.

The faithful would undoubtedly elevate this particular prayer-book as one imbued with a unique level of holiness due to the saintliness of its former owner.

[SEE ILLUSTRATION ABOVE]



Lot 282

282 MAIMONIDES, MOSES. (RaMBa"m). **FRAGMENT FROM A LOST MANUSCRIPT OF MAIMONIDES' COMMENTARY TO THE MISHNAH.**

Written by Saadiah al-Adani in 1222 in Judeo-Arabic. Includes the commentary on Tractate Temurah VI:40 - VII:1 along with the Mishnah in Hebrew VI:5 - VII:1. *Four pages (one bifolio). Lower margin repaired. 4to.*

\$18,000-22,000

✪ This manuscript belongs to one of the oldest copies of the Mishnah commentary by Maimonides. **WRITTEN LESS THAN TWENTY YEARS AFTER MAIMONIDES HAD PASSED AWAY. A FRAGMENT FROM THE OLDEST DATED HEBREW CODEX COPIED IN YEMEN.**

These leaves form part of a lost manuscript of Moses ben Maimon's commentary on the Order Kodashim of the Mishnah that was likely part of a series of manuscripts encompassing the commentary on the entire Mishnah. The only extant volume of this copy - the commentary on Order Nezikin - is preserved in a manuscript housed in the State Library in Berlin (Cod. Or. Qu. 568), that was copied in a Yemenite script by the scribe S'adiah ben Yahya ben Halfon al-Adani in Aden at the end of 1222. No other parts are known to be extant.

There can be no doubt that the same scribe copied this fragment, and that it belonged to the copy of the commentary on the entire Mishnah written in 1222. The script and layout of the pages is identical in both manuscripts. The same sign added at the end of paragraphs, a triangle formed by three dots, is found in both manuscripts and in both, exceeding words at the end of lines are written diagonally. Another rare and perhaps unique feature is found in both manuscripts: The text is not vocalized; vowel-signs were not added to the words. However, in both manuscripts the scribe, or a later owner, added vowel-signs according to the Tiberian vocalization and the Yemenite pronunciation to the chapter headings (Perek Rishon, Perek Sheni, etc).

THE DISCOVERY OF THIS SHEET FROM A LONG LOST MANUSCRIPT WHOSE SCRIBE CAN BE CLEARLY IDENTIFIED AND DATE ESTABLISHED IS QUITE EXTRAORDINARY.

With thanks to Dr. Benjamin Richler of the Hebrew University, Jerusalem, for his assistance in researching this manuscript.

[SEE ILLUSTRATION ABOVE]



Lot 283

283 (MAIMONIDES, MOSES). Mishnah. Seder Taharoth. With commentary by Moses Maimonides (RaMBaM). **FIRST COMPLETE EDITION OF SEDER TAHAROTH. THIS COPY WITH SEVERAL HUNDRED MANUSCRIPT GLOSSES AND CORRECTIONS IN A CONTEMPORARY ORIENTAL HEBREW HAND.** ff. (86). *Stained with worming repaired, some leaves remargined occasionally affecting text, final page laid down. Modern vellum. Folio. Vinograd, Naples 24; Mehlman 11; Offenber 92.*

Naples, Joshua Solomon Soncino & Joseph ibn Peso, 1492. **\$15,000-20,000**

⚙ This incunabulum belonged to and was studied in enormous depth by a 15th-century scholar, clearly of great wisdom. It is thoroughly replete with extensive marginal notes, numerous corrections to the text and manuscript diagrams, all in a clear Sephardic (Byzantium?) hand contemporary to the time of printing.

The first edition of the Maimonides Mishnah commentary to Seder Taharoth is known to have many errors and omissions and subsequent editions did little to correct the lacunae. The present manuscript supplies important corrections that do not appear in later printed editions. For example, this first edition does not contain a commentary to Mishnah 4 of Chapter I from Masecheth Machshirin. The manuscript adds an extensive commentary to this Mishnah. Although the Vilna and later additions also contain a commentary to this Mishnah, there are variances and different nuances in the wording of the translation found in these MS notes. Another example is a simple clarification by the important addition of just one word to the standard translation: The final Mishnah concerns the 310 worlds that will be given to the Tzadikim in the future. The standard text in the commentary reads "Mah sheyagia echad min hatzadikim" the MS adds the clarification "Lekol echad."

Comparing the Maimonides commentary newly translated into Hebrew from the original Arabic (the Kappach and Korach editions), the present manuscript appears to be far more precise both in its corrections and additions to the commentary. Clearly, a far earlier and far more exact version of Maimonides' commentary had been utilized by the unknown scholar/scribe here - possibly written at the time of the Rishonim and certainly not found in any other edition, manuscript or printed.

[SEE ILLUSTRATION ABOVE]

284 SCHNEERSON, MENACHEM MENDEL. (1902-1994. Seventh Grand Rabbi of Lubavitch). Autograph Letter Signed in purple ink, written in Hebrew to Rabbi Yoseph Rosen “the Rogatchover Gaon.” *Three pages on a single bifolio sheet. Few lines at end written in Russian. A detailed Halachic excursion.*

Yekaterinaslov (Dnipropetrovsk), 15th Teveth, 1925. **\$30,000 - 50,000**

🔍 **THE VERY EARLIEST EXISTING AUTOGRAPH LETTER WRITTEN BY THE LUBAVITCHER REBBE. A LENGTHY AND VERY LEARNED LETTER TO THE GREAT ROGATCHOVER GAON COMPOSED BY THE YOUNG R. MENACHEM MENDEL SCHNEERSON IN THE SOVIET WINTER OF 1925.**

Written from the Rebbe's hometown of Yekaterinoslav, the letter displays extraordinary erudition, an elegant style and much confidence, as this young man of just 23 years of age corresponds in learning with the Rogatchover Gaon, the foremost Talmudic genius of his time and more than four decades the young man's senior.

The primary subject of this cerebral and polished letter is Treifus. The matter turning on the issue that should a cow possess a cavity in one of its organs, then the animal may no longer be regarded as suitably kosher for consumption. Moreover, the Rogatchover's position is that such a status can never be changed. The Rebbe here seeks to prove otherwise, in that should the sickly animal be successfully operated upon and subsequently the animal's organ was now entirely sealed and healthy again, then the status of 'treif' is nullified and the animal may revert to being regarded as fully kosher.

The letter displays remarkable fluency in learning, offering over forty rabbinic texts as references, supplying a penetrating analysis of an esoteric topic. Towards the end of this three page letter, the Rebbe reminds the Rogatchover concerning his query in a prior letter, seeking a source for the practice of writing at the commencement of correspondences the initial Hebrew letters B"H (Baruch Hashem) or BE"H (B'Ezrath Hashem). The Rebbe respectfully states he is surprised that he has not as yet received a reply. Finally and most interestingly, the Rebbe pseudonymously signs the letter "Mordechai Gurary of Yekaterinoslav." Many decades later, when this letter became available and Rabbi Sholom-Ber Levin, the editor of the Igroth Kodesh, was preparing it for publication, the Rebbe was asked for an explanation for this. "To hide the name Schneerson from the Russian censor" was the Rebbe's response. (As an intriguing side-note, in 1931 Yisrael Aryeh Leib Schneerson, the Rebbe's youngest brother, adopted the name Mark Gurary in order to procure false papers and flee the Soviet Union).

Issued by the Kehot Publication Society, the multi-volume Igroth Kodesh records two other letters that the Rebbe wrote to the Rogatchover following the present one: A second from 1928 and a third written in 1932. One might assume there was further correspondence, but none has survived.

Rabbi Yoseph Rosen (1858-1936), known as "the Rogatchover" after his birthplace of Rogatchov, Belarus, was endowed with both a photographic memory and a deeply penetrating philosophical mind that gave him a remarkable ability for original, analytic conceptualizations. Although the Rogatchover came from a background of Kopust Chassidim (a branch of Chabad stemming from a son of the Rebbe Mahara"sh), the Gaon himself was not formally a Chossid, and yet throughout his life, maintained close connections with the Lubavitcher leadership. In turn, the future Rebbe, R. Menachem Mendel, was greatly enamored by the Rogatchover's brilliance and cited him innumerable times in his public discourses over many decades.

