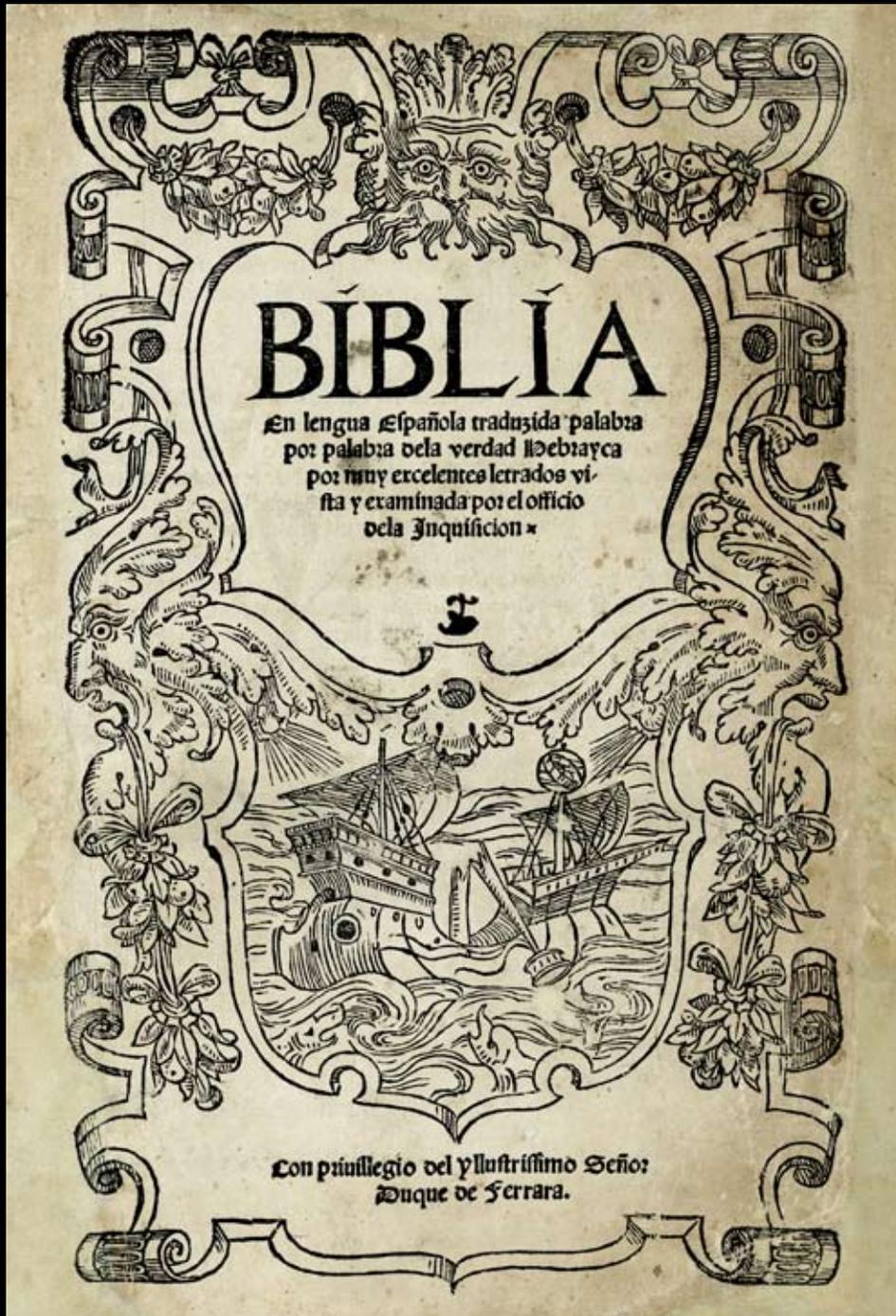


# FINE JUDAICA

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

THE CASSUTO COLLECTION OF IBERIAN BOOKS, PART III



KESTENBAUM & COMPANY  
THURSDAY, JUNE 21ST, 2012



KESTENBAUM & COMPANY

.....  
Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 261

Catalogue of

# FINE JUDAICA

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

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

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Viewing Beforehand:

Sunday, 17th June - 12:00 pm - 6:00 pm  
Monday, 18th June - 10:00 am - 6:00 pm  
Tuesday, 19th June - 10:00 am - 6:00 pm  
Wednesday, 20th June - 10:00 am - 6:00 pm  
No Viewing on the Day of Sale

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

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

KESTENBAUM & COMPANY

Auctioneers of Rare Books, Manuscripts and Fine Art

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Catalogue Art Director  
and Photographer: Anthony Leonardo  
Auctioneer: Harmer F. Johnson  
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For all inquiries relating to this sale please contact:  
Daniel E. Kestenbaum



## **Order of Sale:**

Printed Books: Lots 1 - 231  
Illustrated Books: Lots 232 - 249  
Manuscripts & Autograph Letters: Lots 250 - 301  
Iberian Books: Lots 302 - 340  
Graphic Art: Lots 341 - 373  
Ceremonial Art: Lots 374 - End of Sale

Front Cover Illustration: The Ferrara Bible, 1553 (see Lot 307).  
Back Cover Illustration: Bezalel Silver Chanukah Lamp (see Lot 384).  
Frontispiece: Illuminated Hagadah Manuscript. Hamburg, 1757 (see Lot 261).

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

— PRINTED BOOKS —

1 **AARON IBN CHAIM.** Lev Aharon [commentary to the Books of Joshua and Judges, with text]. ff. 122, (2), 129, (3).

\* Bound With: Isaac Ben Abba Mari of Marseilles. Sepher Ha'Itur. ff. 110. Geometrical diagram on f. 101a. Two works bound in one volume. Both **FIRST EDITION.** Some staining and slight marginal repair to upper corner of title of first work. Later calf-backed boards, spine worn. Folio. Vinograd, Venice 1052 and Venice 1041.

Venice, Giovanni di Gara, 1608. **\$1000-1500**

• The author of the first work, R. Aaron ibn Chaim I (1545-1632) served as a dayan in the court of Vidal HaTzarfati in Fez, Morocco. He is most famous for his study on the Siphra. The present commentary to Joshua and Judges excels in its command of Midrashic and Talmudic literature. See Ch. J. D. Azulai, Shem HaGedolim I, V-6; EJ, Vol. VIII, cols. 1179-1180 (incl. facs.)

The second work is a monumental halachic compendium discussing fiscal and marital laws, forbidden foods, festivals, etc. The work is a primary source of Gaonic responsa and is frequently cited by Joseph Karo in his Beith Yoseph.

[SEE ILLUSTRATION UPPER RIGHT]

2 **ABRABANEL, DON ISAAC.** Peirush Abrabanel al Sepher Moreh Nevuchim. **FIRST EDITION.** Edited with comments "Moreh LeTzedakah" by Moshe Landau. Two parts bound in one volume. pp. vi, ff. 71, (1); 58 (pp. v-vi of introduction misbound after f. 71). Lightly foxed, slight worming, stamp of previous owner. Later boards. 4to. Vinograd, Prague 1256.

Prague, M. Landau, 1831-32. **\$700-800**

• With six-page introduction and seven further leaves not noted by Vinograd. The editor was a well known scholar and printer, he was the grandson of the Noda BeYehuda.

[SEE ILLUSTRATION LOWER RIGHT]

3 **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.



Lot 1



Lot 2



Lot 5



Lot 7

4 **ADARBI, ISAAC.** Divrei Rivoth [responsa]. Second Edition. Wide-margined copy. ff. 198 (i.e. 200). Dampstained in places, slight marginal worming, previous owner's signature on title, signature of censors at end. Modern calf. Folio. Vinograd, Venice 703; Haberman, di Gara 88.

Venice, Di Gara, 1587. \$400-600

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

5 **(ALEPPO).** Laniado, Abraham. Magen Avraham [sermons pertaining to circumcision, marriage, Torah, charity, repentance, etc.] **FIRST EDITION.** ff. 180. Previous owner's signature and inscription on title, censor's signature on verso of final leaf, some dampstaining. Modern calf-backed boards. Sm. 4to. Vinograd, Venice 964.

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

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

[SEE ILLUSTRATION UPPER LEFT]

6 **(ALEPPO).** Vital, Chaim. Sha'arei Kedushah [Kabbalistic ethical values.] \* Bound with: Sepher Eilim LeTruphah [letters of moral instruction by Moses Nachmanides and Elijah, Gaon of Vilna] ff. (4), 48, 8. Contemporary roan-backed boards, worn. 12mo. Yaari, Aleppo 1 & 2.

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

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

One notes that the fourth and final gate of the Sha'arei Kedushah is truncated. The printer demurs: "This section is unprinted. Since it consists of [Divine] Names and hidden mysteries, it would be unlawful to commit it to print." (f. 48v.) The text of the letter of the Vilna Gaon differs in many places from the standard European edition.

7 **ALMOSNINO, MOSES.** Tephilah LeMoshe [sermons and homilies to the Pentateuch, with treatise on the reading of the Shema upon retirement.] Second edition. Few marginal notes in an early hand. ff. 84. Title remargined, stained. Calf-backed marbled boards. Sm. 4to. Vinograd, Cracow 138; not in Adams.

Cracow, n.p., 1590 (i.e. 1589). \$600-900

[SEE ILLUSTRATION LOWER LEFT]

**8 ALSHEICH, MOSES.** Romemoth E-I [commentary to the Book of Psalms, with text] **FIRST EDITION.** Marginalia. ff. 310. Title and final two leaves repaired. Modern calf-backed marbled boards. Thick 4to. Vinograd, Venice 997; Habermann, di Gara 238.

Venice, Giovanni di Gara, 1605. **\$300-500**

✦ R. Moses Alsheich (d. after 1593), a native of Adrianople, Turkey, settled in Safed, where he was ordained by R. Joseph Karo (upon whom had been conferred the reintroduced Semicha of R. Jacob Berab). R. Alsheich's commentaries to the Bible became highly esteemed, a result of which he was referred to as "Alsheich HaKadosh" (the Holy Alsheich). See EJ, Vol. II cols. 757-8.

[SEE ILLUSTRATION UPPER RIGHT]

**9 (AMERICAN JUDAICA).** (British Parliamentary Act). Anno Decimo tertio Georgii II Regis. An Act for Naturalizing such Foreign Protestants, and others therein mentioned, as are Settled, or shall Settle in any of His Majesty's Colonies in America. On title, seal of King George II. Richly historiated initial. ff. (4). pp. 167-171. Disbound. Folio. 13 George II, c. 7.

London, John Baskett, 1739. **\$2000-3000**

✦ **FIRST EMANCIPATION ACT FOR THE JEWS OF AMERICA.**

Seeking to encourage foreigners to help populate the British colonies in America, Parliament passed an Act enabling colonial settlers to become naturalized subjects after living in the colonies for seven years. Special provisions were made for Jews, as naturalization required the petitioner to have received communion in a Protestant Church, and to furthermore take an oath including the words "upon the true faith of a Christian."

"The law was important for it expressed a desire on the part of the English to incorporate the Jew into the body politic. It was an emancipatory act, the first (apart from Dutch grants to Surinamese Jewry) to be promulgated by a European government. The Act was the harbinger of a new day." (Marcus, *The Colonial American Jew*, Vol. I, pp. 480-9). See also Schappes, *A Documentary History of the Jews of the United States*, pp. 26-30.

The British Crown followed markedly differing policies regarding Jewish subjects residing in England and those in America. Not until the passage of the so-called Jew Bill of 1753 would foreign-born Jews be permitted to become naturalized citizens of England without first receiving the sacrament. See T. M. Endelman, *The Jews of Britain, 1656 to 2000* (2002) p. 74.

A landmark in the history of Jewish Social emancipation.

**10 (AMERICAN JUDAICA).** Torah, Nevi'im u-Kethuvim / Biblia Hebraica. (Pentateuch and Early Prophets). Vol. I (of 2) Only. Unvocalized Hebrew with Latin sidebars. At rear, old Baltimore bookseller's ticket (Abner & Neal) and inscription dated 1823. ff. (6), 296. Complete. Lightly foxed. Contemporary calf, rubbed, rear cover starting. 4to. Rosenbach 171; Singerman 0236; Goldman 4.

Philadelphia, Wiliam Fry,, 1814. **\$1500-2500**

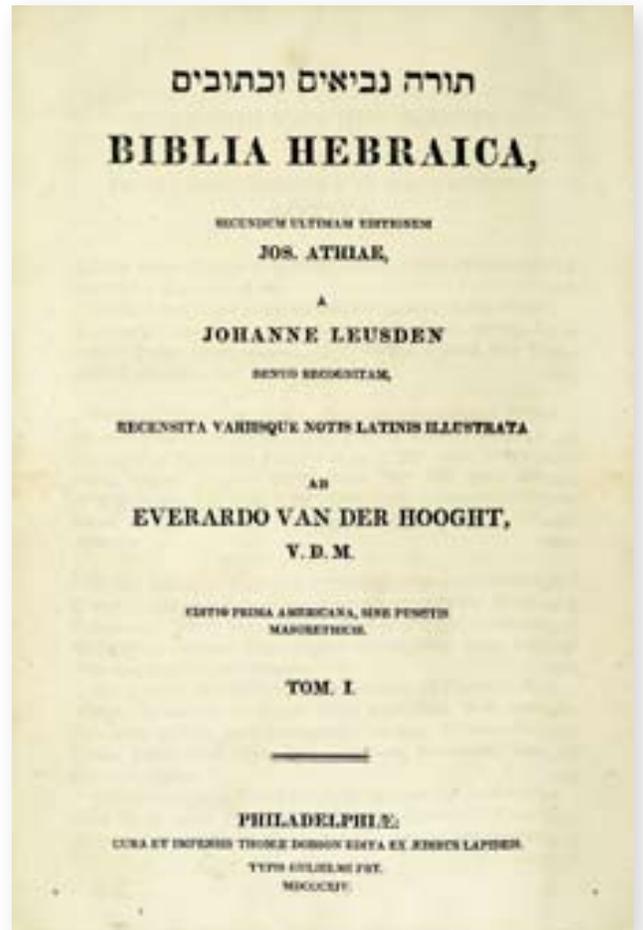
✦ First Complete Hebrew Bible Printed in America.

SEE ALSO NEXT LOT.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 8



Lot 10

11 (AMERICAN JUDAICA). Torah, Nevi'im u-Kethuvim / Biblia Hebraica. (Latter Prophets and Writings). Vol. II (of 2) Only. Unvocalized Hebrew with Latin sidebars. Half-title. ff. (1), 312. Lacking title-page. Ex-library, f. 263 with some loss, few juvenile marginalia in pencil, lightly foxed. Modern boards. 4to. Rosenbach 171; Singerman 0236; Goldman 4.

Philadelphia, Wiliam Fry., 1814. \$1200-1800

- First Complete Hebrew Bible Printed in America.  
SEE ALSO PREVIOUS LOT.

12 (AMERICAN JUDAICA). Morais, Sabato. On the Truth of Revelation. A Sermon Delivered on Sabbath Emor before the Congregation Mikve Israel of Philadelphia. English with smattering of Hebrew. pp. 16. Browned, few taped repairs. Modern boards. 8vo. Singerman 1199.

Philadelphia, Collins, 1851. \$500-600

13 (AMERICAN JUDAICA). Sepher HaYashar or The Book of Jasher; Referred to in Joshua and Samuel II. FIRST AMERICAN EDITION. Occasional use of Hebrew. Introduction by Mordecai Manuel Noah. Includes approbation of Rabbi H. V. Nathan of Kingston, Jamaica. pp. (2), xxiii, 267. Ex-library, foxed. Original boards, rubbed, extreme upper portion of backstrip removed. 4to. Singerman 726.

New York, M.M. Noah & A.S. Gould, 1840. \$700-900

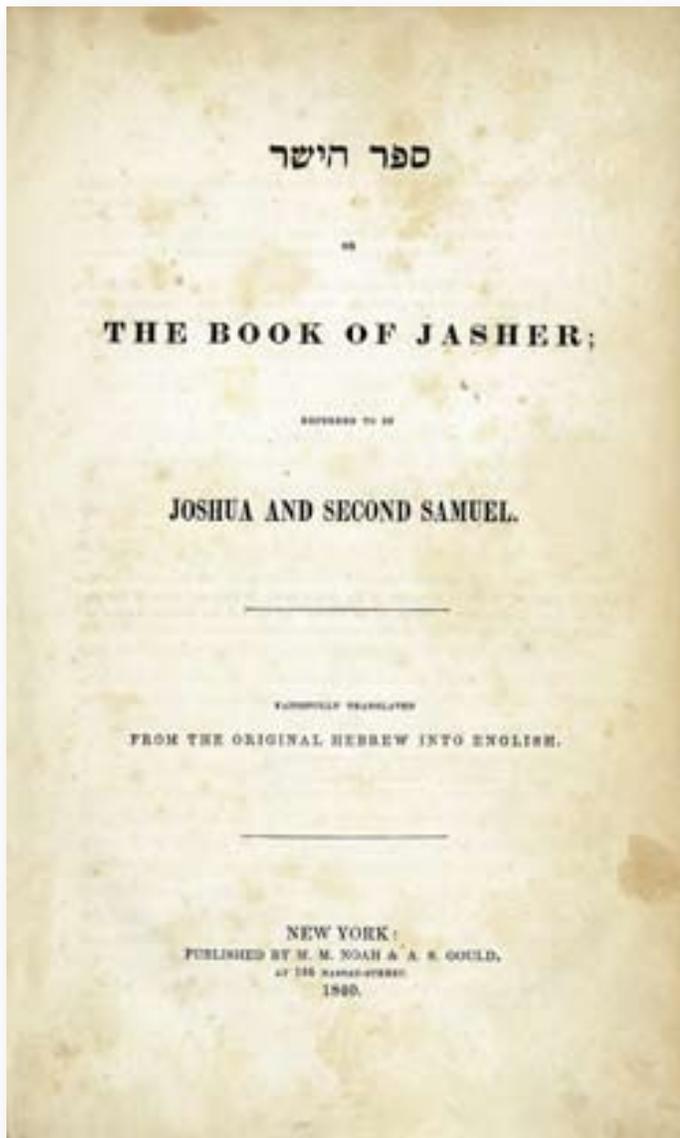
[SEE ILLUSTRATION LOWER LEFT]

14 (AMERICAN JUDAICA). Biblia Hebraica. Prepared by Isaac Leeser and Joseph Jacquett. Prefaces in Latin. pp. xx, 1416. Browned, few owners' marks. Later boards, rubbed. Thick 8vo. Goldman 9.

Philadelphia, J. W. Moore, 1849. \$1000-1500

- The first Hebrew Bible printed in America with vocalized and cantillated text.

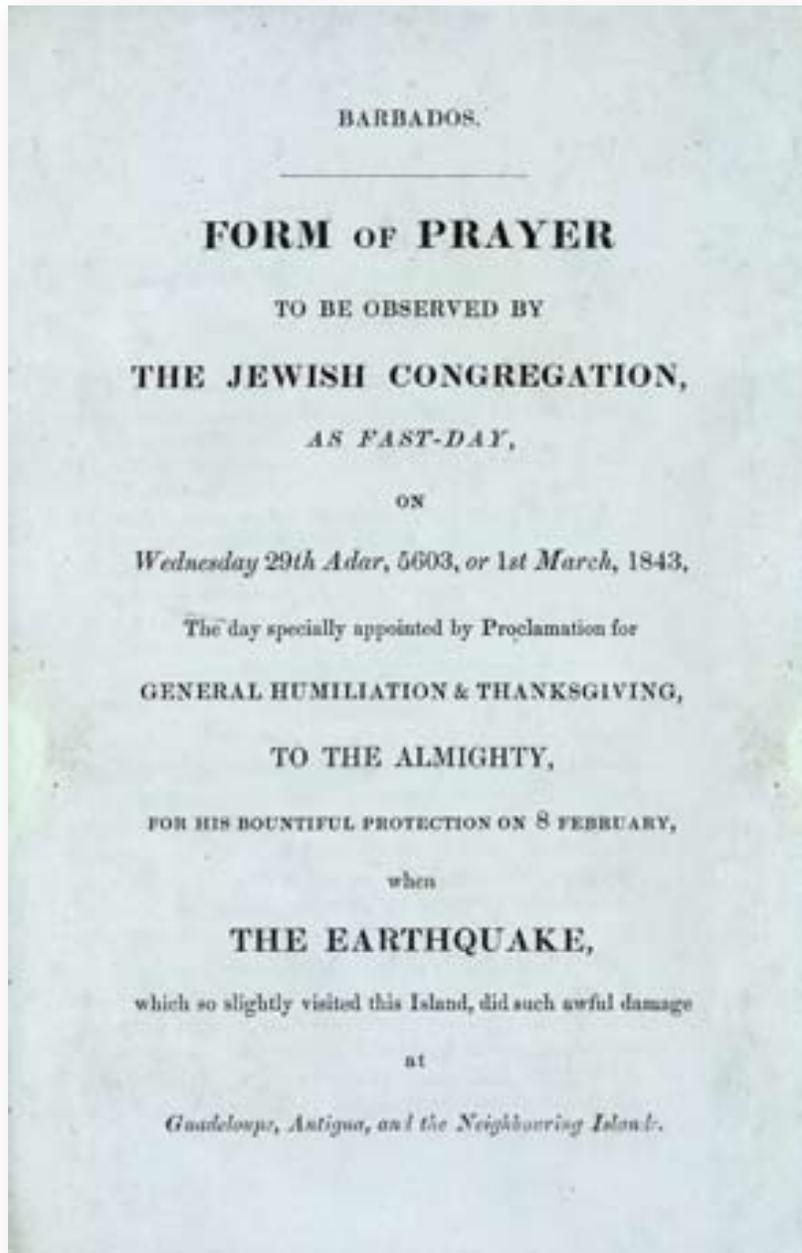
[SEE ILLUSTRATION LOWER RIGHT]



Lot 13



Lot 14



Lot 15

**15 (AMERICAN JUDAICA).** Barbados: Form of Prayer by the Jewish congregation as Fast-Day on Wednesday 29th Adar, 5603, or 1st March, 1843, the day specially appointed by Proclamation for General Humiliation and Thanksgiving to the Almighty, for His Bountiful Protection on 8 February, when the Earthquake, which so slightly visited this Island, did such awful damage at Guadeloupe, Antigua and the Neighbouring Islands. Printed on blue tinted paper. English text. Fine Condition. pp. (6). *Original printed wrappers bound into later 3/4 morocco over marbled boards; slip-case. 8vo.*

n.p. (1843). **\$8000-10,000**

• Place of publication not noted. Unrecorded by Singerman (were it to have been printed in Barbados), nor Cecil Roth (were it to have been printed in London); nor any other relevant bibliographic sources located to date. - Hence, **VERY LIKELY, A UNIQUE COPY.**

Text states that the Morning Service is to follow that of the Fast of Gedaliah. Includes the following prayer:

“O God! The God who in thy incomprehensible greatness ruleth the spirit that moveth all flesh, who is like unto thee amongst the mighty? ...We thy children abiding in this island of Barbados gratefully acknowledge thee O God in humble prayer and glorify thy holy name in fervent praises...Lord of our salvation have compassion we beseech and implore thee, have mercy O Lord upon this island and deliver its inhabitants from trouble and distress, from earthquakes, hurricanes and frightful calamity...We acknowledge it to be of thy goodness alone that whilst thou hadst visited other countries both now and heretofore with destroying earthquakes, thou hast spared us...”

The tropical cyclone of 1843 caused enormous damage along the lengthy stretch of islands of the West Indies, destroying many of its major towns such as Pointe-à-Pitre in Guadeloupe.

Regarding the Jewish Community of Barbados, see M. Arbell, *The Jewish Nation of the Caribbean* (2002) pp. 191-217.

[SEE ILLUSTRATION ABOVE]



Lot 16

16 (**AMERICAN JUDAICA**). Kuechen, Friedrich Wilhelm. The Jewish Maiden. A Ballad. Written and Composed for the Piano Forte. Engraved. pp. 5. Lightly foxed. Unbound. Folio. Singerman 1193; Grove's Dictionary of Music Vol. X p. 291.

Boston, Russell & Tolman, (1851?) \$1000-1500

[SEE ILLUSTRATION UPPER LEFT]

17 (**AMERICAN JUDAICA**). Order of Service in the Synagogue in Crosby Street, on Sunday Heshvan 25, November 7, 5613. On the Fiftieth Anniversary of the Chevrah Chessed Ve'Emeth. Titled in English, otherwise mostly in Hebrew. Single leaf. Silked. Folio. Singerman 2798.

(New York), H. Frank, 1853. \$1500-2500

• Afternoon Prayers followed by poems as well as a "Hashkavah" for the late Revd. Gershom M. Seixas, upon the 50th anniversary of the Congregation's Burial Society.

Established in 1654, New York's Spanish and Portuguese Synagogue (Congregation Shearith Israel), the oldest Jewish congregation in the United States, moved to Crosby Street in the year 1834 before relocating in 1860.

[SEE ILLUSTRATION LOWER LEFT]

18 (**AMERICAN JUDAICA**). Benjamin, Judah P. Extracts from the Speech of Hon. Mr. Benjamin, of Louisiana, on the Kansas Question: Showing the True Meaning of the Kansas Law, and His Reasons for Joining the Democratic Party. pp. 8. Brownd. Modern wrappers. 8vo. Sabin 4707.

Washington, The Union Office, 1856. \$300-500

• In 1852, Judah P. Benjamin became the first professing Jew elected to the United States Senate. Initially a Whig, he became a Democrat in 1856 after the Democratic Party espoused the cause of Southern rights. Benjamin was a leading member of the school of Southern politicians who favored secession from the Union as the only safeguard for Southern survival, to which end, he delivered this major address in the Senate defending slavery.

19 (**AMERICAN JUDAICA**). Proceedings in Relation to the Mortara Abduction. Mass Meeting at Musical Hall...Addresses by... M. M. Noah and others. pp. 52. Original printed wrappers. Front cover starting. 8vo. Singerman 1597.

San Francisco, 1859. \$700-900

• The abduction from his home in Bologna of an Italian-Jewish six-year old boy named Edgardo Mortara, and his subsequent forced conversion to Catholicism (with the connivance of Papal authority), appalled the Jewish world. The American Jewish community joined the outrage expressed by world Jewry demanding the return of the child to his parents. See Bertram W. Korn, The American Reaction to the Mortara Case: 1858-1859 (Cincinnati, 1957); David Kertzer, The Kidnapping of Edgardo Mortara (New York, 1997), pp. 124-27.



Lot 17



Lot 20

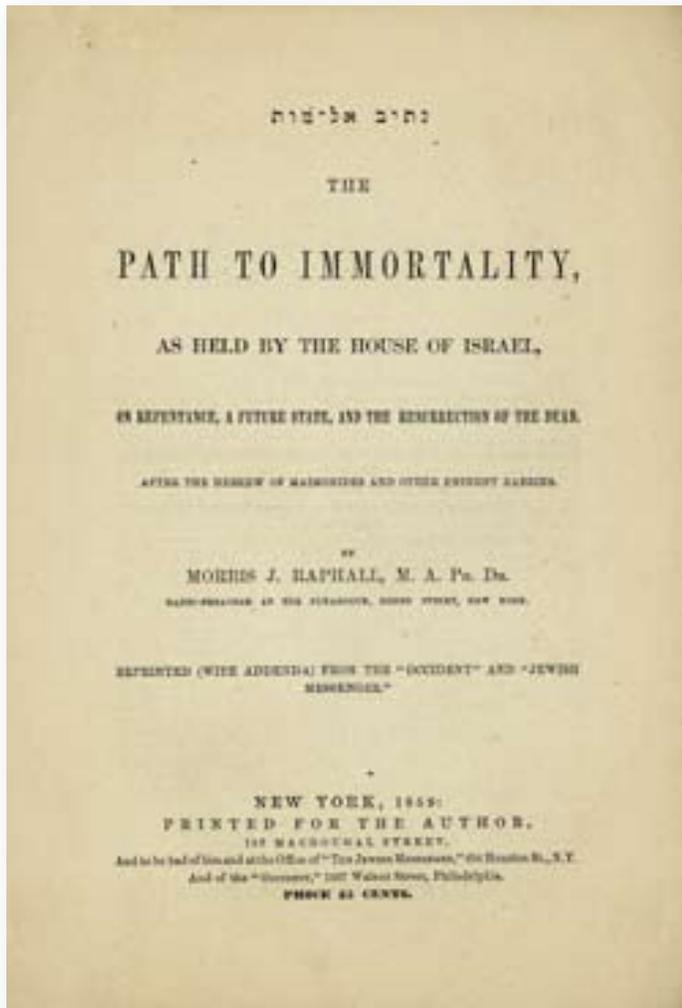
**20 (AMERICAN JUDAICA).** Machzor - Form of Prayers for the New Year. \* Machzor - Form of Prayers for the Day of Atonement. According to the Custom of the German Jews. Hebrew with English translation. Two volumes. Signature of Jos. Rosenheim on rear blank. *Foxed, final blank of volume II neatly laid to size. Contemporary morocco with gilt extra, spines titled, backstrips expertly repaired. 8vo. Goldman 40.*

New York, Henry Frank, 1854. **\$10,000-15,000**

✦ **THE FIRST ASCHKENAZI MACHZORIM PRINTED IN AMERICA.**

Based upon the celebrated Wolf Heidenheim edition, these prayer-books for the Days of Awe were issued by the Jewish printing establishment of Henry (Chaim) Frank of New York. This enabled the newly rising community of Aschkenazi American Jews to conduct services according to their own custom, as opposed to that of the Sephardic rite.

[SEE ILLUSTRATION ABOVE]



Lot 21

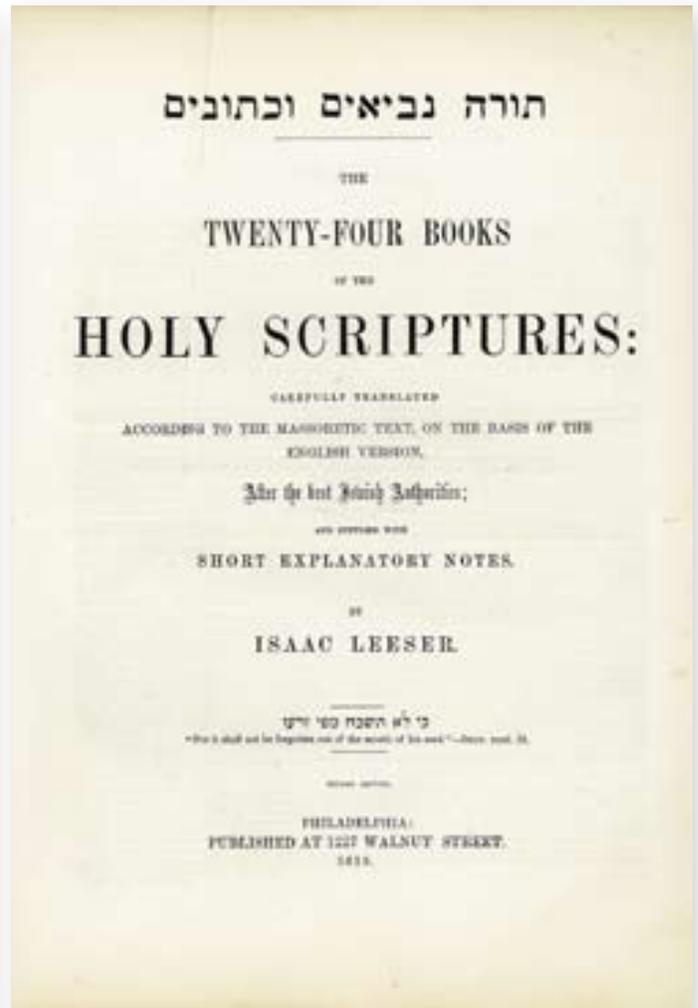
**21 (AMERICAN JUDAICA).** Morris Jacob Raphall. *Nethiv El-Moth. The Path to Immortality, as Held by the House of Israel.* Hebrew lettering interspersed throughout. pp. 28. *Lightly browned. Original printed wrappers. 8vo.* Singerman 1598.

New York, 1859. **\$500-700**

☛ Before arriving in America, Raphall was a prominent figure in British Jewry and was one of its chief exponents to the Christian world, fighting for the political rights of Jews and opposing defamations against Judaism. In 1849 Raphall migrated to the United States to serve as rabbi of the B'nai Jeshurun Synagogue in New York. There, he associated himself with Isaac Leeser and S. M. Isaacs and strongly preached against the Reform Movement.

Raphall states in the introduction to the present work: "Experience has taught me that discussions on dogmas are so abstract and altogether unpractical as the resurrection, are not likely to interest the public. At the same time I was struck by the fact, that those Jews, whose reading is limited to English, possess no work, elementary or otherwise, in which the important and practical doctrines of repentance and of a future state as held by the house of Israel, are placed within their reach. As I had to write on the subject of the resurrection, I determined to say something likewise respecting these other equally important and more practical doctrines; and this led me to to publish the present little essay."

[SEE ILLUSTRATION ABOVE]



Lot 22

**22 (AMERICAN JUDAICA).** (Bible, English). *Torah Nevi'im u-Kethuvim / The Twenty-Four Books of the Holy Scriptures.* Translated and with explanatory notes by Isaac Leeser. Second edition. English interspersed with occasional Hebrew. Presentation inscription by Leo L. Schwarzenberger, 16th May, 1865. pp. 8; 1011, (4). *Lightly foxed, some wear, opening few leaves loose. Original morocco, gilt extra; boards detached, lacking backstrip. Lg. 4to.*

Philadelphia, L. Johnson & Co., 1859. **\$1500-2000**

☛ Final three pages record in English and occasionally Hebrew, detailed birth-marriage-death cycle of previous 19th-century owners of this Bible: Members of the families Schwarzenberger, Roggenburger and Newgarden. Also records two wedding-services performed by Isaac Leeser for members of the families.

The Leeser Bible remained the standard Tanach of the American Jewish community well into the 20th-century. See L. J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995) p. 191-3.

[SEE ILLUSTRATION ABOVE]

**23 (AMERICAN JUDAICA).** Programme of Ceremonies at the Dedication of the Temple K. K. Bene Yeshurun of Cincinnati. Occasional Hebrew. pp. 16. *Small loss to a few letters on last page. Original front wrapper only (detached.)* 12mo. Singerman 1934.

Cincinnati, Bloch & Co., 1866. **\$1000-1500**

✡ Established in 1840, K. K. B'nai Yeshurun, later to be known as the Plum Street Temple, was the forerunner to today's Isaac M. Wise Temple. This grand synagogue was designed by prominent Cincinnati architect James Keys Wilson and erected for Rabbi Isaac Mayer Wise, the founder of American Reform Judaism. In 1972 the building was placed on the National Register of Historic Places.

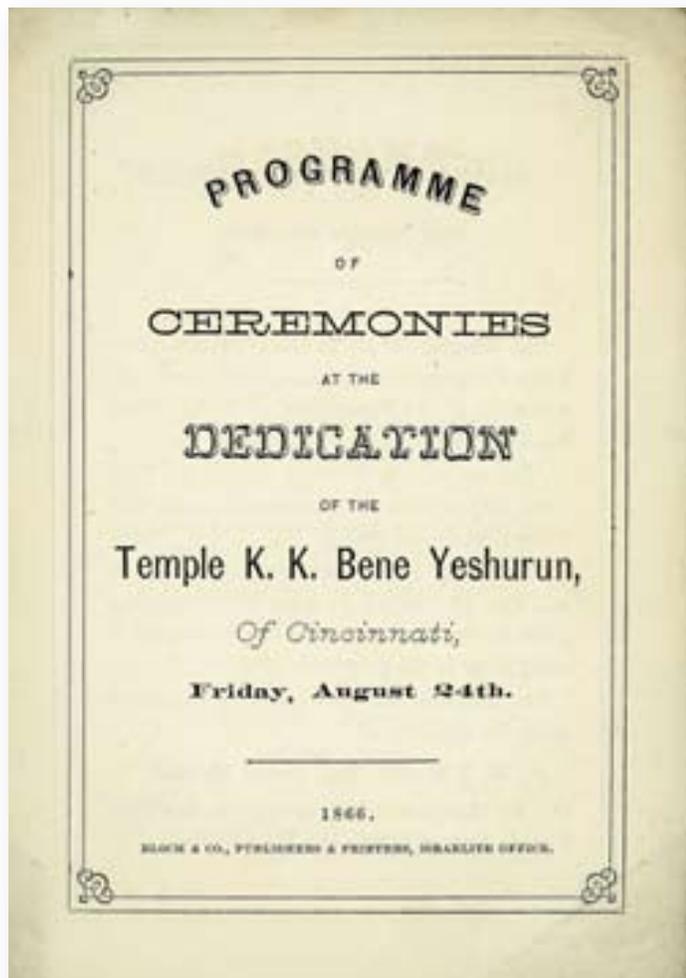
[SEE ILLUSTRATION LOWER LEFT]

**24 (AMERICAN JUDAICA).** An Address by Sabato Morais, Delivered on the Feast of Pentecost...Before his Congregation at the Synagogue "Mickve Israel"...Being the Ninth Anniversary of the Consecration of that Building. English with smattering of Hebrew. pp. 7. *Browned. Original printed wrappers.* 8vo. Singerman 2146.