Russian-born R. Menachem Mendel Schneerson was taken to Yekaterinoslav, Ukraine, aged five, after his father, R. Levi Yitzchak Schneerson, was appointed district Rabbi. While growing up there, R. Menachem Mendel's education was entirely privately received.

For a tremendously energetic and innovative Jewish leader who grew to become an international icon across the second half of the 20th-century, comparatively little is publicly known about the Rebbe's youth.

At the time this letter was written, the Rebbe was somewhat isolated within the Soviet Union and little known beyond its borders. Thus, it is a revelation to experience here the supremely confident style in which the young man writes to the universally renowned great Gaon, the Rogatchover. We might know little else about him at this particular time of his life, however, aged 23 (and not formally schooled, but mostly self-taught) the Rebbe was clearly, an outstanding Talmid-Chocham and this letter is more than enough to display the young man's brilliance in Torah.

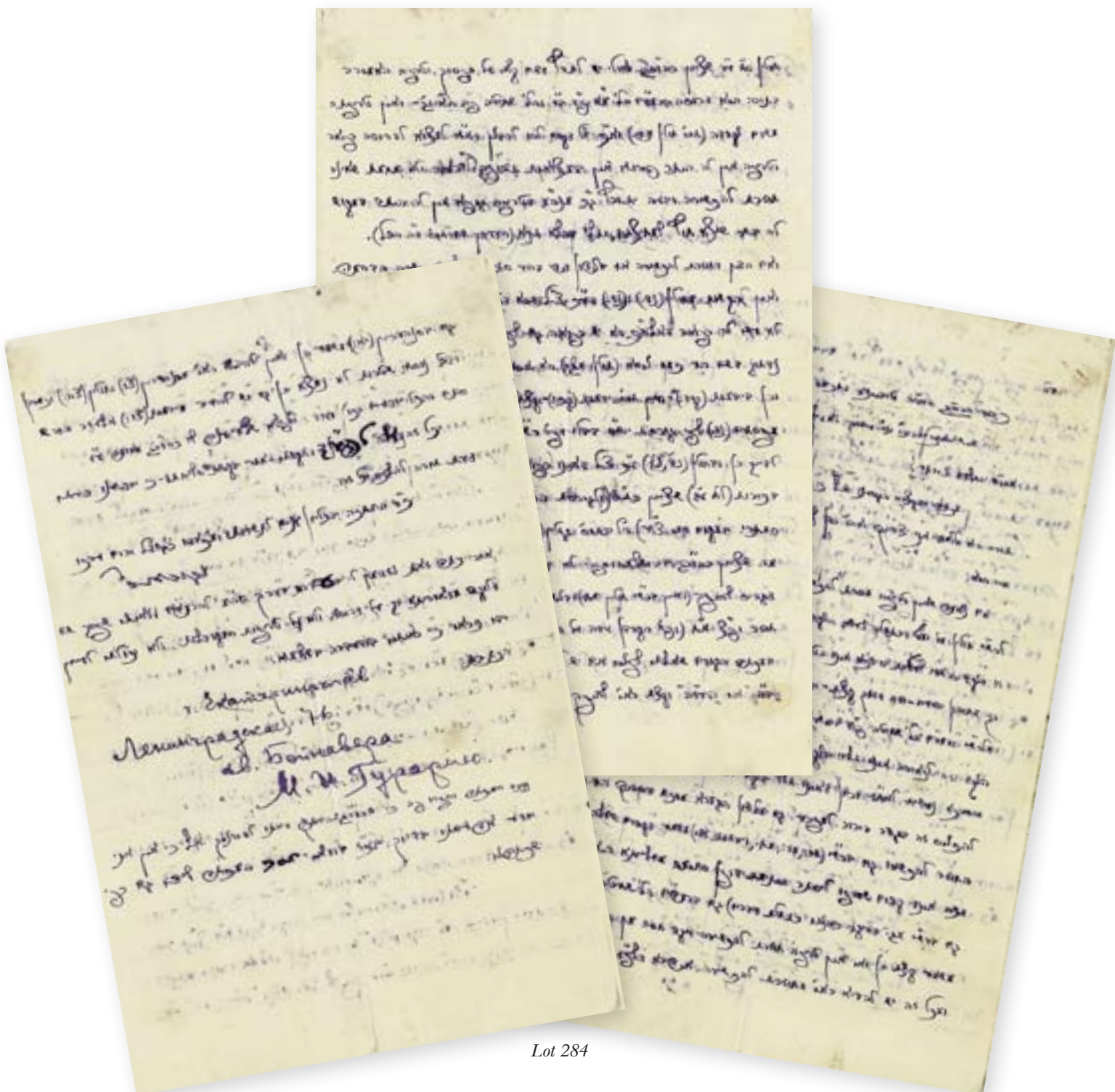
Thousands of letters are known to have been written by the Rebbe, almost 12,000 of which, of a more public nature, have been published to date. Certainly a far, far greater quantity of letters are those the Rebbe wrote on a personal level to countless numbers of Chassidim, followers and petitioners from the most diverse of communities across the globe. These letters are kept by the recipient for a lifetime due to the direct relationship with the Rebbe such a letter may bring.

Hence the majesty of the present letter. This is the very first such letter that exists that would subsequently be followed by an avalanche of others, over six and a half decades: Letters displaying the Rebbe's wisdom, care, instruction, guidance and counsel. Of all these letters, the present one is the very earliest known.

See M.M. Laufer, Yemei Melech (1989) pp. 167-77, Igroth Kodesh, Vol. XXI (1993) pp.1-6; Sepher Siyumei HaRambam (1989) pp. 23-5.

THE OLDEST SURVIVING LETTER WRITTEN BY THE LUBAVITCHER REBBE. OF MEANINGFUL CONTENT AND SENT TO AN INDIVIDUAL, THE ROGATCHOVER GAON, WHO WOULD BE OF SIGNIFICANCE TO THE REBBE FOR HIS ENTIRE LIFE.

[SEE ILLUSTRATION ABOVE AND CATALOGUE FRONT COVER]



Lot 284



Lot 286

- 285 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 Taharath HaMishpacha (family-purity) campaign in Vienna. *Two pages on two leaves, pencil notations.*

Otwork, 12th Nissan, 1937. **\$600-900**

✦ The Rebbe relates that upon visiting doctors in Vienna, he established a committee to strengthen the concepts of marital-purity and encouraged there the distribution of Rabbi Jung's writings on the topic. He requests copies of these pamphlets be sent to Moritz Pappenheim, the address of whom is supplied here by hand.

- 286 SCHNEERSON, CHANA.** (Mother of the Seventh Grand Rabbi of Lubavitch, R. Menachem Mendel Schneerson. 1880-1964). Autograph Letter Signed in Hebrew written to her relative Harabanith Musia (Musha) Dobruskin, the daughter of R. Dovid Tzvi Chen. Pertaining to health and other matters, along with New Year's blessings. *Air-mail letter, with autograph address panel on verso.*

Brooklyn, New York, 21st Ellul, 1953. **\$1000-1500**

✦ "Please let me know everything, especially after all that has transpired once you finally arrived... May you have this year a life of peace, the best both physically and spiritually... I remember your daughter when she was just two years old."
See also Lot 261.