Philadelphia, Collins, 1869. **\$500-700**

✡ Celebrating an anniversary of Philadelphia's historic Mickve Israel Synagogue.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 23

**25 (AMERICAN JUDAICA).** Appeal to the Israelites of the United States for the Founding of a College. Text in English and German. pp. 12. *Original printed wrappers.* 8vo. Singerman 1983.

New York, Thalmessinger & Cahn, 1867. **\$2000-3000**

✡ **HIGHLY SCARCE. SINGERMAN LOCATES JUST ONE COPY.**

This educational institution, to be known as the "American Hebrew College of the City of New York," was affiliated with New York City's prestigious Congregation Emanu-El.

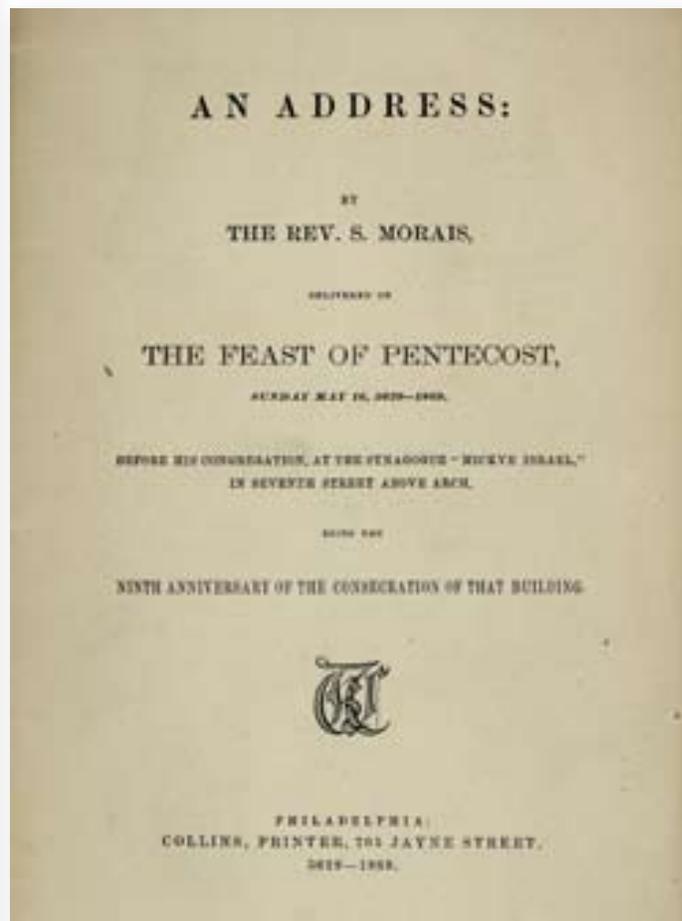
See B. Korn, *The First American Jewish Theological Seminary: Maimonides College, 1867-1873 in: Eventful Years and Experiences, Studies in Nineteenth Century American Jewish History* (1954) pp. 160-62.

(With thanks to Dr. Arthur Kiron of the Center for Judaic Studies at the University of Pennsylvania for providing the above-cited reference).

**26 (AMERICAN JUDAICA).** Felsenthal, A. To Our Co-Religionists on the West Division of Chicago. *Single page. Folds.* 8vo. Unrecorded by Singerman.

Chicago, December 16th, 1873. **\$800-1200**

✡ "It is the intention of many well meaning members of the Zion Congregation to revive Friday evening services in our Temple...Perceiving that so many of our co-religionists find it impossible to attend services on Sabbath morning and considering it of the utmost necessity that every Israelite, young or old, should not estrange himself from the blessings of our holy Jewish religion, we think that the carrying out of said intention will be hailed with joy by many of you and that a very large number of you will attend regularly."



Lot 24

27 (AMERICAN JUDAICA). Friedman, Aaron Zebi. Tub Taam; or, Vindication of the Israelitish Way of Killing Animals, called Shechitah. **FIRST ENGLISH EDITION.** pp. 42. Later boards. 8vo. Singerman 2550.

New York, 1876. **\$1200-1800**

✦ A Response to the First anti-Shechitah campaign in America.

Aaron Friedman (1822-76), a native of Stavisk, Poland, served as shochet, or ritual slaughterer, of his hometown before emigrating in 1848 to New York, where he was employed by one of the largest abattoirs, where on account of his strict Orthodoxy and learning, he was known as the "Ba'al Shem of America."

In 1866 the first anti-Shechitah campaign in America was waged by the Society for the Prevention of Cruelty to Animals. Henry Bergh, president of the Society, sent a letter that year to the proprietor of a kosher abattoir in New York accusing him of engaging in "barbarous, revolting, and wicked" practices. Bergh further called on him to desist from violating the laws of New York and of God by "mangl[ing] and tortur[ing] his creatures." Aaron Friedman composed this pamphlet, Tub Taam, to refute Bergh's accusations. He not only succeeded in silencing Bergh, but later, in 1885, Bergh even defended shechitah against charges of cruelty leveled by the Philadelphia branch of his Society.

Among those who supported the Jewish position in the struggle against the Society for the Prevention of Cruelty to Animals was President Ulysses S. Grant. According to Joakim Isaacs, Grant "was moved [by the English translation]...to eat only ritually slaughtered meat in the latter part of his life."

See J. Isaacs, "Candidate Grant and the Jews," American Jewish Archives 17. 1 (1965) p. 15, n. 31; I. H. Sharfman, The First Rabbi (1988) pp. 591-92; Y. Goldman, Hebrew Printing in America no. 1092; JE, Vol. V, p. 518.

[SEE ILLUSTRATION LOWER LEFT]

28 (AMERICAN JUDAICA). Marks, Harry H. Down with the Jews! Meeting of the Society for Suppressing the Jewish Race. A Terrible Plot Against the Chosen People. Signed Alexander Finelite on first page. pp. 4. Unbound. 4to. Singerman 2867.

New York, Fr. Groneberg's Books & Printing Office, (188?).

**\$1200-1800**

✦ Initially reading as a classic anti-Semitic screed ("If America is not to be Judaized, the Christians must unite to suppress these formidable rivals by excluding them as much as possible from social advantage...(so that) they might soon be persuaded to return to Jerusalem where they ought always to have remained...") Further reading indicates that this is in fact a biting clever satire - suggesting that due to the involvement of Jews in multiple areas of life, the meeting herewith resolved to denounce democracy, no longer attend any form of public entertainment, not read much in the way of books and newspapers, cease traveling by railroad, no longer study the Bible nor accept the principles of the Ten Commandments. The pamphlet concludes: "After a vote of thanks to the Chair, the meeting adjourned with three cheers for Haman and Hilton, Torquemada and Corbin, the Inquisition and the [restricted] Manhattan Beach Hotel."

A publication indicative of the growing confidence of New York's Jews, no longer willing to lay low should anti-Semitic behavior raise its ugly head, to the extent of making light and seeking to humiliate those who would seek to denigrate the Jewish community.

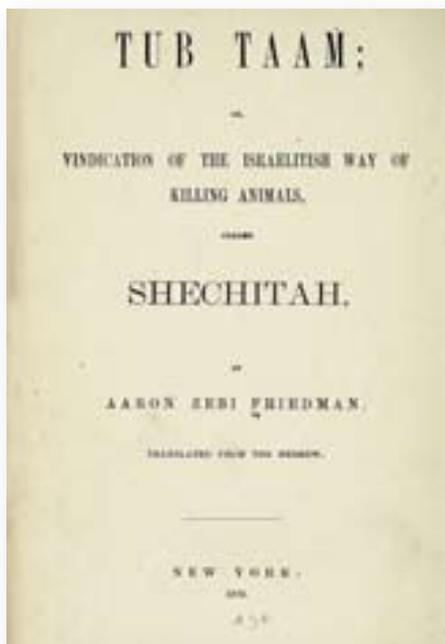
[SEE ILLUSTRATION LOWER MIDDLE]

29 (AMERICAN JUDAICA). Libretto of the Chanucka Celebration of the Young Men's Hebrew Association of the City of New York. December 15th, 1881. Occasional use of Hebrew. Numerous ads. Much information on the YMHA and associated New York organizations. pp. 32. Original color printed wrappers, corners chipped. Tall 8vo. Singerman 2735 (recording a single copy, unseen).

New York, Industrial School (of the) Hebrew Orphan Asylum, 1881.

**\$700-900**

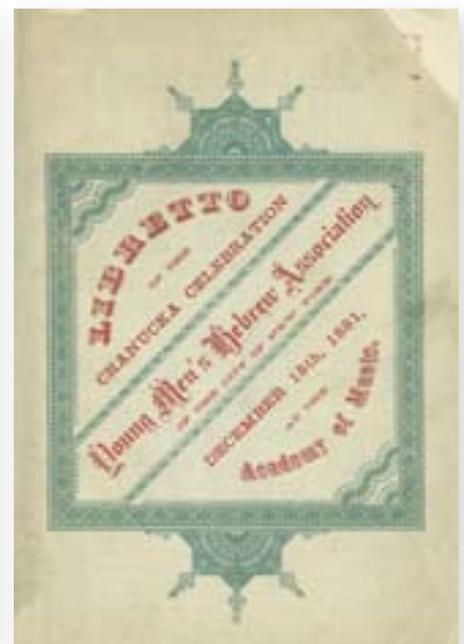
[SEE ILLUSTRATION LOWER RIGHT]



Lot 27



Lot 28



Lot 29



Lot 30



Lot 31



Lot 32

**30 (AMERICAN JUDAICA).** Hebrew Emigrant Aid Society. Bericht des Präsidenten und Schatzmeisters fuer das Jahre 1882. Folding page of accounts at end. *pp.* 17, (2). *Original printed wrappers.* 8vo.

New York, 1883. **\$500-700**

✦ The Hebrew Emigrant Aid Society was established in 1881 to provide immediate shelter for immigrants newly arrived to America. Alongside short-term assistance, the Society also helped immigrants find employment in New York and New Jersey and established agricultural colonies in other states to provide land on which they could settle.

Later the Society modified its name to the Hebrew Immigrant Aid Society - universally known today as HIAS.

[SEE ILLUSTRATION UPPER LEFT]

**31 (AMERICAN JUDAICA).** Order of Service at the Dedication of the Synagogue of the Congregation "B'nai Jeshurun," Illustration of exterior of the Synagogue on front cover. *pp.* 9. *Original printed wrappers.* Sm. 8vo. Singerman 3371 (locating just one copy).

New York, Hebrew Journal Print, 1885. **\$800-1000**

✦ Founded in 1825, Bnai Jeshurun was the second synagogue founded in New York and the third oldest Ashkenazi synagogue in the United States. The order of prayers followed that of the Ashkenazi Great Synagogue of London and the congregation sought the guidance of the British Chief Rabbi Solomon Hirschell on matters of ritual.

Throughout its history, the congregation's shifts in locations reflected the northward move of New York City's Jewish population.

[SEE ILLUSTRATION UPPER MIDDLE]

**32 (AMERICAN JUDAICA).** Jerusalem Talmud: Masechet Bikurim. With commentary "Harel" by Abraham Eliezer Alperstein. Second edition, with a new introduction. Title with vignette depicting the Tree of Life amidst Houses of Learning. Includes endorsements by R. Joseph Dov Halevi Soloveitchik of Brisk and R. Jacob Joseph of New York. *ff.* (3), 6, 45 (*i. e.* 48), (1). *Contemporary boards, worn.* Sm. folio. Goldman 569; Singerman 3502.

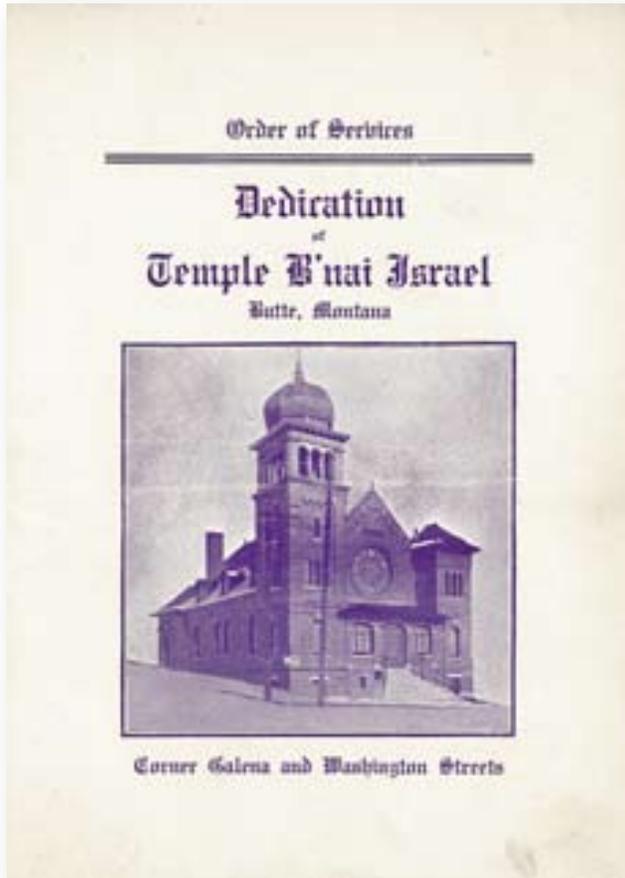
Chicago, Rosenberg Bros., 1890. **\$400-600**

✦ First published in 1887, this was the first volume of the Talmud to be issued in America, the production of which "compares favorably with the finest European typography." See A. J. Karp, *From the Ends of the Earth*, p. 318.

Abraham Eliezer Alperstein (1853-1917) served the rabbinate in a number of Lithuanian communities, including Slabodka, before emigrating to the United States in 1881. He initially settled in Chicago before relocating to New York, where he was appointed the first Rosh Yeshiva of the newly founded Rabbi Isaac Elchanan Theological Seminary - the nascent Yeshiva University.

In Alperstein's introduction to the first edition of his Talmud, he extolled the virtues of the members of his congregation in Chicago, however in this second edition, he rewrote the introduction and referred to his congregants as "tumultuous wild boars" - a reflection of America as a whole - an *Ama Reika* ("an empty nation.") See M. A. Gutstein, *A Priceless Heritage: The Epic Growth of 19th Century Chicago Jewry* (1953) pp. 128-9; and Moshe Sherman, *Orthodox Judaism in America*, pp. 18-20.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 34



Lot 35

33 (AMERICAN JUDAICA). Kotliar, Abraham. Masechta Derech Eretz Hachadashah [biting satire of American-Jewish life written in the traditional Talmudic style] **FIRST SEPARATE EDITION.** pp. 19. Original printed wrappers, stained. 12mo. Goldman 1099.

Pittsburgh, J.S. Glick, 1893. **\$800-1000**

• THE FIRST HEBREW BOOK PUBLISHED IN PITTSBURGH. A devastating attack on the state of American Jewish life, satirizing the dramatic changes found among immigrant Jews - apparently all too quick to abandon traditional practices and obsessed with personal material gain. See I. Davidson, Parody in Jewish Literature p. 227, no. 142 (see also pp. 108-9).

34 (AMERICAN JUDAICA). Order of Services. Dedication of Temple B'nai Israel, Butte, Montana. Title-page with image of the exterior of the synagogue building. pp. 12. Original printed wrappers, edges chipped. 12mo.

(Butte, Montana), 1904. **\$600-900**

• Jews settled in Butte over a century ago, drawn by the business opportunities seeking to serve the rough and bawdy miners carving out Montana's copper, silver and gold. Butte's first mayor was Jewish, elected in 1879 and the Jewish citizenry of Butte became formally organized in 1881 with the formation of the Hebrew Benevolent Society. In 1885 land was granted from the Northern Pacific Railroad to B'nai Israel, Butte's first synagogue. Today, B'nai Israel remains the city's only synagogue, still worshipping in the same prominent Victorian structure dedicated in 1904, located at the corner of Galena and Washington Streets.

[SEE ILLUSTRATION UPPER LEFT]

35 (AMERICAN JUDAICA). Willowsky, Jacob David (Ridva"z). Nimukei Ridva"z [commentary on Genesis and Exodus] **FIRST EDITION.** Browned. Previous owner's notations. Contemporary boards. 8vo. Goldman 721.

Chicago, 1904. **\$300-500**

• The Ridva"z served as rabbi of a number of cities in Russia, most notably Slutsk where he established a Yeshivah with R. Isser Zalman Meltzer at its helm. In 1903 Willowsky traveled to America in order to finance the publication of his commentary on the Jerusalem Talmud, whereupon he was appointed Chief Rabbi of Chicago. The present work, Nimukei Ridva"z, contains an important introduction pertaining to the history of Kashruth supervision in Chicago, in which the author castigated against the overseeing rabbis - and the overall state of Jewish practice and education in America.

Tzvi Shimon Album, one of the rabbis who was targeted by these allegations issued a polemical work "Divrei Emeth" that sought to prove that the Ridva"z was himself guilty of the self-same charges of Kashruth supervision improprieties. (see Kestenbaum Sale 54 Lot 37).

[SEE ILLUSTRATION LOWER LEFT]

36 (AMERICAN JUDAICA). Constitution der Chevre Keshet Yisrael, Harrisburg...North America. Yiddish text. pp. 24, (2). Original printed wrappers, front wrapper loose. 12mo.

Harrisburg, Penn., L. Meiowitz, 1908. **\$700-900**

• HEBREW PRINTING IN HARRISBURG IS ENTIRELY UNRECORDED.

This rare pamphlet includes chapters concerning meetings, benefits, payments of dues, elections, duties of synagogue officers, plus the names of committee members. The final page states that directors must swear "not to mix any outside business with inside business."

[SEE ILLUSTRATION UPPER RIGHT FACING PAGE]

37 (AMERICAN JUDAICA). Leroy-Beaulieu, Anatole. Les Immigrants Juifs et le Judaïsme aux États-Unis. pp. 39. Previous owners marks. Later calf-backed marbled boards with original printed wrappers bound in. 8vo.

Paris, Librairie nouvelle, 1905. \$300-500

• Leroy-Beaulieu (1842-1912), a member of the elite Institut de France, was one of the leading writers and activists on the liberal side of a French society fiercely divided in the late 19th and early 20th centuries between, for example, Dreyfusards and anti-Dreyfusards. The causes championed by Leroy-Beaulieu were historic preservation and human rights.

This pamphlet on “The Jewish Immigrants and Judaism in the United States” began life as a lecture delivered to the Society for Jewish Studies in Paris in December 1904. The content, however, is not so much academic research - as the testimony of a sophisticated eyewitness, just back from a visit to the United States, where he had closely observed “a spectacle that is assuredly one of the greatest, most striking, I dare say even miraculous, that one could possibly encounter in this land of America, land of wonders just as much as land of liberty.”

38 (AMERICAN JUDAICA). Israelson, Shalom. Divrei Shalom [responsa, with rabbinic novellae] FIRST EDITION. Printed presentation-slip tipped in to front. ff. 260. Ex-library, gutter split. Boards. 4to. Goldman 636.

St. Louis, Moinester Printing, 1920. \$120-180

• The author studied under R. Israel Salanter and migrated to America in 1894 where he served as a rabbi in Milwaukee and Chicago. He bemoans here his fate stating that his life has been a chain of tragedies and only his writings give him any purpose for living, “should even one person of a thousand derive pleasure from my works I will be satisfied” (p. 257). In a later work, Derech Shalom, Israelson notes: “Of my first book, Neveh Shalom, only a few copies sold, subsequently more than half the remaining copies were destroyed in a fire” (p. 9).

39 (AMERICAN JUDAICA). Miller, Kelly. The Negro Sanhedrin - A Call to Conference. \* WITH: Kelly Miller, Typed Letter Signed, on letterhead of Howard University, written to the editor of the Jewish Morning Journal, New York, enclosing a copy of this pamphlet that is “based upon the Sanhedrin idea...thinking that you would be intersted in perusing and perhaps noting it in your publication.” December 28th, 1923. pp. 23. Original printed wrappers, central fold, small stain on upper corner of front cover. 8vo.

(Washington D. C.), 1923. \$600-900

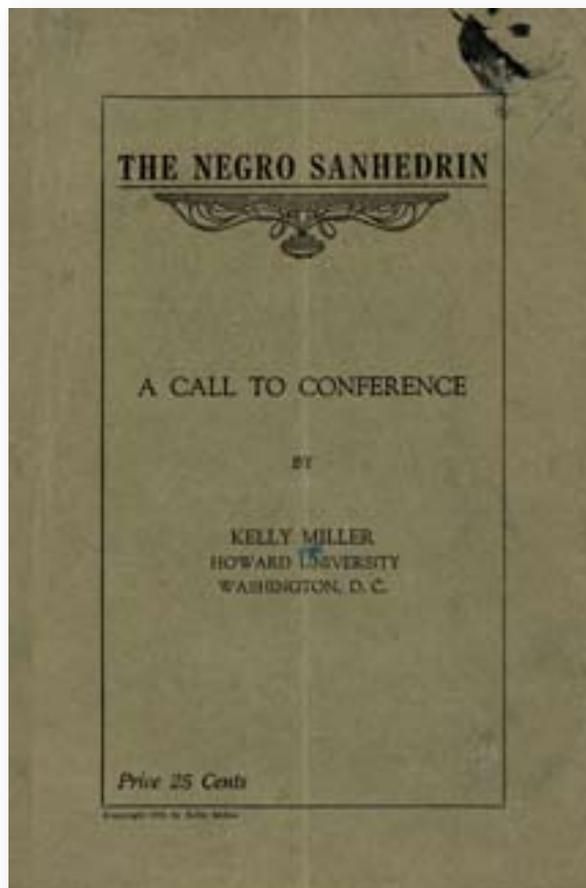
• The Negro Sanhedrin was a short-lived organization established in 1923 with the purpose of fostering co-operation and co-ordination between black organizations in order to form one unified voice for black America. This rare pamphlet (OCLC locates no copies) is a call for a national anti-racism conference. The organizer, Kelly Miller (1863-1939), was an African-American academic, public activist, journalist and an important figure in the intellectual life of black America. See C. Alvin Hughes, The Negro Sanhedrin Movement in: The Journal of Negro History Vol. 69, No. 1 (Winter, 1984), pp. 1-13.

African-Americans and American Jews have interacted throughout much of the history of the United States. This relationship has included both conflict as well as widely publicized cooperation, as signified by the present publication and accompanying letter.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 36



Lot 39



Lot 43

**40 (ANGLO-JUDAICA).** Robertson, William. *Sepher Tehillim U'Sepher Echah. The Hebrew Text of the Psalmes and Lamentations, but Published for to Encourage and Facilitate Beginners in their Way with the Reading.* **FIRST EDITION.** pp. [viii], 250, 22, [ii]. *Trace foxed, slight loss in corner of last page, not affecting text. Modern full calf, gilt extra. 8vo.*

London, 1656. **\$1000-1500**

• The author, a graduate of the University of Edinburgh, was the leading Hebrew tutor in Cromwellian London, when learning Hebrew was all the rage. In spite of the grammatical error in the title, the book matches the Hebrew text of Psalms and Lamentations with an accurate Romanization, according to standard Sephardic pronunciation. Of special interest here is the author's six-page "epistle dedicatory" to his patron, John Sadler, constitutional lawyer, Member of Parliament, and Oliver Cromwell's private secretary and confidante. Sadler, John Harvard's brother-in-law, was one of the leading ideologues of the philo-Semitic Israelite-identifying party among the English Puritans.

Robertson's career faded away after the restoration of the monarchy in 1660, but finally, in 1680 he was appointed as a Hebrew instructor at Cambridge.

**41 (AMERICAN JUDAICA).** *Dos Yiddishe Licht, Vechentlicheh Zhournal far Chizuk HaDath* ["The Light of Israel. A Weekly Periodical to Perpetuate and Strengthen Traditional Judaism."] In Yiddish and English with a section in Hebrew. Two volumes with 66 consecutive issues bound in. Initiated and financed by Cantor Yossele Rosenblatt. *Lacking issue 29. Few leaves frayed or browned, few covers removed. Modern boards. Folio.*

New York, 1923-24. **\$500-700**

• *Dos Yiddishe Licht*, contains a vast range of news items relating to Orthodox Jewish life in the 1920's, particularly in relation to the United States. Also includes many important articles by such luminaries as R. Chaim Yechezkel Moseson, Principal of Yeshiva Torah Vodaath and Tifereth Jerusalem; Shraga Feivel Mendlowitz, of Scranton, later the Principal of Yeshiva Torah Vodaath; Rabbi Yehuda Heshel Levenberg of New Haven; Rabbi J. E. Henkin; Rabbi Mordecai Aaron Kaplan, of Harlem, later the Rabbi of Cong. Bnei Yehudah of Borough Park; Rabbi Dr. Leo Jung, Rabbi Dr. I. Herzog, etc.

[AMERICAN JUDAICA: SEE ALSO LOTS 125-29, 250-53, 341-43.]

**42 (ANGLO-JUDAICA).** (Romaine, William). *An Answer to a Pamphlet, entitled, Considerations on the Bill to Permit Persons Professing the Jewish Religion to be Naturalized; Wherein the False Reasoning, Gross Misrepresentation of Facts, and Perversion of Scripture, Are Fully Laid Open and Detected.* Second edition. pp. (8), 5-67, (1 blank). *Trace foxed. Modern marbled wrappers. 8vo.* Roth, *Bibliotheca Anglo-Judaica*, p. 222, no. 102; Hyamson, *Bibliography of Pamphlets Relating to the Jew Bill of 1753* in: TJHSE, Vol. VI (1908-1910), p. 181, no. 24]

London, 1753. **\$2000-2500**

• **AN EXAMPLE OF THE BACKLASH TO THE SHORT-LIVED JEW BILL OF 1753.**

In the year 1609 the naturalization of any foreigner settled in England was made contingent on 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, a 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.

The present pamphlet is a response to the pro-Jewish pamphlet *Considerations on the Bill to permit persons professing the Jewish religion to be naturalized by Parliament* (London, 1753) by the pseudonymous "Philo-Patriae" [Roth, p. 221, no. 95]. The present author makes the claim that the Jews employed an unnamed non-Jew to write that pamphlet. Summoning various passages from the New Testament, our pamphleteer argues that the naturalization of the Jews would be in violation of "these Divine Laws" (pp. 14-15).

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

43 (ANGLO-JUDAICA). (Liturgy). Selichoth [penitential prayers] According to Polish rite, as institutionalized in London. ff. 113, (1). Owner's inscription "Florsheim" on front fly leaf. Title loose. Contemporary calf with two metal clasps, rubbed. 8vo. Vinograd, London 57.

London, Izak ben Jedidiah and Partner, 1770. \$1000-1500

🔖 THE FIRST SELICHOOTH PRINTED IN LONDON.

[SEE ILLUSTRATION UPPER LEFT FACING PAGE]

44 (ANGLO-JUDAICA). Meldola, Chief Rabbi Raphael. Funeral Sermon Delivered at the Spanish and Portuguese Ancient and Chief Synagogue in England, on the Day of the Burial of Her Royal Highness Princess Charlotte Augusta, Daughter of His Royal Highness The Prince Regent, and Consort to His Serene Highness Prince Leopold of Saxe-Coburg. Title-page inscribed: "With the Author's Respects." pp. (4), 14, (2).

WITH: The same, in Spanish Translation: Meldola, Chief Rabbi Raphael. Sermon Funebre... pp. (4), 16. Both with Hebrew. Together, two volumes. Lightly stained. Both later marbled wrappers, housed in folding box. 4to.

London, W. Judd for the Gentlemen of the Mahamad, 1818. \$3000-5000

🔖 EXCEPTIONALLY RARE. THE SPANISH TRANSLATION IS ENTIRELY UNRECORDED.

[SEE ILLUSTRATION UPPER RIGHT]

45 (ANGLO-JUDAICA). David de Sola, I. L. Lindenthal, and M. J. Raphall. Sefer Torah Hashem - The Sacred Scripture in Hebrew and English: A New Translation. pp. 328 (ff. 35-199). Monthly parts II-V (Genesis 9:6-30:1) and weekly numbers 21-22 (Genesis 29:33-31:35). In original wrappers, mostly printed and with advertisements for Hebrew type from Edward Varty's "foundry of the first repute." Ownership inscriptions of members of the Lindo and Lobo families. The whole within a custom clamshell box. Some browning; two wrappers loose. 4to.

London, Samuel Bagster, 1844. \$600-900

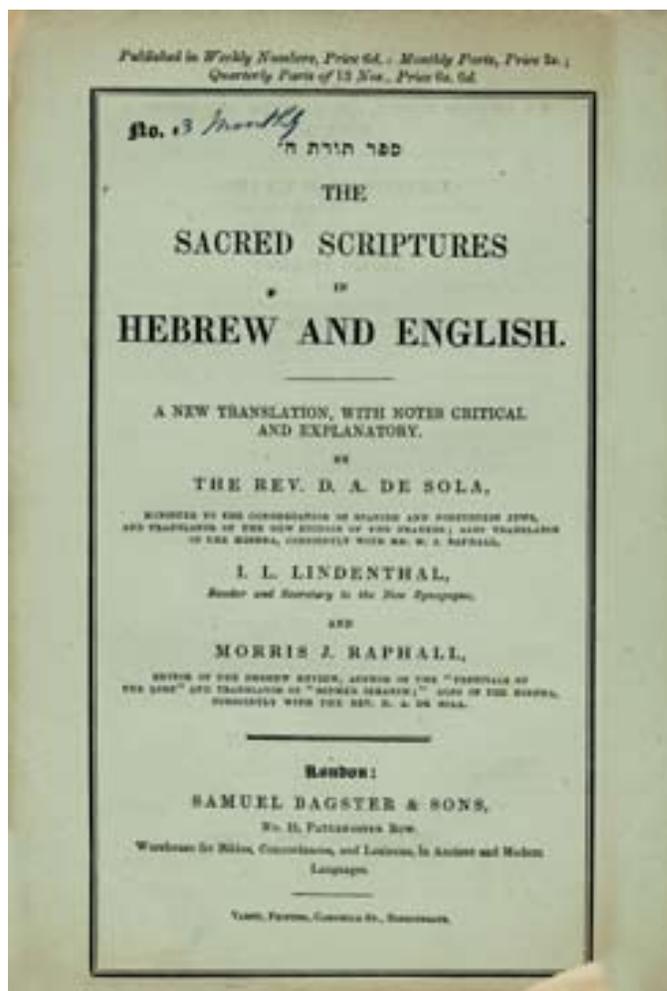
🔖 Swedish-born Morris Jacob Raphall of the Birmingham Hebrew Congregation and David Aaron de Sola, the "learned hazan" of London's Bevis Marks Synagogue, joined forces first in 1843 to translate selected tractates of the Mishnah--the first time any extended portion of rabbinic literature had appeared in English. Next, they began collaborating, along with I. L. Lindenthal of the New Synagogue in London, on a new translation of the Hebrew Bible "with notes critical and explanatory." Their work, published in parts like a Dickens novel, could be bought in weekly installments, or alternatively purchased in monthly or quarterly fascicles. The bulk of the space went to the modestly described "notes," an erudite and original commentary that drew on midrash, Greek and Latin versions of the Bible, medieval and later Jewish commentators, and contemporary scholarship, some of it skeptical, against which they were glad to polemicize. They completed Genesis but no more was published.

Raphall left for New York in 1849 to become rabbi of the city's Ashkenazic congregation, Bnai Jeshurun. Notably creative and productive, he is nevertheless chiefly remembered as the author of "A Bible View of Slavery," the pamphlet that, for all its reservations, made a Yankee rabbi the toast of the South.

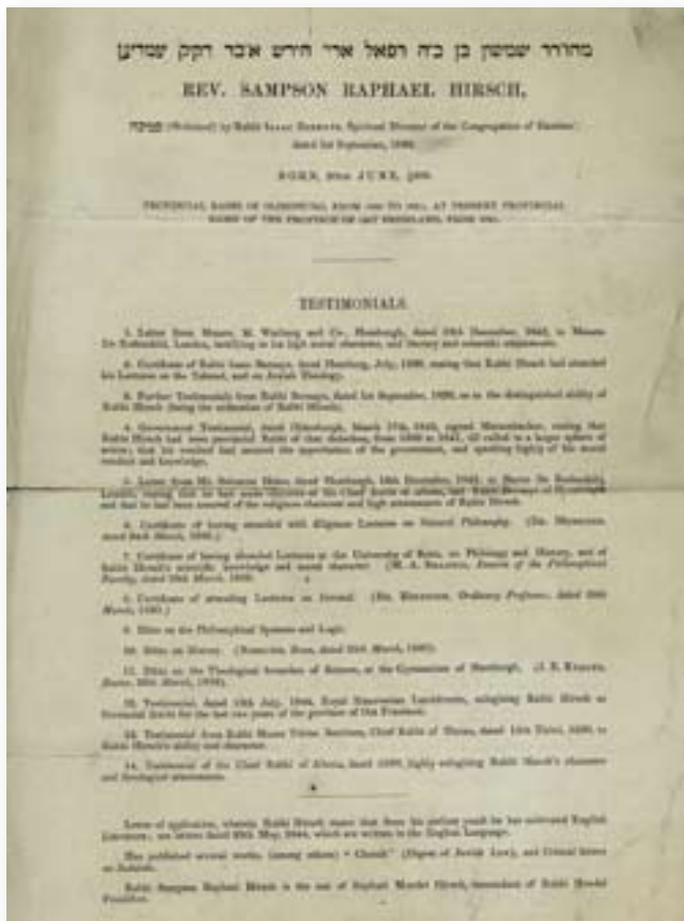
[SEE ILLUSTRATION LOWER RIGHT]



Lot 44



Lot 45



Lot 48

46 (ANGLO-JUDAICA). Hirschel, Solomon. LeYechidei Segulah. Hebrew and English text. pp. 4 (two blank), 9. 5 x 8 inches. Unrecorded by both Roth and Vinograd.

London, Kiernan's Hebrew Office, Mar-Cheshvan, 5582, (1821). \$1000-1500

✦ A CALL TO SAVE THE SYNAGOGUE OF R. JUDAH HECHASSID IN JERUSALEM.

An urgent bilingual appeal in Hebrew and English from Chief Rabbi Solomon Hirschel to his "beloved and esteemed" Anglo-Jewish brethren."

"A voice of trouble has come from the confines of the Holy Land, and greatly am I shocked at hearing that an inheritance long in possession of our German ancestors had fallen into the hands of the Mussulmen. This portion of land, situate in Jerusalem, on which stood a synagogue and a college which was distinguished by having been the station of the famous and devout R. Judah Hasid but which from the turbulence of the times was obliged to be deserted, and for some years strangers have seized and kept possession of it. The grace of God has, however ... disposed the Governor to allow of its being repurchased at a sum short of its actual value; but upon the express condition that the money be paid within a short stipulated time, or it will be absolutely forfeited and remain in the possession of the holders, who intend to erect thereon a Mosque for their worship. Ah! woe to the ears hearing such tidings..."