[SEE ILLUSTRATION ABOVE]

- 287 SCHNEERSON, SHTERNA-SORAH.** (Wife of the Fifth Grand Rabbi of Lubavitch, R. Shalom Dov Ber Schneerson (RaSHa'B) and Mother of the Sixth Grand Rabbi of Lubavitch R. Yosef Yitzchak Schneerson. 1860-1942). Autograph Letter Signed in Yiddish written to HaRabanith Rachel and her sister Musia (Musha), daughters of R. Dovid Tzvi Chen and their families. Written in a most distinctively florid hand. *One leaf written on both sides, folds.*

(Riga), Wednesday, Parshath Re'eh, (1927). **\$1500-2000**

✦ Written from Riga, Latvia, shortly after the Schneerson family found asylum there, following the release from Soviet incarceration of R. Yosef Yitzchak Schneerson (the Frierdiker Rebbe). An interesting letter comparing Jewish life in Latvia with that in Russia, the Rebbetzin's pride in her son the Rebbe and other family matters.

"This is the first time that I am in Riga... There are fine batei-midrashim here... however, one cannot compare [them with] the self-sacrifice ("mesirath-nefesh") and warmth of the Russian Jews... Even if they catch someone who teaches children, he might walk away but will continue to learn with them again. God should have pity on all Jews, but especially the Jews of Russia, both spiritually and physically... where there is much hunger."

"My son [the Rebbe]... works very hard... thinking nothing of his own needs. May God accompany his holy work and give him strength and health until the coming of the Messiah... I now have a great-grandson with the holy name (of my husband Shalom-Ber)... I will relate your request to my son... I will also ask him about the "Sefarim."

[SEE ILLUSTRATION UPPER RIGHT FACING PAGE]

288 SCHNEERSON, NECHOMA-DINA. (Wife of the Sixth Grand Rabbi of Lubavitch, R. Yosef Yitzchak Schneerson and mother-in-law of the Seventh Rebbe, R. Menachem Mendel Schneerson. 1881-1970). Autograph Letter Signed in Yiddish written to HaRabanith Musia (Musha) Dobruskin daughter of R. Dovid Tzvi Chen. Thanking her for mazel tov wishes upon the marriage of her only grandson, Shalom Ber. *One page on personal letterhead, folds.*

Brooklyn, New York, 4th Tammuz, 1953. **\$500-700**

• Rebbetzin Nechoma-Dina and her husband R. Yosef Yitzchak Schneerson had three children, all girls. The middle daughter, Chaya Moushka, famously married the future Lubavitcher Rebbe, Menachem Mendel Schneerson and were childless. The youngest daughter, Shaindel, married Menachem Mendel Horenstein, both were killed by the Germans in Treblinka in 1942 and were also childless. The eldest daughter, Chana, married R. Shemaryahu Gur-Arye ("the Rashag") and had just one child, Sholom-Ber (1923-2005) who in later years became the focus of dispute as an estranged heir to the Lubavitch dynasty. He too was childless.

[SEE ILLUSTRATION LOWER RIGHT]

289 ROOSEVELT, FRANKLIN D. (Thirty-Second President of the United States of America 1882-1945). Typed Letter Signed written to Rabbi Jacob I. Mendelsohn, Yonkers, New York. The President requests the Rabbi's counsel and advice pertaining to the new Social Security Legislation. "I shall deem it a favor if you will write me about conditions in your community. Tell me where you feel our Government can better serve our people". *One page, on White House letterhead.*

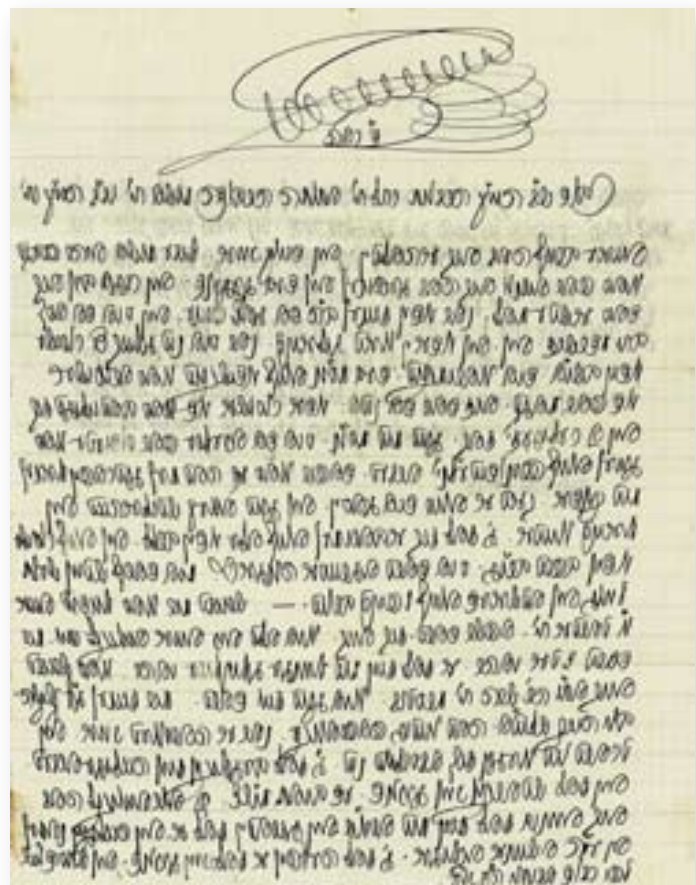
Washington, 24th September, 1935. **\$500-700**

• The Social Security Act was enacted August 14, 1935. The Act was drafted during Roosevelt's first term by the President's Committee on Economic Security and passed by Congress as part of the New Deal. The Act was an attempt to limit what were seen as dangers in the modern American life, including poverty and chronic unemployment. By signing this Act President Roosevelt became the first president to advocate federal assistance for the elderly." See A. Achenbaum, *Social Security Visions and Revisions* (1986) p. 25-6.

290 SPITZER, BENJAMIN SOLOMON. Autograph Letter Signed written in German on handwritten letterhead of "Bethaus Schiffgase" (Schiff-Shul). Concerning finding homes for ten students during the Sukoth holiday. *One page.*

Vienna, 11th October, 1869. **\$300-500**

• R. Binyamin Shlomo Zalman Spitzer (1826-94), son-in-law of the Chasam Sofer, was a disciple of the Kesav Sofer and the Maharam Shick. In 1852 he was appointed Dayan in Vienna, however he soon resigned from the Kultusgemeinde due to his strict Orthodox standards and refusal to accommodate Reformist tendencies. Thereafter, he exclusively served the Rabbinic needs of Vienna's celebrated Schiff-Shul for almost four decades. He was the author of *Tikun Shlomo*, published by his son-in-law Joseph Baer Kohen in 1892. For a biographical essay, see *Likutei Tikun Shlomo* pp. 247-57; also, M. A. Z. Kinstlicher, *HeChassam Sofer VeTalmidav* (2005) p. 485 and EJ, Vol. XV cols. 287-8.



Lot 287



Lot 288



Lot 291

291 (TALMUD, BABYLONIAN). Tractate Eruvin. Two large manuscript leaves. Black ink on ruled vellum. One leaf from the end of Chapter Eight and the start of Chapter Nine (ff. 88b-89b) and the second leaf within Chapter Ten (ff. 98a-100a). One tear in the margin of each folio, with the aggregate loss of a bare handful of words. Two vertical folds in each folio where the vellum, used as binder's waste, formed the spine. Each folio comprises two columns of 36 lines each. The writing, still vivid, is in the square script that is standard for medieval Ashkenazic manuscripts of the Talmud. *pp. 4. 12 x 11 inches.*

Germany, 12th-13th century. **\$18,000-22,000**

• **TWO VIRTUALLY COMPLETE MEDIEVAL MANUSCRIPT FOLIOS OF TRACTATE ERUVIN.**

A detailed examination of the text of these manuscript folios as compared to the text of the standard Vilna edition of the Talmud reveals well over sixty variances. Although many are minor textual differences, some are of important significance. In cases where these variances are noted elsewhere, this MS would support these variant readings. For example: on f. 88, in the Vilna edition, the Amora "Raba" is cited a number of times. The Mesoreth HaShas already notes that the Rif and the Rosh had the reading "Rovoh" who was of a later generation. This MS has the reading "Rovoh" which supports the reading of the Rif and the Rosh. On f. 88b Tosfoth corrects the reading "elah hatham" to "elah lemai" taking out the word "hatham" (there). Our manuscript is similar to Tosfoth with an additional clarifying word "hacha" (here). On f. 89a (the last line of chapter 8) Rashi corrects the text changing the word "mimanei" (utensils) to "maya bemani" (water in utensils) and the word "hatham" (there) to "hacha" (here) - exactly as in this MS.