A symbol of the close relationship between the Jews of the British Isles and their co-religionists in the Land of Israel.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

47 (ANGLO-JUDAICA). J[ohn] P[errot]. Discoveries of the Day-dawning to the Jewes. Whereby they may know in what state they shall inherit the riches and glory of Promise. FIRST EDITION. On p. 15, single word in Hebrew type, author's name: Yohan [John] pp. 15, (1 blank). Browned. Modern wrappers. 8vo.

London, 1661. \$2000-2500

✦ Anonymous conversionist tract, (a detailed essay concerning which accompanies the lot).

48 (ANGLO-JUDAICA). Ellis, Samuel H., Report of the Committee Appointed for the Selection of Candidates for the Office of Chief Rabbi.

\* WITH: Copy of Correspondence Relating to the Office of Chief Rabbi. pp. 8 (excluding blanks). Heavily creased, frayed and with central tears but no loss of text. Unbound. Tall folio.

London, August & October, 1844. \$1200-1800

✦ Rare documents relating to the election of the new Chief Rabbi of England. With the resume of each candidate, including that of Rabbiner Samson Raphael Hirsch.

Chief Rabbi Solomon Hirschel (1762-1842) was the last British chief rabbi appointed by London's Great Synagogue without the participation of any other London or provincial congregations. In tune with the parliamentary reforms of the age, a democratic process was developed, in which all synagogues wishing to participate, and subsequently to contribute towards the expenses of the office, would be entitled to vote in proportion to their membership.

The vacancy was announced and after the organizing committee eliminated nine of the thirteen applicants on technicalities, four finalists were left: Nathan Marcus Adler of Hannover, Benjamin Auerbach of Darmstadt, Hirsch Hirschfeld of Wollstein and Samson Raphael Hirsch of Emden. Understandably, therefore, the committee could, report to the electors, "feel pleasure in observing that so highly satisfactory are the testimonials of the selected candidates and so high a reputation do these gentlemen respectively enjoy for religion, morality and learning, that on whomsoever the election may fall, there can be no doubt as to the competency of the successful applicant adequately to fulfill his sacral and important functions."

The first document, dated 5th August, 1844, summarizes the rules for the election in October and provides voters with a resume for each candidate, from which it seems that the committee thought Hirschfeld best qualified. However from the outset, the Anglo-Jewish Establishment had decided upon Adler, partly because of his connection as chief rabbi of Hannover to Britain and its royal family. An unseemly conflict arose between the supporters of Hirschfeld, the learned son-in-law of R. Solomon Eger of Posen and Adler's partisans. Things got to the point that the organizing committee decided to postpone the elections until December. The second document, particularly rare, prints the resulting contentious correspondence for the benefit of the electors. Ultimately, the final result of the vote was Adler 121, Hirschfeld 12 and Hirsch, mentioned at one point as a compromise candidate, received but two votes - his destiny was clearly elsewhere. Meanwhile Auerbach had withdrawn before the vote and despite all his early promise, faded entirely from the public eye.

[SEE ILLUSTRATION ABOVE]

49 (AMERICAN / ANGLO-JUDAICA). Mayer Sulzberger. Address Delivered at the Celebration of the One Hundredth Birth-Day of Sir Moses Montefiore at the Synagogue Rodef Sholom, Philadelphia. pp. (2), 12. Original printed wrappers, bold signature on upper cover, detached, light wear. 8vo. Singerman 3303.  
Philadelphia, 1884. \$300-500

50 (ANGLO-JUDAICA). Von Oven, Barnard. Ought Baron de Rothschild to Sit in Parliament? An Imaginary Conversation Between Judaeus & Amicus Nobilis. pp. 29. Modern wrappers. 8vo.  
London, Effingham Wilson, 1847. \$600-900

• Baron Lionel Nathan de Rothschild (1808-79) was first elected to the British House of Commons as one of four MPs for the City of London constituency. Because Jews were at that point still barred from sitting in the chamber due to the Christian oath required to be sworn in, Prime Minister Lord John Russell introduced a Jewish Disabilities Bill to remove the problem with the oath. In 1848, the bill was approved by the House of Commons but was twice rejected by the House of Lords. After being rejected again by the Upper House in 1849, Rothschild resigned his seat and stood again, winning a by-election in order to strengthen his claim.

In 1850, he entered the House of Commons to take his seat but refused to swear on a Christian Bible, asking to use only the Old Testament. This was permitted but when omitting the words "upon the true faith of a Christian" from the oath, he was required to leave.

In 1851 a new Jewish Disabilities Bill was proposed and was again defeated in the House of Lords. In the 1852 general election Lord Rothschild was again elected, but the next year the bill was again defeated in the Upper House. Finally, in 1858, the House of Lords agreed to a proposal to allow each house to decide its own oath. On 26th July 1858 de Rothschild took the oath with covered head, substituting "so help me, [using a Hebrew word for] God" for the ordinary form of oath, and thereupon took his seat as the first Jewish member of the British Parliament.

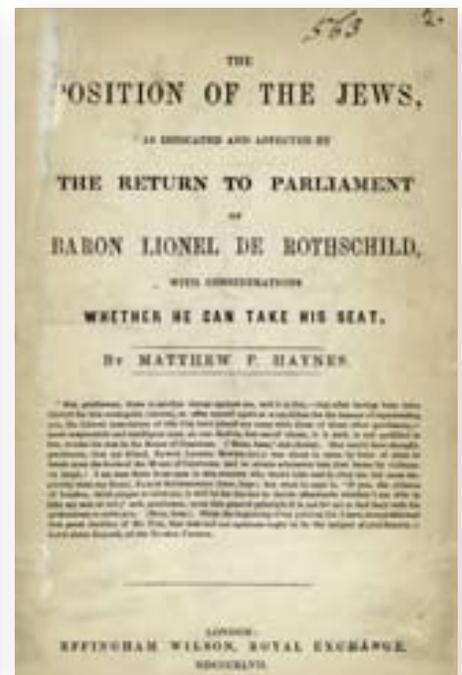
[SEE ILLUSTRATION LOWER MIDDLE]



Lot 46



Lot 50



Lot 51

51 (ANGLO-JUDAICA). Haynes, Matthew P. The Position of the Jews as Indicated and Affected by the Return to Parliament of Baron Leopold de Rothschild, with Consideration Whether he can Take his Seat. pp. 18. Discolored, inner hinge of title neatly taped. Later wrappers. 8vo.  
London, Effingham Wilson, 1847. \$600-900

[SEE ILLUSTRATION LOWER LEFT]

52 (ANGLO-JUDAICA). Spanish & Portuguese Jews' Congregation. Proceedings at the Unveiling of a Tablet Commemorating the Site of the First Synagogue After the Resettlement (1657-1701). With an Address by the Rev. David Bueno de Mesquita. pp. 8. Touch worn. Original wrappers printed in three colors. Lg. 4to.  
London, 1928. \$100-150

53 (ANGLO-JUDAICA). Victoria and Albert Museum. Catalogue of an Exhibition of Anglo-Jewish Art & History, in Commemoration of the Tercentenary of the Resettlement of the Jews in the British Isles. A de-luxe copy bound in full red morocco with prominent gilt crest on upper cover. Original pictorial wrappers bound in. Title-page signed and dated by The Rt. Hon. Viscount Samuel. A Mint Copy. 4to.  
London, 1956. \$500-700

• Accompanied by: Typed Letter Signed by Alfred Rubens on Exhibition Letterhead noting: "20 Copies only of this catalogue have been bound in leather and autographed by Lord Samuel. February, 1956."

54 (ANTISEMITICA). Pugel, Theodor. Antisemitismus der Welt in Wort und Bild. Profusely illustrated. pp. 326. Original gilt boards, gilt. Sm. folio.  
Dresden, M. D. Groh, 1936. \$100-150



Lot 57



Lot 58

55 **ARCHIVOLTI, SAMUEL D'**. Arugath Habosem [grammar, with section on Hebrew cryptography] **FIRST EDITION**. Title within garlanded arch. Headpiece on penultimate leaf. Many charts, diagrams and unusual devices. ff. 119 (i. e. 118), (2). Various worn and stained, several leaves loose, others dog-eared. Later boards, rubbed. Sm. 4to. Vinograd, Venice 953.

Venice, Giovanni di Gara, 1602. **\$200-300**

56 **ASCHKENAZI, ABRAHAM MESHULEM ZALMAN**. Shailoth Uteshuvot Divrei Rav Meshulem [responsa and novellae] **FIRST EDITION**. Wide-margined copy. ff. (1of 3, lacking introduction), 118. Slight marginal worming, previous owner's signature on title (partially cut and repaired), some staining, lower left marginal corners of final leaves slightly torn not affecting text, repair on f. 38 affecting some text. Modern calf. Folio. Vinograd, Koretz 21; A. Tauber, "Defusei Koretz" in Bibliographical Studies (1932), p. 23, no. 12.

Koretz, Johann Anton Krieger, 1783. **\$300-500**

• The author was the brother of R. Jacob Emden and son of the Chacham Tzvi, whose responsa and novellae appear on ff. 3b-12b. Contains many autobiographical details and comments. For example, see f. 39 he recounts the events of the 20th Teveth 1761, "the day of remembrance of the miracle that occurred when my life was reversed from death to life;" or f. 70 written when living in the town of Shomsk where he was "besieged by oppressors."

57 **ASCHKENAZI, ELIEZER BEN ELIJAH HA'ROPHE'**. Yosef Lekach [commentary to the Book of Esther, with text] **FIRST EDITION**. Title within historiated woodcut architectural arch. Wide margins. The Valmadonna copy. ff. 83, (1-blank). Some staining, censor's signatures and inscriptions on recto and verso of final leaf and fly leaf, ff. 6 and 7 misbound upside down. Recent blind-tooled morocco boards. Sm. 4to. Vinograd, Cremona 47; Benayahu, Cremona 44; Adams B-1335.

Cremona, Christopher Draconi, 1576. **\$400-600**

• Eliezer Aschkenazi's Biblical exegesis is permeated with the contemporary rationalistic spirit of rabbinical scholarship. This edition of Yosef Lekach, was the last Hebrew book printed in Cremona, which for a little over twenty years was a center of Jewish learning and printing, amidst the rigid censorship of the Inquisition. See D. Amram, The Makers of Hebrew Books in Italy (1963) pp. 306-19.

[SEE ILLUSTRATION UPPER LEFT]

58 **BACHIAH BEN JOSEPH IBN PAQUDA**. Chovoth HaLevavoth. Translated into Hebrew by Judah Ibn Tibbon. Scholarly marginalia in an Italian hand especially on Sha'ar HaTeshuvah (ff. 66-68). ff. 103. Some staining in places, previous owners' signature on title, censor's signature on final leaf, closely shaved. Later calf-backed boards. Sm. 4to. Vinograd, Mantua 62.

Mantua, 1559. **\$700-900**

• An attractive copy of this classic work, with new corrections plus seven leaves of indices to Bible and Talmudim.

Throughout the ages, the book enjoyed wide popularity in a variety of circles, although in later centuries Eastern European Jews would shy away from the introductory Sha'ar HaYichud, which is of a decidedly philosophical nature, and focus instead on the remainder of the work, with its ethical guidance.

[SEE ILLUSTRATION LOWER LEFT]



Lot 59

59 (BIBLE, Hebrew. PSALMS). Sepher Tehilim with commentaries by R. David Kimchi (RaDa"K) and R. Joseph Chayun (ReYa"CH). FIRST EDITION of Chayun's commentary. Letter "Aleph" on f. 180r. (beginning Psalm 119) historiated. Scattered marginalia. Text complete but lacking title: ff. 3-209, 230-231, 132-136, 135-136 (mispaginated as per all known copies). The order of ff. 153-154 has been reversed, f. 175 and final section loose. Opening few leaves frayed with some loss, dampstained. Later calf-backed boards, broken. Folio. Vinograd, Salonika 30; Mehlman 69 (according to Yudlov, the Mehlman copy also lacks ff. 1-2); not in Adams.

Salonika, Don Judah Gedaliah, 1522. \$6000-8000

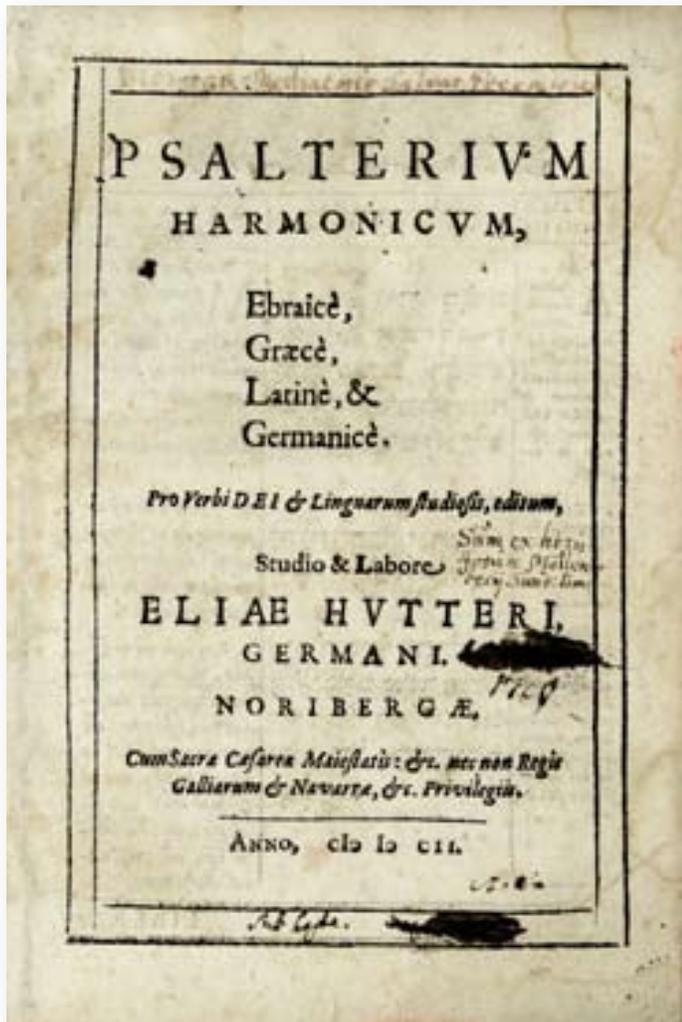
⚠️ HIGHLY SCARCE.

Joseph ben Abraham Chayun (d. 1497) was the last Chief Rabbi of Lisbon before the Expulsion from Portugal in 1497. From Lisbon, Chayun went to Constantinople, dying shortly thereafter. The commentary on Psalms is Chayun's first published work and was followed by a commentary on Ethics of the Fathers: Milei De'Avoth (Constantinople, 1578). Abrabanel consulted with Chayon on halachic matters and his most famous disciple was R. Joseph Ya'abetz, known in rabbinic literature as "HeChasid Ya'abetz."

See Ya'ari, HaDefus Ha'Ivri BeKushta (1967) p. 128, no. 195; EJ, Vol. VII, col. 1514.

The printer, Judah Gedaliah was foreman at Eliezer Toledano's press in Lisbon. After the expulsion of the Jews from Portugal he settled in Salonika and became the town's prototypographer in 1515.

[SEE ILLUSTRATION ABOVE]



Lot 61

**60 (BIBLE Hebrew). PSALMS.** From the Cassuto Collection. ff. (160). Small marginal wormhole in places. Contemporary calf, slightly rubbed. 12mo. Vinograd, Paris 19.

Paris, Robert Estienne, 1545. **\$500-700**

**61 (BIBLE). PSALMS.** Psalterium Harmonicum. Prepared by Elias Hutter. pp. 863. Foxed, title and endpapers with previous owners' inscriptions. Later full vellum. Thick 8vo. Darlow & Moule 1433; Mehlman 1902.

Nürnberg, For Elias Hutter, 1602. **\$800-1200**

• Text in five columns extending across facing pages. On the verso page, centre: Hebrew, to its left a transliteration into Latin characters, to its right, Greek. On the recto pages, centre: German, and to its left, Latin. A sixth column to its right, remained blank.

[SEE ILLUSTRATION ABOVE]

**62 (BIBLE, Hebrew).** Complete in four volumes. Titles within woodcut architectural columns. Initial words of each book within intricate woodcut surround. Touch discolored. Modern English mottled calf. Slip-case. 16mo. Vinograd, Geneva 9; Darlow & Moule 5121 (lacking Pentateuch).

Geneva, Capa Elon (i.e. P. de la Rouvière), 1617. **\$800-1200**

**63 (BIBLE, Hebrew, PENTATEUCH, MEGILOTH & HAPHTAROTH).** Chamishah Chumshei Torah. Additional divisional title and separate title page for Haphtoroth. Signature of Isaac Cardozo on verso of front flyleaf. From the Cassuto Collection. ff. 288, (2), 48. Stamps of previous owners on title and with marginal repair, some staining, small tear to upper margin of second leaf. Contemporary gilt stamped calf, a. e. g., spine chipped. 12mo. Cf. Vinograd, Amsterdam 1426.

Amsterdam, Solomon Proops, 1734. **\$600-900**

• Unrecorded. Although the pagination in Vinograd is as per the Haphtoroth, the pagination for the Pentateuch differs. Vinograd records just one copy (with his pagination) located in the Annenberg Institute, Philadelphia (i. e. The Center for Judaic Studies, University of Pennsylvania).

**64 (BIBLE Hebrew). BAMIDBAR, DEVARIM, FIVE SCROLLS AND HAFTAROTH.** Including Targum Onkelos, Rashi and Devek Tov [super-commentary to Rashi] by Shimon Halevi Auschenburg. Large-paper copy with extra wide margins. Title within elaborately decorated architectural pillars. Extensive manuscript comments in a neat Ashkenazic hand on front flyleaf, f. 241b, 254a, 264b and ff. 292-95 (see below). ff. (1). 179-323, 58. Signature of previous owner on title dated 1779, title mounted. Ex-library, title laid down. Later boards, worn, spine removed. Large 4to. Vinograd Amsterdam 1620.

Amsterdam, Hertz Levi Rofe and Son-in-law, 1749. **\$500-700**

• The manuscript comments were copied from Igroth Yashar by R. Isaac Samuel Reggio (1784-1855), published in Vienna, 1834-36. They contain Bible comments and a translation in Hebrew by Reggio of a chapter of Ma'amar al Matzav HaYehudim by Simcha Luzzatto. The marginal notes to Eichah contain the commentary of Joseph ibn Kaspi and were also taken from Igroth Yashar.

**65 (BIBLE Hebrew).** Chok LeYisroel [portions of Bible, Talmud, Zohar, Halacha, etc. divided for daily study] Complete in five volumes. Scriptural texts pointed, Talmudic texts unpointed, Kabbalistic and other texts in Rashi type. Signature of Isaac Cardozo Nunez on titles and flyleaf. From the Cassuto Collection. Ex-library, browned. Elegant contemporary calf with gilt-tooled floral designs on covers and spine, rubbed. 8vo. Vinograd, Livorno 602.

Livorno, Samuel Saadon, 1800. **\$500-700**

**66 (BIBLE).** Schnurrer, Christian Friedrich. Dissertationes Philologico-Criticae. **FIRST EDITION.** Latin interspersed with Hebrew, Arabic and Syriac. From the Cassuto Collection. pp. ( 52), 504. Some foxing. Contemporary calf-backed boards, rubbed. Sm. 4to.

Gotha/Amsterdam, Ettinger/Roeder & Soc., 1790. **\$300-400**

• Christian Friedrich Schnurrer (1742-1822) was an acclaimed Hebraist and Arabist who served as a Professor at Tubingen University, and later as Chancellor of that institution. His enduring fame is his bibliography of Arabic literature: Bibliotheca Arabica (Halle, 1811).

The present work is a collection of essays consisting of linguistic analyses of various Biblical passages.



Lot 67

**67 (BIBLE Hebrew).** Chamisha Chumshei Torah[-end] With Nikud and cantillation points. Four parts in one volume. Divisional titles. Opening word of each Book within decorative woodcut border, each hand-colored in older yellow. Rubricated throughout. Opening leaf with 18th-century record of births pertaining to the Fano Family. Gauffred edges. ff. 528, (1). *Some dampstaining, small loss to corners of opening two leaves with neat marginal repairs. Recent boards, rubbed. Lg. 4to.* Vinograd, Venice 100 & 149; Haberman, Bomberg 95 & 149; Darlow & Moule 5086; Adams B-1219.

Venice, Daniel Bomberg, 1528 & 1533. **\$8000-10,000**

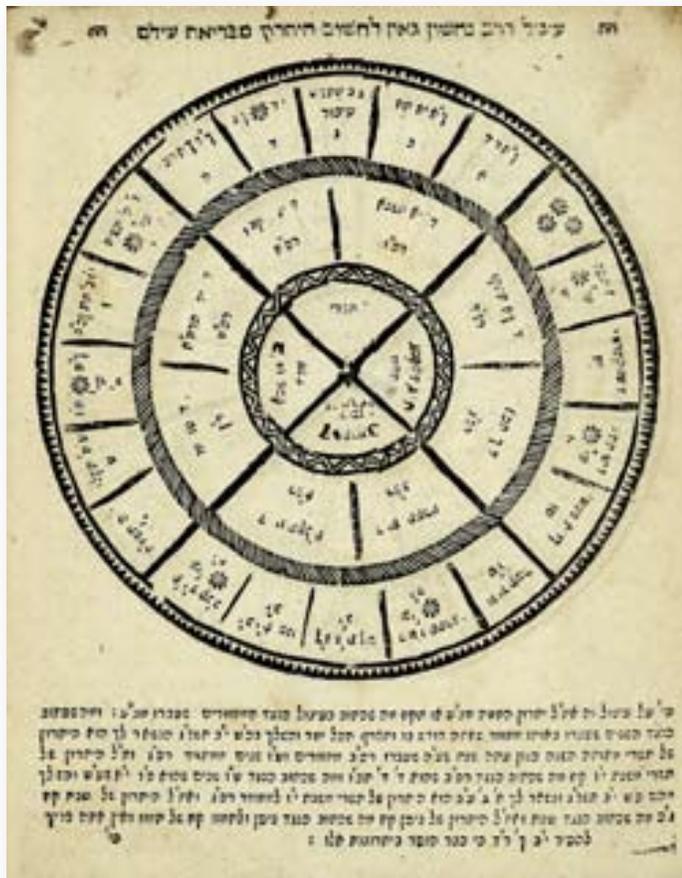
🔗 **AN ATTRACTIVE WIDE-MARGINED COPY OF A RARE BOMBERG EDITION.**

The year of publication on the title-page is 1533, whilst the colophon bears the year 1528. The consensus bibliographers have reached is that completion of the 1533 Bible past Part II was aborted and instead Parts III-IV remaining from the 1525-8 edition were utilized to complete the edition entire.

[SEE ILLUSTRATION ABOVE]



Lot 69



Lot 70

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

Godstone, Surrey, Gregg International, n.d. \$100-150

69 (BIBLIOGRAPHY). Eliezer Lezer Landshuth. Amudei Ha'Avodah. Printed in two fascicles with separate titles. Titles in Hebrew and Latin. With inscriptions and partial index inside front cover in pencil. pp. (6), 130; (6), 131-314, 33. *Slightly foxed. Contemporary boards, worn. 4to. Shunami 1060.*

Berlin, G. Bernstein, 1857-1862. \$500-600

• Biographies of the authors of religious poetry and bibliographies of their hymns found in the prayer books according to the rites of Poland, Germany, Spain, Rome, Carpentras and Algeria, both in print and manuscript.

“One can say in general that Ammude Ha'Avodah bears witness to the understanding and clarity of mind of its compiler and even today is not without value for specialists in this area. Indeed, the punctilious citation of sources alone deserves special praise” (H. J. Schirmann, Introduction to Israel Davidson, Thesaurus of Medieval Hebrew Poetry, p. xviii).

[SEE ILLUSTRATION UPPER LEFT]

70 BEILIN, ELIEZER. Sepher Ibronoth [astronomy and calculations of intercalation and the Jewish calender] Woodcut illustrations of Scales of Justice on f. 6a and b, hand-palm on f. 20b, spherical charts on ff. 23b-25a, mathematical tables and illustrations. Corrections on some charts in an Ashkenazic hand (see ff. 23a and 24a). Verso of the front flyleaf contains a short description of this work in French and the difference between “Chelek” and “Rega”. The section “Luach HaChagaoth” notes the Christian holidays observed in Germany, Poland and Russia, as well as dates of the fairs and market days held throughout the year. ff. 36. *Without volvelles, stained in places. Contemporary boards, rebaked. Sm. 4to. Vinograd, Frankfurt on der Oder 48.*

Frankfurt on der Oder, Johann Christoph Beckmann, 1691.

\$1000-1500

• The Jewish calendar is lunisolar; the months are reckoned by the moon and the year by the sun. Thus, the expertise required to make the necessary calendrical adjustments, mandated for religious Jews a proficiency in astronomy. Indeed Maimonides devotes an entire section of his Mishneh Torah to what he lists as a positive commandment “to know how to determine which is the first day of each month of the year.” Consequently, Sepher Ibronoth was prepared by Beilin as a manual “to help an individual fulfill these commandments.” See A. J. Karp, From the Ends of the Earth-Judaic Treasures of the Library of Congress, (1991) pp. 197-8.

[SEE ILLUSTRATION LOWER LEFT]



Lot 71



Lot 73



Lot 74

**71 (CHASSIDISM). DOV BAER OF LUBAVITCH.** Sha'arei Orach [Chassidic discourses on Chanukah and Purim] **FIRST EDITION.** ff. (3), 80, 76, (1). Previous owners' marks, few stains. Modern calf. 8vo. Vinograd, Kopyst 103.

Kopyst, Yehudah Jaffe, 1822. **\$4000-5000**

❖ **FIRST EDITION OF AN IMPORTANT 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 UPPER LEFT]

**72 (CHASSIDISM). CHAIM OF CZERNOWITZ.** Sha'ar HaTephilah ["The Gate of Prayer"] **FIRST EDITION.** Printed on green tinted paper. Marginal corrections in a clear Ashkenazic hand. ff. 102, 113-115, (3-10). Slight staining, inner margin of title repaired and with previous owners' marks. Later boards, starting. 4to. Vinograd, Sudytkow 94.

Mogilev (i.e. Sudytkow), E. Bilitz & Z.Z. Rubinstein, 1824. **\$400-600**

[SEE ILLUSTRATION RIGHT]



Lot 72

**73 (CHASSIDISM). (TEITELBAUM, JOEL.** Grand Rabbi of Satmar 1887-1979). Hilchoth Rav Alfes. Part VI. **COPY BELONGING TO THE YITAV LEV AND R. YOEL TEITELBAUM** with his stamp as "Av Beith Din Krol ve-Ha-Galil" on the title and final leaf, plus the stamp of his grandfather the "Yitav-Lev," R. Yekuthiel Yehuda Teitelbaum of Sighet on the title. ff. 3(3), 2-155. Few stains. Contemporary boards, soiled and worn. Tall folio.

Pressburg, Anton Schmid, 1838. **\$800-1200**

❖ Son of R. Elazar Nissan Teitelbaum of Drohybycz and also known as R. Zalman Leib, R. Yekuthiel Yehuda Teitelbaum of Sighet (the "Yitav-Lev" 1808-83) was taught for many years by his grandfather R. Moshe Teitelbaum, (the "Yismach Moshe" 1759-1841). R. Yoel Teitelbaum (R. Yoelish, the Satmar Rebbe), was the Yitav Lev's grandson.

[SEE ILLUSTRATION UPPER MIDDLE]

**74 (CHASSIDISM).** Sepher Tehillim. With Yiddish translation and Ma'amadoth. ff. 166, 28. Title page laid down, edge of left border supplied by hand, closely trimmed, well thumbed. Modern calf. 8vo. Vinograd, Zhitomir 29 (no copy in the JNUL).

Zhitomir, Chanina Lipa, Aryeh Leib and Yehoshua Heschel Shapira, 1847. **\$5000-6000**

❖ **THE FIRST TEHILLIM PRINTED IN ZHITOMIR.**

Books printed by the Shapira press are especially sought after by Chassidim as the printers were descendants of R. Pinchos of Koretz. It is felt that an aura of holiness pervades those books produced by members of this printing family.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 75

75 (CHASSIDISM). Seder Tephilah miKol haShanah im Kavanoth Ha'Ari"zal. Prepared by Asher ben Solomon Zalman Margaliouth. **FIRST EDITION.** Lengthy contemporary ownership inscription on opening blank. ff. 398. Stained, couple of neat paper repairs. Modern calf. Thick 8vo. Vinograd, Lemberg 45.

Lemberg, Solomon Yaros Rapaport, 1787. **\$10,000-15,000**

THE HIGHLY IMPORTANT SIDDUR OF R. ASHER - A RARE COMPLETE COPY.

Chassidim hold in the very highest esteem this particular prayerbook that contains many Lurianic Kavanoth.

R. Asher was a disciple of R. Chaim of Sanz of the famed Chassidic-group known as the "Broder Kloyz"

In the same year, 1788, the printer Rapaport produced this Reb-Asher Siddur, he also issued the famed first edition of the Noam Elimlech.

[SEE ILLUSTRATION ABOVE]

**76 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI.** Sepher Tanya. ff. 44. Mispaginated. Light stains. Contemporary boards, rubbed. 4to. Mondschein, Tanya Bibliography no. 19.

Vienna (i.e. Warsaw), 1856. **\$600-900**

[SEE ILLUSTRATION UPPER RIGHT]

**77 (CHASSIDISM).** Israel Charif of Satinov. Atereth Tiphereth Yisrael. Second edition. Numerous approbations by Chassidic leaders, including those of: Sadigura, Tchorokov, Chernobyl, Trisk, Tolna, Skver, Kosov, Komarna, etc. ff. [1], 3, 82, [2]. Stained. Modern boards. 4to.

Warsaw, 1871. **\$500-700**

Due to the numerous mystical allusions and kabbalistic letter-combinations found within this text, it is widely believed that possession of the book acts as a protection against evil and serves as an aid for success in all personal affairs.

[SEE ILLUSTRATION MIDDLE RIGHT]

**78 (CHASSIDISM).** Sepher Tehillim. With commentary Tehilah LeDovid by Abraham David Wahrman of Buczacz. **FIRST EDITION.** ff. (2), 190, (8). With signature of former owner (Reuben Lutzker) on title and other leaves, some staining, slight tear on lower corner of f. 24 affecting some text, slight marginal repair to title and first few leaves. Modern marbled boards. 8vo.

Lemberg, M. F. Poremba, 1872. **\$700-1000**

According to Wunder, only three or four copies of this edition are extant (see Meorei Galicia Vol. II col. 955). This copy includes the scarce eight leaf supplement not noted by Raphael.

R. Abraham David of Buczacz (1771-1841) was one of the greatest Chassidic leaders of his generation and the prolific author of over ten profound Chassidic and Halachic works, including Da'ath Kedoshim and Eshel Abraham on Shulchan Aruch. He was influenced by R. Levi Yitzchak of Berdichev, R. Moshe Leib of Sassov and R. Tzvi Hirsch of Nadvorna whom he often quotes. He was also a colleague of R. Chaim of Czernowitz, author of Be'er Mayim Chaim.

See Y. Raphael (ed.), Encyclopedia LeChassiduth 1980, col. 76-85 no. 13; Stefansky, Chassiduth Catalogue 598, M. Wunder, Meorei Galicia vol. II, col. 944-960.

[SEE ILLUSTRATION LOWER RIGHT]

**79 (CHASSIDISM).** Naphtali Katz of Frankfurt. Sha'ar Naphtali [prayers, poetry and supplications] **THE R. SHALOM ELIEZER HALBERSTAM OF RATZFORT COPY** - with his stamp on f. 8b, the name "Halberstam" written on f. 23b and a marginal note on f. 21b. With approbation from R. Yechezkel Shraga Halberstam of Shiniva. ff. 31. Browned with some repair at edges. Modern morocco. 4to.

Munkatch, Blayer and Kohn, 1896. **\$400-600**

The son of R. Chaim Sanzer (1797-1876), R. Shalom Eliezer Halberstam of Ratzfort (Ujfeherto) (1862-1944) was brutally killed by the Germans in Auschwitz, alongside his own son Meshullam-Zushye, while wrapped in a Kittel and Tallith. See Tz. M. Rabinowicz, Encyclopedia of Hasidism, p. 176.

**80 (CHASSIDISM).** Chachmei Yisrael Besh"t. **FIRST EDITION.** Issued by the American branch of the Agudath HaChassidim Kollel Chabad in order to raise funds for thirteen Lubavitcher Yeshivoth whose membership is recorded on f. 2. pp. 124. Gutter split. Contemporary boards, spine crudely taped. 8vo. Goldman 561.

New York, 1924. **\$200-300**

Reproduces letters from the Baal Shem Tov, the Maggid of Mehritsch, R. Pinchas of Koretz, R. Shneur Zalman of Liadi and R. Levi Yitzchak of Berdichev, along with contemporary letters by R. Shalom Ber Schneerson, R. Yoseph Yitzchak Schneerson and R. Shlomo Zalman Havlin (recounting events just prior to the death of the Rasha"b in Rostov, 1920).

Included here is a communication by R. Yoseph Yitzchak Schneerson that opposes the Agudath Israel organization, and questioning why the Gerrer Rebbe would align himself alongside German activists whose path, the Raya"tz felt, would eventually spiral down to the low standards of Moses Mendelssohn and followers (see pp. 74-5 and pp. 111-2). These portions of the letters were later censored and not included in the Igroth Kodesh (see Vol I no. 140, p. 297 and no. 165, p. 352). A third letter (pp. 68-72) that concerns the Agudath and Chabad organizations in Eretz Israel does not appear in the Igroth Kodesh at all.



Lot 76



Lot 77



Lot 78



Lot 83



Lot 84

81 (**CHASSIDISM**). Sephath Emeth...im Hapeirush Magen Giborim. **FIRST EDITION.** ff. (8), 76, (8). Spine crudely taped, stamp on title. Unbound. 8vo. Friedberg, Shin-2282.

Satu-Mare, M. L. Hirsch, 1929. \$600-800

✦ Polemic protesting the machinations of the Satmar Beth Din awarding the election of Rabbi Joel Teitelbaum of Kroly as Rabbi of Satmar against the incumbent, the Dayan of Satmar, R. Chaim Halberstam.

This work publishes the text of the "Pesak Din" ruling in favor of R. Joel Teitelbaum and then refutes it point by point. The introduction contains letters supporting Rabbi Halberstam written by the Munkatcher Rebbe R. Chaim Elazar Shapiro, R. Mordechai Leib Winkler of Mad, R. Shalom Eliezer Halberstam, R. David Sperber and others.

The bitterly contested election long undermined the unity of the Satmar community and this particular work is quite scarce as the opposing faction sought to destroy all copies.

82 (**CHASSIDISM**). **NACHMAN OF BRESLOV.** Likutei MahaRa"N. Two parts bound in two volumes. ff. (1), 81; (1), 29. *Browned, slight marginal repair, previous owners' signatures and stamps on title. Modern boards.* 4to. Vinograd, Lemberg 299, 983; G. Scholem, Kuntres Eileh Shemoth Siphrei Mohara"n (1928), no. 36.

(Lemberg or Zolkiew?), (1809?) \$300-500

83 (**CEREMONIES**). Christian Gottlieb Seeligmann. Juedischer Ceremonien, Von der Jueden Hochzeiten, Fest- und Feyer-Tagen durchs ganze Jahr. German text with some Hebrew. pp. 24. *Foxed. Recent wrappers.* Sm. 4to.

Jena, Ritter, 1722. \$1000-1200

[SEE ILLUSTRATION UPPER LEFT]

84 (**CEREMONIES**). Birchath Hamazon - Dos Benshen. [compendium of selected festive rites]. According to the custom of Germany and Poland. Title with woodcut typographic border. With many woodcut illustrations and historiated initial letters. Hebrew, with Judeo-German translation printed in Wayber-taytsch type. ff. 71. *Browned and stained. Modern boards.* 4to. Vinograd, Amsterdam 1203; Turniansky no. 39 (illustrated) in: Alei Sefer vol. X (1982); Yudlov Hagadah 145.