Sometimes there are significant changes of the names of the Amoraim cited. For example, on f. 99a where the Vilna edition cites just "Reish Lakish" the MS adds "R. Shisha brei derav Idi meshum R. Shimon ben Lakish" - an extra generation. Other interesting changes on f. 99a differentiate the Vilna edition's "Rav Yoseph" to the stated "Abayei" in the MS, and from "Rav Huna" in the Vilna edition to "Rav Chama" in the MS. Sometimes the MS changes an Aramaic phrase to Hebrew, such as "Ha Leka" to "Aval Ein" or "Ika" to "Yesh". On f. 88b, the MS has a mnemonic device ("siman") of an acronym of four letters (A, G, B, R) not in the standard Talmud editions.

A number of these changes are not noted in R. N. N. Rabinowitz's monumental work *Sepher Dikdukei Sopherim* which examines variant readings found in the very earliest Talmud manuscripts.

[SEE ILLUSTRATION ABOVE AND BACK COVER]

292 (ZIONISM). Winston Churchill. Memorandum on British troop reductions in Palestine. British Government minute sheet, with War Office date stamp. *ff. 1. Blue, red and black ink on paper, upper margin frayed.*

London, 29th April, 1920. **\$7000-8000**

Issued amidst World War I, the Balfour Declaration expressed British government support for “the establishment in Palestine of a national home for the Jewish people.” By September 1918 the British had routed the Turkish enemy and secured Palestine entirely. It now became necessary to decide how to handle the peace, determining, among other things, whether or not to honor in practice the commitment in principle expressed in the Balfour Declaration. It was at the San Remo Conference, at which the European allies—Britain, France, and Italy—finally voted to implement the Balfour Declaration on 25th April 1920.

It was against this background, in the days following the vote at San Remo, that the present manuscript began making its way through the corridors of power at the War Office in London. From the frank internal exchange of views presented here, it now turns out that in the view of Winston Churchill, if no one else, the Arabs did not pose a serious security issue for a Palestine Mandate that had just undertaken to function as a Jewish homeland. Specifically, Palestine being “worthless”—having, as far as Britain was concerned, no strategic or economic value whatever—the number of British troops stationed there were, in Churchill’s opinion, not at all insufficient but, to the contrary, excessive.

It was not Churchill however who initiated this exchange. Addressed in the first instance to DCIGS and signed P. de B. Radcliffe, DMO, the document was only then forwarded by DCIGS to S of S, and returned, with comments in red, by S of S to DMO and DCIGS. On the verso of the sheet is an extended demurer addressed once more to S of S and signed “HW,” The protagonists represented by these abbreviations were the four key strategists of the time at the British War Office. DMO, the Director of Military Operations, was Major-General Percy Radcliffe (Percy Pollexfen de Blaquiere Radcliffe, later General Sir Percy Radcliffe). DMO’s boss, DCIGS, the Deputy Chief of the Imperial General Staff, was General Sir Charles Harrington Harrington. DCIGS’s boss was HW, Field Marshal Sir Henry Wilson, Chief of the Imperial General Staff; and S of S was Winston Churchill, the occupant from 1919-1921 of two Cabinet offices, Secretary of State for War and Secretary of State for Air.

The exchange includes the following comments:

* DCIGS: I attach a note from Col. Godwin on the situation in N. Palestine. He has first-hand experience of the area. The incidents that have occurred, while not necessarily alarming at present, are a timely reminder that we are not yet at peace in this country & that the G. O. C. Palestine has good reason for the protest he has made against the arbitrary reduction of his forces. —P. de B. Radcliffe, DMW, 26/4.

* DMO, DCIGS: This seems to show that a small force is capable of dealing with quite a large Arab gathering. I am sure the garrison ought to be reduced to a fraction of its present size & concentrated instead of pushing out in all directions in this worthless country. —WSC, 28-4.

* S of S: I am afraid that your line of argument is not a safe guide. Because 3 policemen in a police barracks in Galway beat off an attack of 300 Sinn Feins it does not follow that the wise thing to do is to reduce the garrison of Ireland by half. I am putting you up a separate paper on the question of the garrisons for Palestine, Egypt & Mesopotamia. —H. W., 1. 5. 20.

Perhaps the most fascinating aspect of this document is the extra dimension it adds to the essential enigma of Winston Churchill: how could somebody of such exceptional talent but such consistently poor judgment—it seems hardly controversial, with hindsight, to consider him wrong about Gallipoli, wrong about Ireland, wrong about the gold standard, wrong about the Abdication, and now wrong about the security needs of Palestine, too—could have risen to the occasion and shown the consistently good judgment that he did upon becoming Prime Minister in 1939.

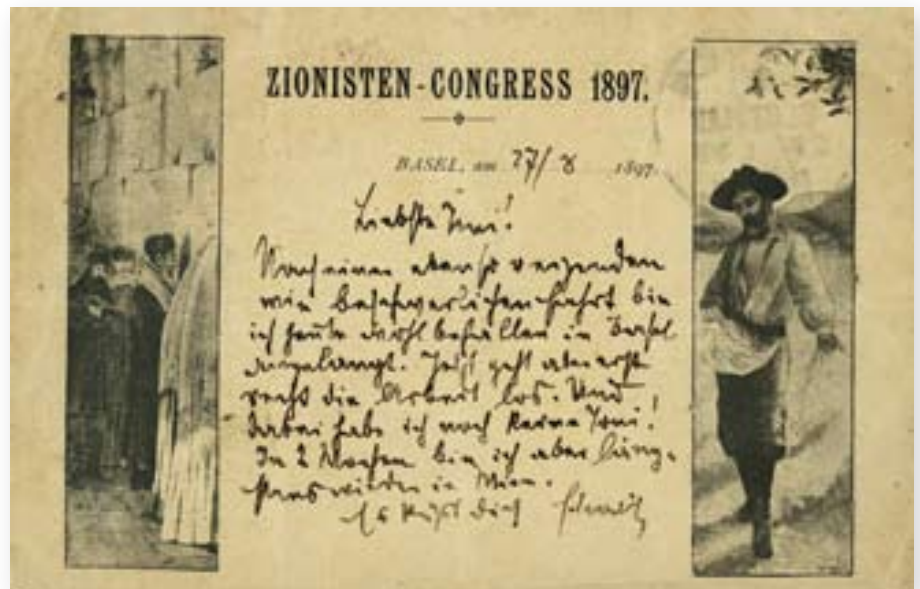
293 (ZIONISM). Zionisten-Congress 1897.

Postcard issued by the First Zionist Congress, Basle. Of triptych-form, outer columns depicting Jews praying alongside the Western Wall on left and colonist sowing the Land on right. Middle panel with space for message. The sender, an unidentified delegate apparently from Vienna, writes his girlfriend, one Fraulein Toni Schlesinger. *Central crease, light staining, postage stamp carefully removed on verso.*

Basel, 1897. **\$800-1000**

A Celebrated Rarity. The Ex Officio Postcard of the First Zionist Congress, August, 1897.

[SEE ILLUSTRATION RIGHT]



Lot 293

294 WEIZMANN, CHAIM. (First President of the State of Israel, 1874-1952). Inscribed and signed portrait photograph. With photographer’s embossed seal “Y. Ben-Dov, Bezalel [School], Jerusalem. *Faded.*

Jaffa, Erev Rosh Hashanah, 1918. **\$300-500**



Lot 297



Lot 298



Lot 296

295 (AMERICAN JUDAICA). (Poster). Lo BeChayil VeLo BeKoach ki im BeRuach! ["Not with Force and Strength but With Spirit."] Issued for the benefit of the United War Work Campaign. Featuring a battle-scared Uncle Sam encouraging the fighting American GI's and clutching a standard reading: "Come On - Back Up the Boys by Supporting the Seven Great Morale Making Organizations." 22 x 13 inches. Framed.