Amsterdam, Solomon Proops, 1723. \$1800-2200

✦ Compendium including Grace after Meals, Sabbath hymns, prayers before retiring, Birth, Marriage and Death services, concluding with a Hagadah for Passover.

The illuminating woodcuts illustrate selected holidays and observances through the annual religious cycle. The prototype of these images appeared in Menasseh ben Israel's Sepher Minhagim of 1645.

[SEE ILLUSTRATION LOWER LEFT]

85 (**CHILDREN / EDUCATION**). Lévy, Benoit. Instruction morale et religieuse des Israélites...ou Premières Lectures françaises a l'Usage des Ecoles israélites de France. pp. ix, 204. *Doodles in pencil on a couple of pages. Later morocco-backed boards, rubbed.* 8vo.

Strasbourg, 1847. \$300-500

✦ Textbook of Jewish ethics for use in the Jewish elementary schools of France in general and Alsace-Lorraine in particular (this copy was used in Metz). The author wishes to supplement the existing syllabus – just translating the Pentateuch and memorizing catechisms – with engaging parables, around a hundred of which, often full of local color, he presents here.

86 (CHILDREN / EDUCATION). Cohen, Chanania Elchanan Chai. Lekach Tov - Shevilei Emunah. **FIRST EDITION.** Uncut copy. Signature of Formiggini Fortunato on front. Two parts in one. pp. (4), 16, 34. Some marginal pencil marks, stained with some wear, last leaf inverted. Original wrappers. 8vo. Vinograd, Reggio 5.

Reggio, Davolio, 1809. \$300-500

✻ Elements of faith and character development for intermediate and advanced level students composed by the Rabbi of Reggio. See JE, Vol. X p. 360.

[SEE ILLUSTRATION UPPER RIGHT]

87 (CHINA). (Facsimiles of the Hebrew Manuscripts Obtained at the Jewish Synagogue in K'ae-Fung-Foo). One of only 50 copies. Printed Chinese-style from wood blocks on rice paper, on one side of the page only. *Incomplete (lacking title-page and approx. 10 further leaves).* Ex-library, foxed, two divisional leaves loose. Contemporary marbled boards. 4to. Sold not subject to return.

(Shanghai, London Missionary Society's Press, 1851). \$600-900

88 (CHINA). Israel's Messenger. A Fortnightly Jewish Paper Devoted to the Interests of Jews and Judaism in the East. Bound here into nine volumes, containing: Vols. 1, 2, 4, 5, 6, 7, 10, 11, 12. Numbers non-consecutive at times and few lacking or duplicated. Comprehensive list of all issues available upon request.

Also includes an additional volume of news clippings over many decades mostly relating to the Editor of Israel's Messenger, N. E. B. Ezra. Some wear. Contemporary boards, loose. Sm. folio. Sold not subject to return.

Shanghai, 1905-1925. \$1000-1500

✻ This Official Organ of the Shanghai Zionist Federation was established in 1904 by a "Baghdadi" Jew, Nissim E. B. Ezra. Israel's Messenger was the largest and oldest Shanghai Jewish community newspaper and the world's first Zionist publication. Its goal was to inform its readers of world news as well as the activities of Jewish communities in China, Hong Kong, Manila, Singapore and elsewhere. Also covered are Jewish religious subjects, the details of Shanghai Jewish welfare organizations, local business activities, relations with the Jewish communities in Baghdad, India and Eretz Israel, and of course, much "Who's-Who."

An important source of knowledge about the Shanghai Jewish community and thus opens a unique window into a fascinating period of life in China at the turn of the 20th-century.

[SEE ILLUSTRATION LOWER RIGHT]

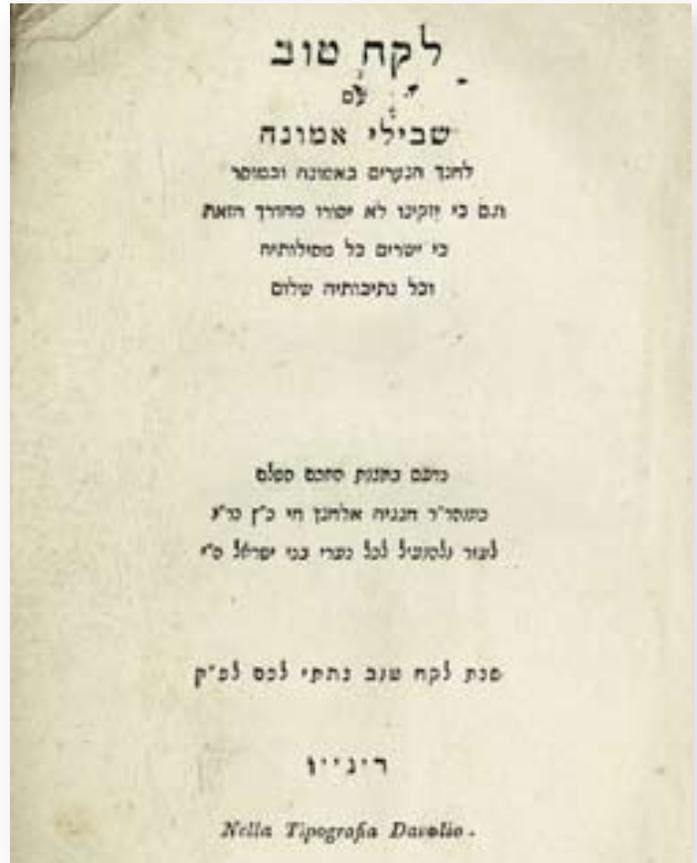
89 DANZIGERKROHN, ABRAHAM CHAIM. Zekan Avraham [against cutting one's beard even with scissors].

\* WITH: SCHIFFER, SINAI. Kuntress Tisporeth HaZekan [opposing text]. pp. 32, (1). Two works in two volumes. *Browned.* Contemporary boards and original printed wrappers, worn. 4to.

Munkatch, Kahn & Fried, 1909 and 1912. \$600-800

✻ Danzigerkrohn's work includes the responsa of many Rabbinic colleagues who concurred with his position of the religious impermissibility of cutting one's beard. In response, Sinai Schiffer, Rabbi of the Orthodox secessionist community of Karlsruhe defends the practice of those who trim their beards with scissors, yet does acknowledge that those who reside in Jewish communities where the custom is to leave a beard full, should not change the accepted practice in order to avoid communal strife.

[SEE ILLUSTRATION LOWER LEFT NEXT PAGE]



Lot 86



Lot 88



Lot 90

90 (CORFU). Sepher Pirkei Avoth. Separate Hebrew and Greek title pages. Hebrew with Greek translation on facing pages. Translated by Joseph Nahmuli. Previous owners' inscriptions with marginalia in English. pp. (8), 427. Gutter split, inner margin taped at end, last page laid down. Contemporary boards, rubbed. 8vo.

Corfu, By the Translator, 1885. \$1000-1500

✦ One of only fourteen items printed on the Greek island of Corfu - the majority broadsides and all in very few copies. See A. M. Habermann, *The Hebrew Press in Corfu in: Perakim BeToldoth HaMadphisim Ha'ivri'im* (1978) pp. 337-42.

[SEE ILLUSTRATION UPPER LEFT]



Lot 89

91 DEINARD, EPHRAIM. *Koheleth America*. Catalogue of Hebrew Books Printed in America from 1735-1925. One of only three hundred copies. Frontispiece portrait. Two parts in one. With Hebrew marginal notes that includes bibliographical information and books not noted by Deinard. pp. iv, 71, 152, (4). Light wear. Original boards, some wear. Lg. 4to. Shunami 2851.

St. Louis, Moinester Printing, 1926. \$400-600

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

His anti-Chassidic bias is evident in many places for example no. 32, commenting on Eisenstadt's *Otzar HaTemunoth* where he bemoans the fact the work includes images of Chassidic Rebbes, whom Deinard believes are more suited to be placed "in a zoo" - to which a former owner of this volume takes exception in an adjacent marginal note.

92 DEINARD, EPHRAIM. *Alatah / Am To'ei Levav*. FIRST EDITION. Limited edition of 300 copies. Two separate works bound together. pp. 112, 96. Contemporary boards, rebacked. 4to. Friedberg, A-732.

(St. Louis?), 1927. \$200-300

✦ In the first work, Deinard argues in his typical bracing way, that the *Zohar* is not to be ascribed to R. Shimon bar Yochai, and that its source, the *Kabbalah*, is of a pagan nature. In the second work, Deinard unleashes his fury against all branches of the Chassidic movement founded by Ba'al Shem Tov - whose very existence he doubts. Deinard similarly castigates those scholars of Chassidism, such as S. A. Horodetzky, who seek to portray the movement in a positive light.



Lot 94



Lot 95



Lot 96

**93 DEINARD, EPHRAIM.** Israel Loebel of Novardok. Cherev Chadah [anti-Chassidic tract]. Translated from the German by Deinard. And with Zoth Torath HaKanaoth. **FIRST EDITION.** Hebrew text. *pp.* 12, 24. *Upper margin of title removed. Needs rebinding.* 8vo. Goldman 523.

Kearny, New Jersey, By the Author, 1904. **\$200-300**

**94 DELMEDIGO, JOSEPH SOLOMON.** (YaSha"R). Sepher Ma'ayan Ganim - Sepher Mayan Chatham - Sepher Elim. **FIRST EDITION.** Three Parts in one, two titles. Numerous astronomical and mathematical illustrations. Author's portrait. Wide-margined copy. (8), 83, (1), 80, (2), 190, (2). *Lacking single Latin introductory leaf, ex-library, portrait laid down, last page neatly repaired. modern calf.* 4to. Vinograd, Amsterdam 20; Fuks, Amsterdam 150-1; Silva Rosa 6.

Amsterdam, Menasseh ben Israel, 1629. **\$4000-6000**

• **ONE OF THE GREAT SCIENTIFIC BOOKS OF HEBREW LITERATURE.**

Includes treatises relating to geometry, algebra, chemistry, astronomy, physics, medicine and metaphysics. "The most sumptuously illustrated of early scientific works in Hebrew, and unique in printed Hebrew literature before the modern period." See National Library of Canada Catalogue, The Jacob H. Lowy Collection (1981) no. 80; H. Friedenwald, Jewish Luminaries in Medical History-Catalogue (1946) p. 111; A. J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) pp. 199-200.

[SEE ILLUSTRATION UPPER LEFT]

**95 DURAN, SHIMON B"R TZEMACH & SFORNO, OVADIAH.** Ohev Mishpat and Mishpat Tzedek [two commentaries to the Book of Job] **FIRST EDITION.** Title page with signaure: "Naphtali Mordechai Halevi Ungar." Also an inscription in another hand noting that the books was purchased from the estate of Shimon Bondi. *ff.* 212. *Dampwrinkled, few light stains. Modern calf.* Sm. 4to. Vinograd, Venice 731; Habermann, di Gara 104.

Venice, Giovanni di Gara, 1589. **\$400-600**

[SEE ILLUSTRATION UPPER MIDDLE]

**96 (EHRENREICH, SHLOMO ZALMAN).** Shailoth Uteshuvoth R. Akiva Eger. **THE R. SHLOMO ZALMAN EHRENREICH COPY** with his signature and and notes on the front flyleaf plus marginal notes. *ff.* 145, (7). *Brittle. Loose in boards. Sm. folio.*

Warsaw, Y. Lebenson, 1892. **\$1000-1200**

• R. Shlomo Zalman Ehrenreich (1863-1944) author of Lechem Shlomo, Even Shlomo and other works was one of the great Rabbinic figures of pre-war Hungary. A grandson of the renowned Kol Aryeh, he served as Rabbi of Tshoba (1893-1899) and Shamlau until he was murdered in Auschwitz.

[SEE ILLUSTRATION UPPER RIGHT]

**97 ELIEZER FISHEL OF STRIZHOV.** Olam Hofuch [Kabbalah] **FIRST EDITION.** *pp.* 2, 96. *Worn and stained. Loose in contemporary boards, worn. Sm. 8v.* Vinograd, Zolkiew 562.

(Zolkiew, 1800). **\$150-250**

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

Poryck (Poritzk), Shlomo ben Abraham, et al, 1788. **\$400-600**

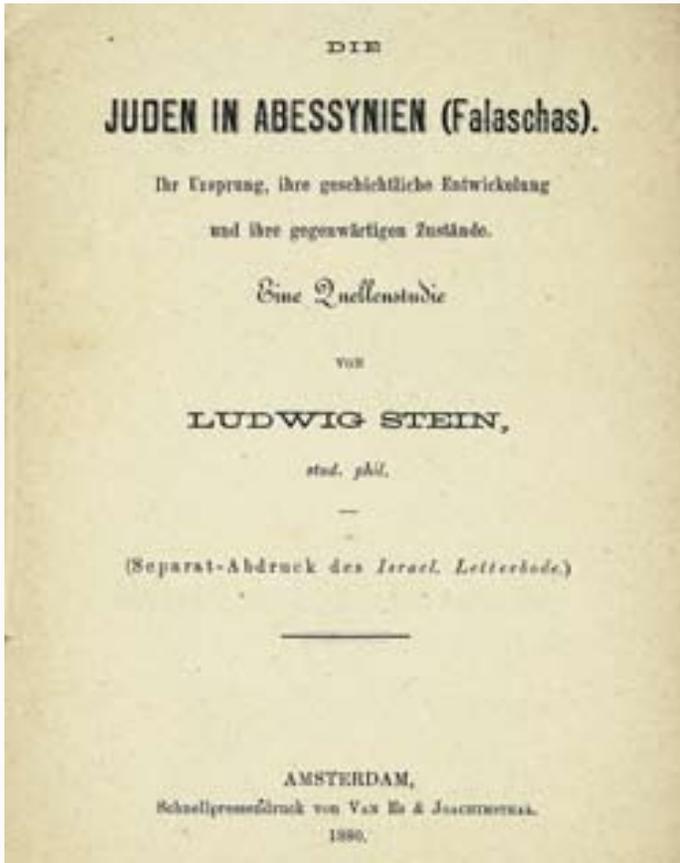
• The author is celebrated as one of the six primary disciples of the Vilna Gaon, as recorded in the approbations.

[SEE ILLUSTRATION UPPER RIGHT NEXT PAGE]

**99 (ELIJAH, GAON OF VILNA).** Peirush al Yonah [commentary to Book of Jonah]. Introduction by R. Chaim of Volozhin, the Gaon's principle disciple. **FIRST EDITION.** *ff.* (1), 6. *Some light staining, corners rounded. Modern marbled boards. 4to.* Vinograd, Vilna 14; Vinograd, Gra 50.

Vilna, Wielmoznega Kanonika, 1800. **\$600-900**

• With approbations from the Dayanim of Vilna who bear witness that this work is among the very earliest authentic texts written in the Gaon's own hand.



Lot 100



Lot 98

100 (ETHIOPIA). Ludwig Stein. Die Juden in Abessynien (Falaschas). Ihr Ursprung, ihre geschichtliche Entwicklung und ihre gegenwärtigen Zustände. pp. 79. Original printed wrappers, corners chipped, spine taped. 8vo.

Amsterdam, Van Es & Joachimstahl, 1880. \$300-500

• Hungarian (and later naturalized Swiss), Ludwig Stein (1859-1930) was a philosopher, journalist and publisher. He was also ordained rabbi by the Jewish Theological Seminary of Berlin.

[SEE ILLUSTRATION UPPER LEFT]

101 FANO, MENACHEM AZARIAH DA. Yonath Elem [kabbalah] FIRST SEPARATE EDITION. ff. 38. Lightly worn, some worming (mostly marginal but touching some letters in final leaves). Contemporary calf, needs rebinding. 4to. Vinograd, Amsterdam 150; Fuks, Amsterdam 254.

Amsterdam, Judah ben Mordechai and Partners, 1648. \$500-700

• One of ten Kabbalistic treatises, collectively entitled Asarah Ma'amaroth. R. Menachem Azariah (1548-1620), of a well-to-do banking family in Bologna, Italy, was first a follower of the Cordoveran system of kabbalah but afterward, under the influence of an elusive figure, R. Israel Sarug, switched his allegiance to the Lurianic school. The propagation of kabbalah emanating from Safed in Europe was largely due to his prolific efforts. The title cites the words of the "Shelah HaKadosh" R. Isaiah Horowitz, who advised a colleague to attach himself to this work, which is "pleasing in the eyes of God and man". See Robert Bonfil, New Information on Rabbi Menahem Azariah da Fano and his Age" (Hebrew) in: Studies in the History of Jewish Society in the Middle Ages and in the Modern Period [Jacob Katz Festschrift] (1980), pp. 98-135.

[SEE ILLUSTRATION LOWER LEFT]



Lot 101

**102 (FARSI).** Abraham Aminoff. *Likutei Dinim* (practical Halachah]. Translated into Farsi by Shimon Haham. **FIRST EDITION.** Six parts bound in two volumes. ff. (6), 65; (2), 84; (1), 89; (1), 93, (2), (2), 99; (2), 89. *With inscription and stamp of previous owners. Loose in contemporary boards. 4to.* A. Yaari, Siphrei Yehudei Bucharia, in Kiryath Sepher, 1942 p. 43 no. 49.

Jerusalem, S. Zuckerman, 1900-1904. **\$1500-2000**

Based upon the Shulchan Aruch, a work written for the Bucharian community in a clear style suitable for those from all classes of educational standard, women as well as children.

[SEE ILLUSTRATION UPPER RIGHT]

**103 (FARSI).** Abraham ben Samuel ibn Chasdai. *Shazadadah Vetsufi...Ben HaMelech VahaNazir* [ethical fable]. Translated into Farsi by Elisha Ragib. With frontispiece portrait of the publisher Shimon Haham laid in from another copy. ff. (2), 56. *Small paper repair on title, portrait crudely laid down with some marginal loss. Contemporary boards. 4to.* A. Yaari, Siphrei Yehudei Bucharia, in Kiryath Sepher, 1942 p. 54, no. 94.