New York, Allied Printing, (ca. 1916). **\$2000-2500**

♣ A rare World War I-era American Yiddish poster.

Includes a central message from President Woodrow Wilson expressing thanks to the the Jewish Welfare Board and other faith-based organizations for supporting the "3,000,000 boys" at war. "Give your money! They Give their Lives!"

296 CHAGALL, MARC. The Song of Songs. Lithograph poster by Charles Sorlier. Signed by Chagall lower right. Attractively framed. 20 x 30 inches.

Paris, 1975. **\$2000-2500**

♣ Executed by Charles Sorlier, this interpretative lithograph was created to publicize the National Biblical Message Museum in Japan. This particular copy is one of those that were signed by Chagall for the Society of the Friends of the National Marc Chagall Biblical Message Museum in Nice, France and marked with the stamp of the Association at top.

See Chagall's Posters, Catalogue Raisonne (1975) p. 142.



Lot 295

297 DELLO, LEO (?). Introspective Rabbi robed in Tallith. Pastel on paper. Slight tear in lower left corner. Bodily signed lower right. Framed and encased in shadow-box. 11 x 15. 5 inches to mat.

\$1500-2500

298 EISENBERG, J(ACOB). Jerusalem. Oil on canvas. Signed in Hebrew and English, lower left. Framed. 19. 5 x 27 inches to mat.

Jerusalem, early-mid 20th century. **\$4000-6000**

♣ Jacob Eisenberg was born in 1897 Pinsk, Poland. He immigrated to Israel in 1913 and studied at the Bezalel Academy in Jerusalem with Abel Pann, Boris Schatz and Ze'ev Raban. In 1919 Eisenberg attended Vienna's School of Fine Arts, specializing in ceramics. He remains well-known for his work in ceramic plaques and murals still found today on Tel Aviv public buildings. Eisenberg died in 1965 in Jerusalem.

This lyrical oil painting depicts a Jerusalem landscape with the Judean mountains in background. Eisenberg's almost pointillist technique is reflected in the highlights of shrubbery in the foreground.



Lot 299

299 FILMUS, TULLY. Dancing Chassidim. Oil on canvas. Signed lower right. Minor defect lower right. Framed. 19.5 x 29.5 inches.

Russian-American (1903-98). **\$1500-2500**

300 (HERZL, THEODOR). Three-quarter length seated profile portrait of Herzl by I. Hagamann. Oil on canvas. Signed and dated by artist lower left. Framed. 33.5 x 24.5 inches.

Vienna, 1903, Vienna, 1903. **\$3000-5000**

✦ Theodor Herzl (1860-1904), the Elder Statesman of the Zionist Movement, lived in Vienna from 1878 until his death in 1904. He founded the weekly "Die Welt" for the dissemination of the Zionist idea. He sat for this portrait in his Vienna study in the year before his premature death in 1904.

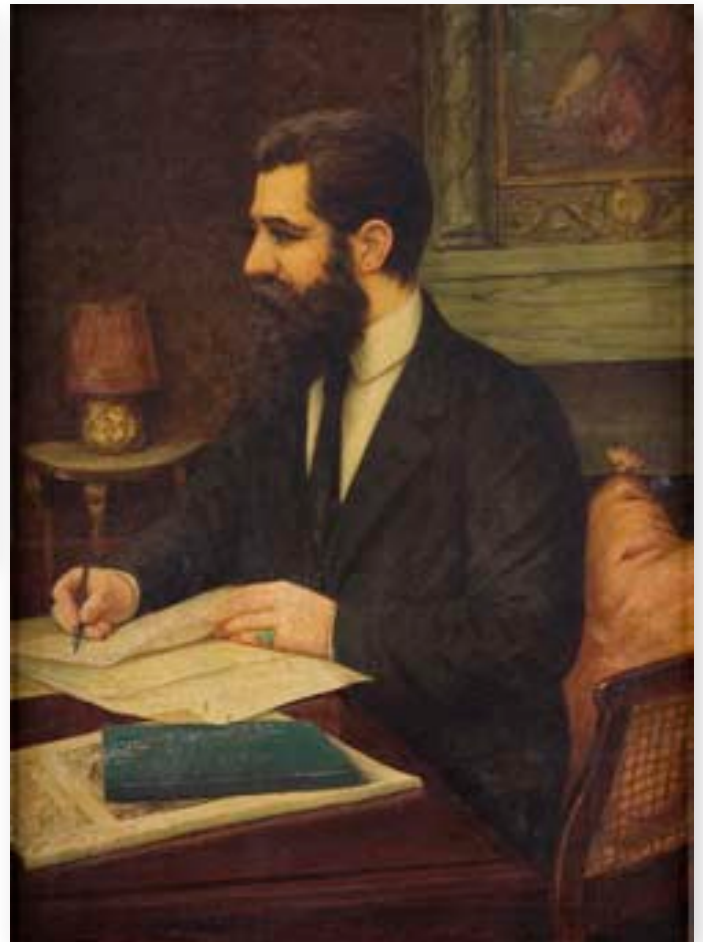
Provenance: Kestenbaum & Company, Sale 12 Lot 315.

301 GROSSMAN, ELIAS M. "Talmudist" - Rabbi of Kobryn, Poland. Signed, dated and noted "Edition 25," along with a charming self-portrait by the artist in pencil. Framed. 11.5 x 8 inches to mat.

1931. **\$1000-1500**

✦ Elias M. Grossman (1898-1947) was born in Kobryn and immigrated with his family to the United States as a child. Years later on a lengthy return visit to his longed-for childhood home in Poland he composed the present image of the famed Rabbi Pesach Pruskin (1879-1939), Chief Rabbi and principal of the celebrated Yeshiva of Kobryn.

R. Pesach Pruskin studied under the tutelage of the Chofetz Chaim, the Alter of Slobodka and the Alter of Kelm. Reb Pesach's next stop was as a member of the 'Yad Chazakah' - the 14 students selected to go with R. Isser Zalman Meltzer to establish a yeshiva in Slutsk. Eventually he served in Shklov and when the Bolsheviks took over Russia, he escaped and returned to his native Kobryn.



Lot 300



Lot 301



Lot 304



Lot 303



Lot 302

- 302 **(KLEZMER)**. Accompanying the Bride & Groom. Gouache on paper. 11. 5 x 9 inches to mat.

Germany, early 20th century. **\$1500-200**

✦ A charming street scene with musicians accompanying a newly married couple to their first home.

- 303 **HOPFER, HIERONYMUS (1500-1550)**. Half-length portrait of Johann Boschenstein (Boschenstein), with Hebrew legend below. Etching. With engraver's monogram "I. H." 9 x 6. 5 inches.

\$1000-1500

✦ Boschenstein (1472-1540) was a German Hebraist and professor of Hebrew language at the University of Wittenberg.

Other examples of this early Hebrew etching are held by the German National Museum in Nurnberg and the Herzog Anton Ulrich Museum in Braunschweig.

- 304 **(KETHUBAH)**. Marriage Contract. Solemnizes the marriage of Moshe son of Yehoshua Nachamu and Clothilde daughter of the late Shlomo Chaim 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. Folds. 25 x 16. 5 inches. Framed

Ancona, Italy, 2nd Nissan, 1893. **\$1200-1800**



Lot 305

305 KOERNER, ERNST KARL EUGEN. Shechem. Oil on panel. Signed with initials 'EK' lower right. Title and dated lower left ("Sichem, 21/373"). Framed. 8.5 x 15.5 inches.

1873. \$4000-6000

✦ A landscape painter and colorist of the School of Berlin, Koerner's preferred subject were interiors of architecturally remarkable buildings such as the Alhambra, Alcazar in Sevilla, Spain and others. In these he showed a keen understanding of specific architectural features, while creating a poetic atmosphere through the application of color and light. The artist, born in 1846 lived in Berlin and found the support of several monarchs, including Wilhelm I and Wilhelm II. He was the recipient of numerous prestigious art awards: Vienna 1873, Philadelphia 1876, Melbourne 1889, and Berlin 1891. Koerner died in Berlin in 1927.

Koerner made several study visits to the Middle East between 1873 and 1905 and produced works including "The Red Sea" and "Scene from Egypt."

Provenance: Christie's London, Nineteenth Century European Art, 1st October, 2008.

306 (PENSIVE JEW). Oil on panel. Signed lower right (indiscipherable). Framed. 10.5 x 8 inches.

Continental, 20th-century. \$600-900



Lot 306



Lot 307



Lot 308



Lot 309

- 307 MILSTEIN, ZVI.** Refugee Boy. Oil on panel. Signed lower left. Framed. America-Israel Cultural Foundation labels on reverse. 38 x 28 inches.

\$2000-3000

✎ Zvi Milstein was born in 1936 in Kishinev, Bessarabia (Moldavia). Immigrated to Israel in 1948 and studied at the Bezalel Academy of Arts and Design in Jerusalem. Won the 1956 America-Israel Cultural Foundation Award, for study in Paris; and the 1966 Laureat du Prix de la Critique. In 1970, Milstein exhibited at the Musee de Moderne Artes (ARC) of Paris.

- 308 MARGULIES, JOSEPH.** The Pipe-Smoker. Signed and dated by artist upper left. Framed. 14 x 10 inches to mat.

America, 1933. **\$2000-2500**

✎ Margulies (1896-1984) was born in Vienna and as a child, immigrated to the United States. He studied at New York's National Academy of Design, Cooper Union and the Ecole des Beaux-Arts in Paris. After years of travel abroad, he returned to New York in the mid-1920's, painting the rabbis and Jewish scholars of his old neighborhood, "often focusing on the weary gazes and looks of pained meditation on their sage faces" (www.raisonne.org/site/biography/20).

- 309 (MIZRACH).** Composed by Shaul b. Pinchas Hornstein. Lithograph by Em. Joachim. Laid onto panel. 20 x 24 inches.

Vienna, 1889. **\$600-900**

✎ Multi-colored Mizrach depicting scenes and historic sites across Eretz Israel. The admonition "Know Before Whom one Stands" and relevant Biblical passages - including the Priestly blessing - appear throughout. Includes scenes of burial-sites of Yoseph HaTzaddik, Ma'arath HaMachpeila, Kever Rochel, Rabbi Akiva, the Shela"n, Ramba"m, R. Yochanan HaSandler, R. Papa Mi'Megiddo, Hoshea HaNavi, R Shimon Bar Yochai, Shmuel HaNavi, etc.



Lot 310



Lot 311

310 **(PHOTOGRAPHY) ABBOTT, BERNICE.** (1898-1991). S. Scharlin & Son Snuff Shop. (Shop-window in English and Yiddish lettering). Gelatin silver print. Signed. Numbered 25/60 in pencil on the mount. Photographer's New York Portfolio & Parasol Press stamps in ink on reverse. 19 x 15 inches.

(26th January, 1938), printed later. **\$3500-4500**

Part of Abbott's self-financed, ten-year "Changing New York Project." Abbott's work provides a historical chronicle of many now-destroyed buildings and neighborhoods of Manhattan. See *Changing New York: Photographs by Bernice Abbott, 1935-1938*, p. 68.

Abbott's project was primarily a sociological study imbedded within modernist aesthetic practices. She sought to create a broadly inclusive collection of photographs that together suggest a vital interaction between three aspects of urban life: the diverse people of the city; the places they live, work and play; and their daily activities.

311 **(PHOTOGRAPHY) VISHNIAC, ROMAN.** The Scholar. Gelatin silver print. Signed by photographer in ink lower left. 12 x 10. 5 inches.

(1897-1990). **\$2500-3500**

312 **(PHOTOGRAPHY) VISHNIAC, ROMAN.** Leaving Shul. Gelatin silver print. Signed 'R Vishniac' and initialed 'R. V.' on reverse. 14 x 11 inches.

(Muka Cevo, 1938), printed later. **\$2500-3000**



Lot 312



Lot 313

313 POWELL, LUCIEN C. Tomb of Rachel. - On the Way to the Jordan River. Watercolor on paper. Signed lower left. Trimmed. Framed. 11 x 17 inches.

American, Late 19th-century. **\$2000-3000**

♣ Known for his large scale paintings of the Grand Canyon, the Virginia-born Lucien Powell (1846-1920) commenced his art career after serving in the US Confederate Army. He was a student at the Pennsylvania Academy of Fine Art and studied under Thomas Moran.

On the reverse of this handsome watercolor, Powell writes: "... And painted from the original C S Kelok (?) - as seen from a road coming from Jordan & the Dead Sea. Painted expressly for the Reverend Edwin Stucker by the artist Lucien CO Powell."



Lot 314

314 (PHOTOGRAPHY) FOLBERG, NEIL. The Parur Synagogue, India. Evercolor photographic image, numbered #3, 1994. Signed, titled, and dated by artist in pencil below image. Archival mat and mount. 20 x 26 inches.

1994. **\$1000-1500**

♣ Neil Folberg, born in 1950 in San Francisco, studied photography with Ansel Adams for many years. In 1992, Folberg was commissioned by the Aperture Foundation to photograph historic synagogues across the world. The resulting collection of stunning photographs was published in 1995: "And I Shall Dwell Among Them: Historic Synagogues of the World."

The Parur Synagogue in India is located north of Cochin along the Coast of Kerala. It is a 400 year old building erected upon the ruins of two earlier synagogue structure dating back to the 12th-century. The stone slab with Hebrew text pictured to the right of the doorway attests to this history.



Lot 317



Lot 315

315 RABAN, ZE'EV. Printed Kethubah, surrounded by gouache borders. Signed "Ze'ev Raban, Jerusalem" in English and Hebrew. 20.5 x 13 inches.

Jerusalem, circa 1940's. **\$2000-2500**

♣ This marriage contract, written in both Hebrew and English is set within a traditional architectural-inspired border. Raban's kethubah's design is comprised of a range of biblical motifs. At the base is the Jerusalem cityscape, flanked by columns set on resting lions and a Biblical passage. The text is bordered on each side by twelve cells depicting the twelve tribes (right) and similarly, the twelve months and corresponding zodiacal signs of the Jewish year (left).

A grapevine and pomegranate design surrounds a central Biblical medallion appropriately depicting Eliezer - the Bible's first 'matchmaker' alongside the young Rebecca.

316 RASKIN, SAUL. Portrait of Moses Maimonides. With replica of autograph signature as found in the Cairo Genizah. Lithograph. Framed. 11 x 8 inches to mat.

(American, 1878-1966). **\$700-900**

317 RYCHTER-MAY, ANNA. Three Sages. Watercolor on paper. Signed 'Rychter-May, Jerusalem' lower right. 8 x 11 inches.

Jerusalem, 20th century. **\$1200-1800**

♣ Anna Rychter-May's work is largely comprised of ethereal aquarelles of urban, rural and genre scenes of Jerusalem.

318 RYCHTER-MAY, ANNA. The Western Wall. Watercolor on paper. Signed 'A. Rychter-May, Jerusalem' lower left. Framed. 10.5 x 7 inches.

Jerusalem, 20th century. **\$1500-2500**

♣ German-born Anna Rychter-May (1865-1955) was the wife of the famed Polish artist Tadeusz Rychter. Husband and wife travelled to Palestine during the 'Orientalist' era of the 1920's where their work was exhibited at the Bezalel School, the salon of Cardinal Ferrari in Jerusalem and elsewhere. Tadeusz Rychter returned to defend Poland from German onslaught in 1939 but was killed soon after. His wife, Anna, remained in Jerusalem and died there, aged 90.



Lot 318



Lot 316



Lot 319

319 **SEEBERGER, S.** Passover Seder. Oil on panel. Signed by the artist lower left. Stamp on reverse. 11.5 x 16 inches.

\$5000-7000

✦ Important French artist who executed a bare handful of Jewish-themed images. Seeberger was deported from Paris in 1940 and eventually murdered in Auschwitz.

320 **SCHOR, ILYA.** Simchath Torah. Gouache on panel. Signed. Beautifully mounted and framed. 3 x 4 inches.

American, c. 1950. **\$2000-3000**

✦ Charmingly small, captivating scene with bold colors of central Ark and expressionistic brushstrokes.



Lot 320



Lot 321



Lot 321

321 SPENCELAYH, CHARLES. At Last - The Promised Land. Pencil on paper. 20 x 16 inches to mat * **WITH:** Detailed head-profile of the sitter. Pencil on paper. Signed lower right. 6.5 x 7 inches.

England c. 1920. **\$10,000-15,000**

♣ Important detailed preparatory study for the famous oil painting entitled *The Promised Land*. This large drawing is accompanied by a fine pencil study of the face of the sitter of this celebrated image, depicting an elderly bearded Jewish gentleman examining a map of Palestine. Nearby portraits include Lord Balfour and Prime Minister Benjamin Disraeli. Clearly a picture directly inspired by the excitement generated following the issue of the Balfour Declaration.

"In the early 1920's Spencelayh was discovered by one of those fairy-tale providers who most of us thought had vanished with the wigs and brocaded coats of the eighteenth century. Spencelayh's patron was a Mr. Levy, a cotton merchant and business man from Manchester who offered [Spencelayh] a house, rent-free. [Levy] suggested some Jewish subjects [to paint] which sold very well... Mr. Levy had a lively and informed love of the arts, and the instinct and generous impulses of a true patron and Spencelayh's output during this period in Manchester is an eloquent testimony to his benefactor... One of [Spencelayh's] works exhibited at the Royal Academy in 1926 was *The Promised Land*, a subject quite likely suggested to him by Mr. Levy. 'For the scene-setting I collected objects from various friends,' Spencelayh recalled, 'but the map of Palestine I had finally to purchase, and had great trouble to get it in the right size and colouring. At last I found quite a new one, which I put through a rapid course of "wear and tear", to make it keep its place within the picture.' See A. Noakes, Spencelayh (1978) Plate 147 and see pp. 60-2 and 187 no. 3.

Provenance: Exhibited Bond Street Galleries, London, April 1957.

Sold to Sydney Boehm (1908-90), Hollywood screenwriter and producer, Beverly Hills, California.

Associated labels on verso.



Lot 322

- 322 **STRUCK, HERMANN.** Jews in Tiberias. Oil on canvas. Signed and dated by the artist, lower right. Framed. 13.5 x 20 inches.

1929. **\$8000-10000**

✦ An uncommon image. Herman Struck (1876-1944) seldom worked in oils.

- 323 **(SHEVITHI).** Composed by Aaron HaKohen Lefkowitz. Pastel and pen-and-ink on paper. Signed and dated by artist within columns. Unexamined out of frame. 19.5 x 15 inches to mat.

American(?) 1918. **\$800-1200**

- 324 **PERKO, ANTON (Austrian, 1833-1905).** Wenn Gott mit uns - Wer Gegen Uns! Vignettes of Jerusalem Holy Places. Watercolor and ink on board. Signed (and dated), lower right. Framed. 14 x 7 inches.

Palestine, 17-23 April 1895. **\$2000-2500**



Lot 324



Lot 323



Lot 325

- 325 **(THEATER).** "Die Liebe im Eckhause" by Alexander Cosmar. Theatrical Play-Bill. Single leaf printed on silk.

A fund-raising performance at the "Hochfuerstliches Schlosstheater in Teplitz," for the benefit of the "Badehospital fuer in und auslaendische arme kranke Israeliten" (Jewish Spa Hospital). 10 x 15 inches. Folds, touch discolored.

1838. \$1500-2000

• The program also notes musical entertainment including the overture from the opera "Fra Diavolo," a piano piece by the 13-year old pianist Marie Bousifet, as well as an aria performed by the 13-year-old Moritz Katz.

The Jewish hospital in this spa-town near Prague, was founded in 1836 by one Naftali Katz. It is noted on this play-bill as being "most popular... although completely underfunded."



Lot 326

- 326 **(VOROBICHIC, M.** Moi Ver / Moshe Raviv. 1904-95). Chassidim. Watercolor. Signed by artist in Hebrew and English. Framed. 18 x 12 inches.

Israel. \$1000-1500

• Vilna born Moshe Raviv (original name Vorobeichic) studied painting at the Bauhaus School in Weimar, taking courses along with such famed artists as Paul Klee, Wassily Kandinsky and Joseph Albers. Vorobeichic also created avant-garde photo-montages under the pseudonym "Moi-Ver." Adopting Zionism in 1934 he migrated to Palestine where he changed his name to "Raviv." Along with Reuven Rubin he co-founded the Artists' Colony of Safed.



Lot 327



Lot 328

327 TIFFANY SILVER CHANUKAH MENORAH. Of classic form, marked on bottom. 19.5 x 14.5 inches.

20th-century. **\$8000-10,000**

328 AUSTRIAN SILVER CHANUKAH MENORAH. Of classic form, removable servant-light. Marked on bottom. 9.5 x 8 inches.

circa 1880. **\$3000-4000**

329 CONTINENTAL SILVER CHANUKAH LAMP. Shiled-form back-wall. Oil row with spoon-hypen formoil troughs. Lacks servant light. 9 x 8.5 inches.

19th-century. **\$1200-1800**

330 DUTCH BRASS CHANUKAH LAMP. Shaped backplate fronted by row of eight oil-fonts with wick-holders. Removable component parts. 11 x 9.5 inches.

19th-century (some components later). **\$800-1200**

331 ITALIAN BRASS CHANUKAH LAMP. Classically composed in a particularly distinct Italian style. With servant-light. 9 x 6.5 inches. See Israel Museum Catalogue, Architecture in the Hanukah Lamp (1983) pl. 30.

19th-century. **\$2500-3000**



Lot 329



Lot 331A



Lot 331



Lot 330

331A ITALIAN BRASS CHANUKAH LAMP. Lacks pins.
7 x 7 inches.

Late 19th Century. **\$1500-2000**

See Five Centuries of Chanukah Lamps from the Jewish Museum, New York: A Catalogue Raisonné (2005) p. 205.

332 WOLPERT BRONZE CHANUKAH DREIDEL. Designed by Ludwig Wolpert. Each fluted side features one of the four Hebrew letters appropriate to the traditional game. Marked along handle: "Wolpert," Issued by the Judaica Heritage Society. Height: 1.5 inches.

1976. **\$300-500**

333 CONTEMPORARY SILVER PASSOVER SEDER EQUIPAGE. Of circular form case, with pair of large hinged doors set with lock-bar, three interior tiers; detachable upper seder-tray with six labelled oval depressions for ritual foods. Height: 8.5 inches; Diameter: 13 inches.

\$5000-7000

334 BEZALEL SILVER SEDER PLATE. Rim bears scenes relating to the Exodus, central roundel contains embossed text of "Mah Nishtanah." Hook for hanging on reverse. Diameter: 13 inches.

\$1000-1500



Lot 333



Lot 334



Lot 335



Lot 336



Lot 338

- 335 GERMAN SILVER SCALLOPED ETHROG CONTAINER.** Of fruit-form, set on oak-leaf platform. Hinged. Marked. 5 x 5 inches.

Mid-19th century. **\$1500-2000**

- 336 RUSSIAN SILVER-PLATED ETHROG CONTAINER.** Of fruit-form, with leafy stem set on base. Push-release and hinged. Marked. 4 x 8 inches.

1857. **\$1500-2000**

- 337 MINIATURE SCROLL OF ESTHER SET ON WOODEN TURNER.** Complete Hebrew Scroll written on vellum in an Aschkenazi hand. Length: 72 inches, height: 1 1/8 inches. Text complete but effaced in some places.

\$1500-2500

- 338 WOODEN PURIM GROGGER.** Carved wooden grogger with sectioned handle and eight-spoked noisemaker wheel. 7 x 11 inches.

Early 20th-century. **\$200-300**

- 339 PAIR OF POLISH SILVER SABBATH CANDELTICKS.** Of traditional form. Marked. Height: 14.5 inches.

circa 1900. **\$1000-1500**

- 340 PAIR OF CONTINENTAL SILVER SABBATH CANDELABRA.** Each of trident-form. Removable upper element for single-candle use. Marked. Height: 17 inches.

circa 1900. **\$2000-2500**



Lot 337



Lot 343



Lot 344



Lot 341



Lot 342

341 SILVER KIDDUSH GOBLET. Inscribed in Hebrew "LeKiddush." Marked. Height: 4.5 inches.

Prague, 1819. **\$1000-1500**

342 BAUHAUS-STYLE KIDDUSH GOBLET DESIGNED BY LUDWIG WOLPERT.

Finished maquette. Height: 7.5 inches.

Accompanied by: Sketched design, drawn and signed by Wolpert, dated: 2/5/73.

\$1000-1500

♣ Ludwig Wolpert (1900-81) was a Bauhaus-trained craftsman and designer, who later founded and directed the Toby Pascher Workshop of the Jewish Museum, New York.

343 POLISH SILVER FILIGREE SPICEBOX / HAVDALAH GOBLET. Removable spire contains spice compartment fitted with petite hinged door. Lower element serves as wine goblet. Height: 7.5 inches.

Early 19th-century. **\$2000-2500**

344 RUSSIAN SILVER SPICEBOX. Of classic-form, complete with all pennants and bells. Hebrew inscription along lower rim. Marked. Height: 8 inches.

1885. **\$1500-2000**



Lot 340



Lot 339



Lot 345



- 345 PAIR OF VIENNESE SILVER TEPHILIN-CASES.** Of typical form, velvet-lined interior. Engraved with geometric flourishes, one engraved with Hebrew letter Shin on sides. Marked. 3 x 2 inches.

1859. \$1500-2500

- 346 SYNAGOGUE TORAH READING HONOR-PLAQUES.** 15 (of 16?) heavy brass plaques, each inscribed with name of honor in Hebrew (Kohen, Levi, Shelishi, Hagbah, Gelilah, etc.) 3 x 2 inches. Housed in locked-box (worn).

20th-century. \$500-700

- 347 HOLY LAND SILVER HEBREW SEAL.** For the use of one "Yaakov ben Eliyahu." Knob engraved with scene of Jerusalem Height: 3 inches.

19th-century. \$1500-2000

- 348 CONTINENTAL SILVER REPOUSSE AMULET.** Of shield-form, with dense use of Jewish iconographic motifs, especially pertaining to the Kohen. With hinged door. 5 x 3 inches.

\$2000-3000

- 349 ITALIAN SILVER AMULET.** Of oval-form, engraved with name of God on each side, set within shield surrounded by leafy clusters. Marked with town "Alessandria". 4 x 3 inches.

1824-29. \$5000-6000



Lot 346



Lot 348



Lot 349



Lot 347



Lot 350

350 PAIR OF REPOUSSE BRONZE PLAQUE PORTRAITS. Profile portraits of Orthodox Jewish man and wife. Bearded man with peyos wearing tallis and yarmulke. Woman with traditional sterntichel. Each signed by artist, B. Blas. Each: 8.5 x 6 inches.

(Hungarian?), early-20th century. **\$2500-3500**

• The male portrait was sold by Sotheby's Tel Aviv, Judaica, 15th April, 1998, Lot 405.

351 PALESTINIAN-JEWISH HELMET. British / Brodie-style helmet manufactured by the Pleese Factory for Magen-David-Adom, the Jewish Red Cross. Painted in enamel colors and featuring red Star-of-David on a round white field surrounding troupe number "168." Brown leather chin-strap with the manufacturer's name stamped into leather in both English and Hebrew.

Palestine, circa 1940. **\$200-300**



Lot 351

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— NOTES —

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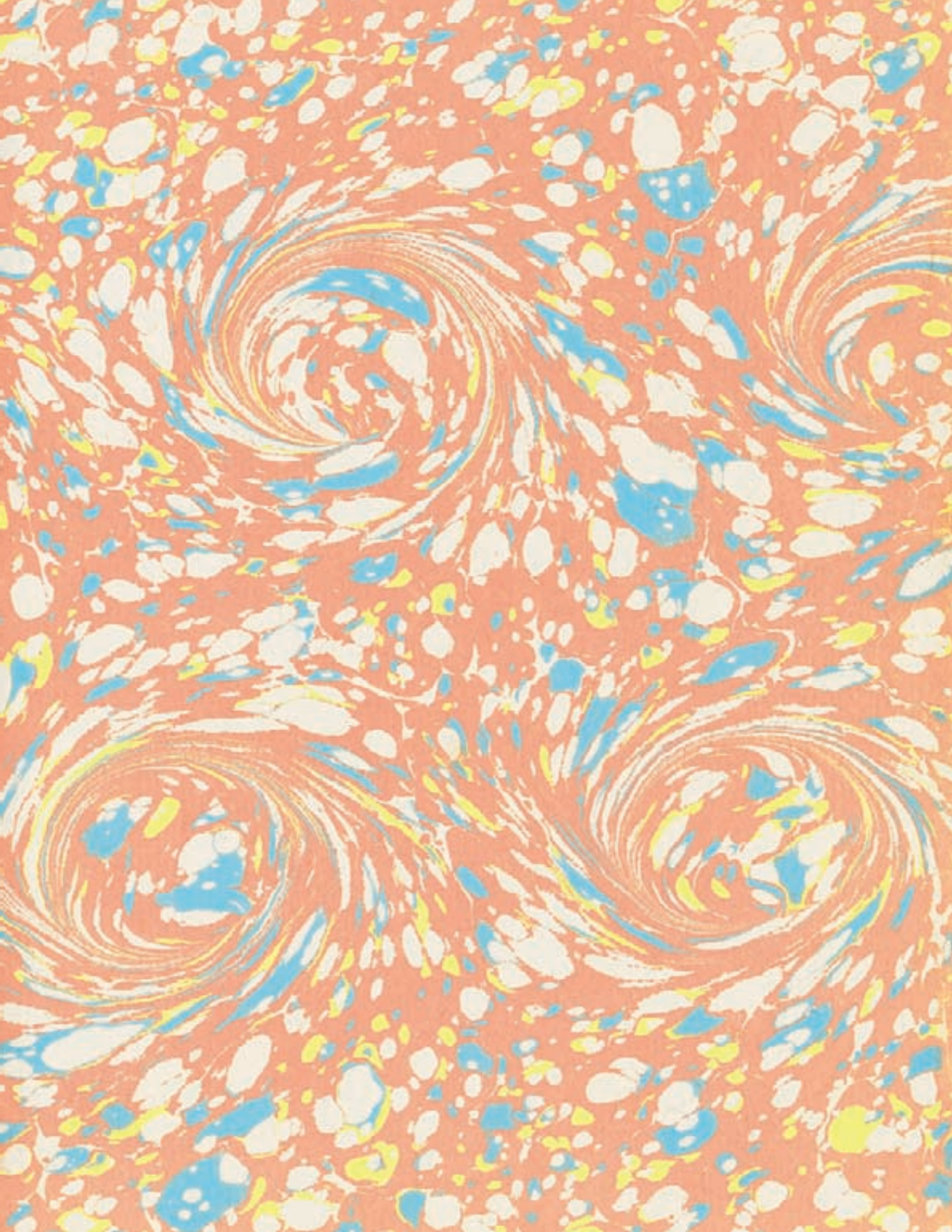
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