Jerusalem, n.p., 1907. **\$1500-2000**

[SEE ILLUSTRATION LOWER RIGHT]

**104 (FEINSTEIN, MOSHE).** Moshe Chaim Epharim Bloch. *Vehaya Machanecha Kadosh* [polemic against R. Moshe Feinstein concerning artificial insemination] Inscribed and signed by the author on front. Also noted: "This pamphlet is for Rabbis...not for Yeshiva students." pp. 4, 32. *Original printed wrappers. 8vo.*

New York, 1965. **\$100-150**

A scarce pamphlet realting to the major difference of opinion between the Satmar Rebbe Yoel Teitelbaum and the venerable Rabbi Moshe Feinstein with regard to the then newly developed medical technology of artificial insemination.

**105 FLEURY, CLAUDE.** *Costumbres de los Israelitas.* ["Customs of the Jews"]. Translated from French to Spanish by Juan Bautista Josef de Barry. **FIRST SPANISH LANGUAGE EDITION.** From the Cassuto Collection. pp. 414, (6). *Trace foxed. Marbled endpapers. Contemporary calf, scuffed. 8vo.* Palau 92229.

Paris, Pedro Witte, 1734. **\$200-300**

French ecclesiastical historian Claude Fleury (1640-1723) published his work "Moeurs des Israelites" in Paris in 1681. The book enjoyed wide popularity, being translated into several languages.

**106 FONSECA, ABRAHAM DE.** *Eynei Avraham* [index of Midrashic commentaries on the Bible] **FIRST EDITION.** Five parts in one. Title within decorative woodcut border. Four divisional titles. Final four leaves with subject-index. ff. 153, (4). *Lightly browned. Contemporary vellum, worn. Sm. 4to.* Vinograd, Amsterdam 16; Fuks, Amsterdam 194.

Amsterdam, Daniel de Fonseca, 1627-28. **\$500-700**

De Fonseca's Hebrew press at Amsterdam was operative for only one year, during which time he printed just two Hebrew books. It remains unclear why de Fonseca engaged in Hebrew printing at all, particularly in light of his colleague, Menasseh ben Israel's far more successful enterprise. See L. Fuks, *Hebrew Typography in the Northern Netherlands 1585-1815, Part I* (1984) pp. 135-9.

[SEE ILLUSTRATION UPPER LEFT NEXT PAGE]



Lot 102



Lot 103



Lot 106

107 (**FRENCH JUDAICA**). (Liturgy). Monteil, Abraham, (Ed.) Seder Ha'Ashmoroth MeRosh Chodesh Elul Ve'Asereth Yemei Teshuvah [early morning prayers from the New Moon of Elul through the Ten Days of Repentance] According to the Rite of the Communities of Carpentras, L'isle and Cavaillon. **FIRST EDITION**. With variant title-page. ff. 82. Some foxing. Recent boards. 4to. Vinograd, Amsterdam 1823.

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

⚡ Abraham Monteil, editor of this prayer book, was a native of L'Isle-sur-la-Sorgue, smallest of "the four holy communities" of Comtat Venaissin, the papal territory in Southern France that historically provided a safe haven for Jews fleeing the provinces of Languedoc and Provence, from whence they were expelled by the French monarchs. (The other three communities were: Avignon, Carpentras, and Cavaillon.) The Jews of the Comtat had their own synagogue rite, which Cecil Roth notes to be "of very considerable historical and literary interest." According to Roth (see p. 85 in his *Studies in Books and Booklore* cited below), the title page on this copy which also mentions L'isle and Cavaillon is a rare variant of which only a small number of copies were published (not cited by Vinograd). See C. Roth, "The Liturgy of Avignon and the Comtat Venaissin," *Journal of Jewish Bibliography* I (1939) p. 99-105.

108 (**FRENCH- JUDAICA**). Francia Beaufleury, Louis. Histoire de l'Établissement des Juifs à Bordeaux et à Bayonne, depuis 1550. pp. viii, 198. Later morocco-backed marbled boards, rubbed. 8vo.

Paris, Year 8 of the French Republic, (1800) . \$600-900

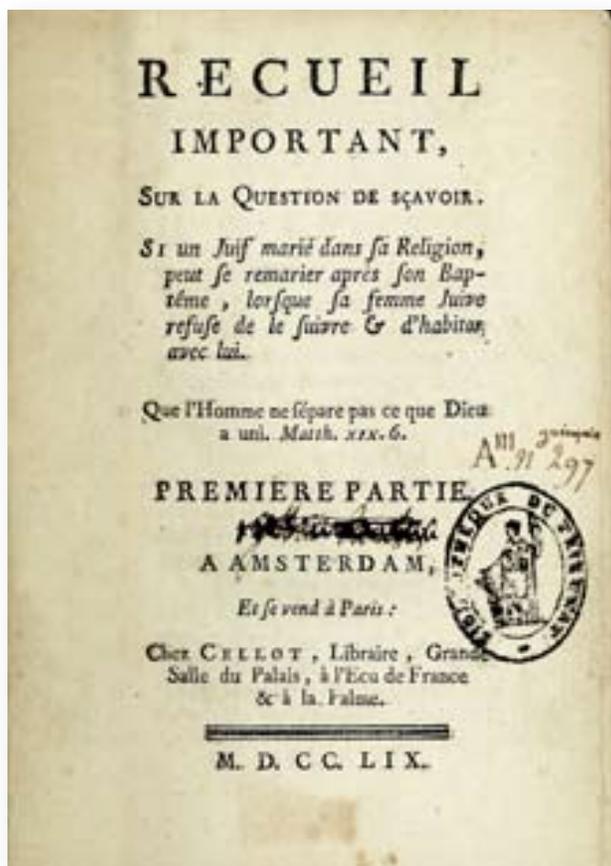
⚡ Identifying himself only as "Citizen LFB, lawyer (admitted to practice) in the Department of the Seine (i. e., Paris)," Louis Francia was a member of a family prominent since the 17th-century in the Portuguese ex-marrano Jewish communities of London and Bordeaux. His "History of Jewish settlement in Bordeaux and Bayonne since 1550" is a classic account of which its author has been called "the first French Jewish historian." Its motivation, however, is not history for history's sake. True, the first nine chapters document the history of such topics as: the exercise of internal community discipline "the new privileges that the Portuguese Jews obtained during the reign of Louis XVI" principally, citizenship obtained in 1790, early in the Revolution, before Louis's decapitation; and polygamy, divorce, and levirate marriage. But all this is by way of background, or supporting evidence, for Francia's long final chapter, "on the condition of the Jews in in Bordeaux and Bayonne since the Revolution." That condition has deteriorated so far during the decade since 1790 that they stand in imminent danger of having all their communal property confiscated. Everything now turns on whether these communities constitute religious charitable corporations. For subtle reasons rooted in their peculiar settlement history, "Citizen LFB, lawyer" maintains, this is not and has never been the case in Bordeaux or Bayonne "whatever the case may be in Metz or in Avignon."

109 (**FRENCH-JUDAICA**). Recueil sur la Question de Savoir. Si un Juif marié dans sa Religion, peut se remarier après son Baptême lorsque sa femme juive refuse de le suivre & d'habiter avec lui. **FIRST EDITION**. pp. 275, 441. Ex-library, few light stains, previous owners marks. Contemporary boards, defective. 8vo. Szajkowski, Franco-Judaica no. 516.

Amsterdam, (Paris?), 1759. \$800-1000

⚡ A collection of judicial opinions centering upon the case of one Baruch Levi (later Joseph-Jean-François Elie), a converted Jew of Hagenau (Alsace), who sought to marry a Christian woman without having obtained a divorce from his Jewish wife, who in turn, refused to convert to Christianity. The French Parliament subsequently upheld the decision against Levi by the ecclesiastical court of Soissons.

[SEE ILLUSTRATION LOWER LEFT]



Lot 109

110 (FRENCH JUDAICA). Bouche, Charles-François. De la Restitution du Comté Venassin, des Ville et état d'Avignon. pp. 40. Contemporary marbled wrappers. Sm. 8vo.

Paris, Baudouin, 1789. \$1000-1500

• French Jewry at the outbreak of the Revolution in 1789 consisted of two parts: the “German nation” in Alsace-Lorraine and the “Portuguese nation” in Bordeaux and Bayonne. A third population center, concentrated in Avignon and the nearby towns of Carpentras, Cavaillon, and L’Isle, was both “more French” and “less French” than the other two: more French on account of these communities’ “indigenous” Provençal roots and traditions and less French because their members were not subjects (let alone citizens) of France—they were “the Pope’s Jews.” The Comtat Venaissin, including three of the “four holy congregations,” had been a papal possession since 1274, and Avignon, administered as a city state separately from the adjacent Comtat (county), had been purchased by the Vatican in 1348. Papal sovereignty over Avignon and the Comtat, therefore, remained intact when the French Revolution began in the summer of 1789, upon the formation of the National Constituent Assembly.

Charles-François Bouche, lawyer and member of the left-wing or Jacobin faction of the Assembly, where he represented Aix-en-Provence, just south of the Comtat, lost no time raising the question of the papal territories. In this “motion printed by order of the Assembly as decreed on 21 November 1789,” he argues forcefully and in detail for what he calls the “restitution” of these enclaves – their return to France. Sections of this policy paper are devoted to: a review of the history of the “alienation” of these territories; documenting a history of French attempts to recover them; and the question of whether financial compensation is due to the Pope (no; centuries of unjust exactions by the Inquisition is more than compensation enough). As he makes clear in his preface, however, a debate on the future of the territories means deciding two questions, not one, for restitution means the conferring of French citizenship on the Pope’s former subjects, and the number of Jews among them being what it is, that makes the whole Jewish question uniquely pressing. Bouche, in his preface, expresses his belief that his fellow Assembly members will decide the matter with ease, “just be listening to the voice of religion and humanity, illuminated by the light of politics and reason.” His final chapters, devoted to the future condition of the Jews both in and around Avignon and throughout France, are of outstanding interest. Chapter X presents Bouche’s distinctive Enlightenment-flavored views on the Jews, plus a selection of episodes from the history of French-Jewish relations, including the offer of 60 million francs to Louis XIV for the right to settle in and develop the defunct port of Aigues-Mortes and the offer of 80 million francs to Louis XV for the right to build an open city, to which Jews might immigrate, near Bordeaux. Finally, chapter XI comprises Bouche’s proposed ten-point charter of civil rights for Jews—point 3, for example: “they will be taxed in as just and proportionate a manner as the French are.”

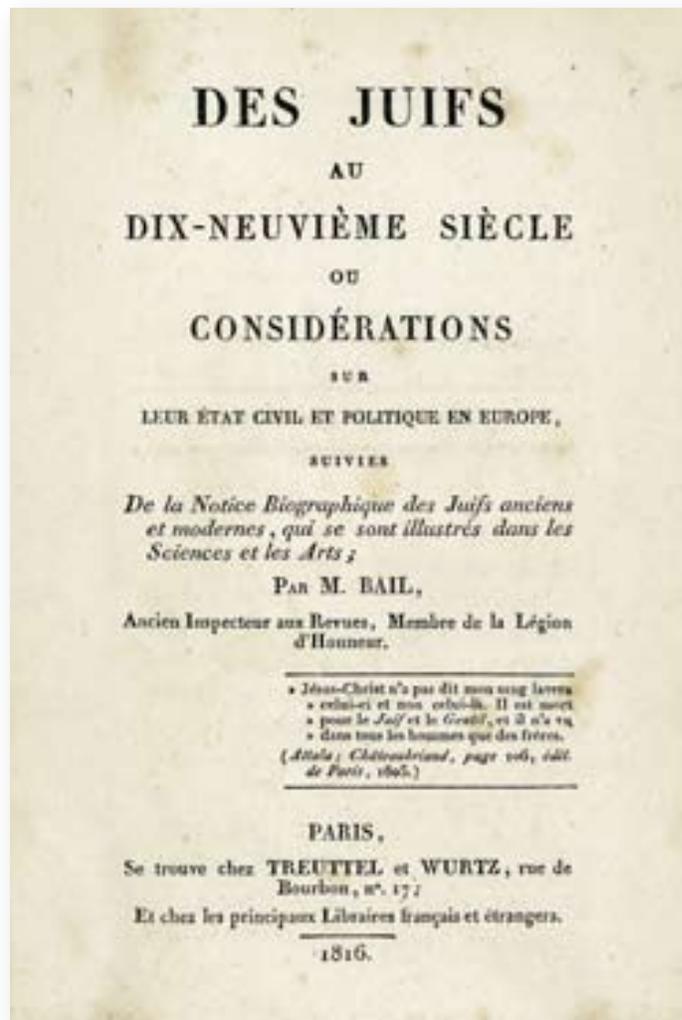
111 (FRENCH-JUDAICA). Bail, Charles-Joseph. Des Juifs au XIXe Siècle. FIRST EDITION. With author’s signature on verso of the half-title. Ex-libris of Rabbi David Feuerwerker. pp. (iv), 60. Foxed. Contemporary calf-backed marbled boards, rubbed. 8vo.

Paris, 1816. \$1000-1500

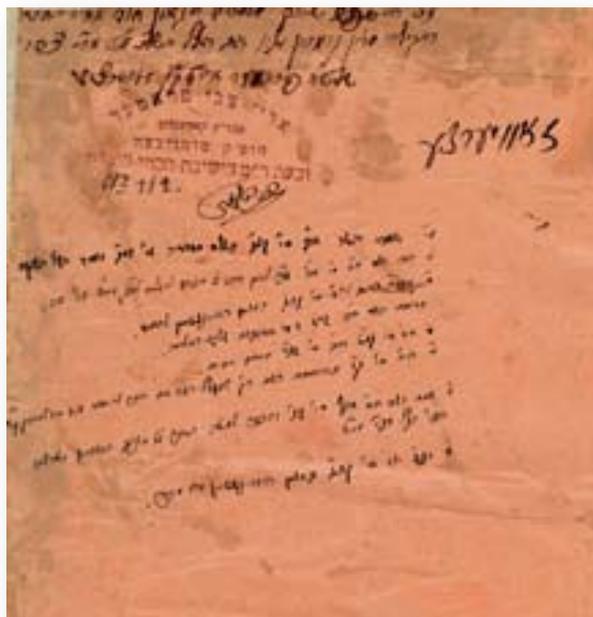
• French soldier, publicist, and civil servant, Charles-Joseph Bail (1777-1827) was placed in charge of the administration of the Bonapartist kingdom of Westphalia, and thus had close contacts with the heads of the Jewish Consistoire there. After the fall of Napoleon, he continued to defend the basic principles of the revolution. In this spirit he published the present pamphlet on “The Jews in the 19th Century, or Considerations of their Civil and Political Status in Europe.” Here he defended the basic principles of equality, ascribing the separatist characteristics of the Jews to their depressed civil and political status.

The tone of philo-Semitism is set by Bail in his preface: “I will not regret the protracted and meticulous research that I have undertaken to perfect this work if it can be of any service to a nation so rich in its heritage and its virtues.” He sees with alarm that “all of a sudden the Jews have been expelled from Lübeck, Bremen, and several other free cities; Frankfurt has denied them civil rights and the right to own their homes, reducing them to a state of serfdom.” Bail subsequently fears a return to the days when the main promenade in Frankfurt featured a traffic sign reading “No Jews, no pigs.” As for that “strange, meaningless, barbarous question ‘What are the Jews good for?’ you might as well ask,” he says, “What is mankind good for? Look at their astounding industry, despite the perpetual restrictions by which they are hampered, and just imagine what they could achieve!”

[SEE ILLUSTRATION RIGHT]



Lot 111



Lot 113

112 (**FRENCH-JUDAICA**). Crémieux, Isaac Adolphe. Second Plaidoyer sur cette Question: le Juif français doit-il être soumis à prêter le serment more judaico? Wide margins. pp. 40. Original printed wrappers. Lg. 4to.

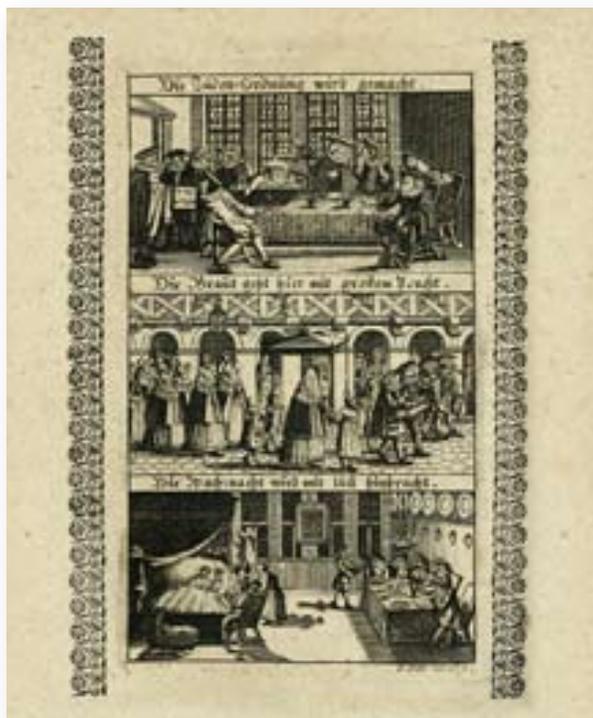
Nîmes, Gaude, 1827. \$1000-1500

⚠️ A LANDMARK SPEECH. ONLY TWO COPIES RECORDED IN WORLDCAT.

The persistence in 19th-century France of the Jewry Oath (“De more judaico,”) obliging a Jew to take a special oath on the Torah before testifying in a secular court of law was the most visible sign of the incomplete fulfillment of the promised equality of all French citizens, enacted by the Legislative Assembly at the time of the Revolution.

Abolition in France of this vestige of the Middle Ages can be credited to the determination and eloquence of the Provençal Jewish lawyer Isaac Adolphe Crémieux (b. 1796). First, he succeeded in getting himself excused from taking the oath when admitted to the bar in his hometown of Nîmes in 1817. Next, in January 1827, he appealed on behalf of a fellow Jew of Nîmes, and on this occasion, too, he succeeded in getting the requirement set aside. That this had not settled the matter for good, however, became clear when another such situation arose almost immediately afterwards. At the hearing held in June 1827, Crémieux delivered the monumental speech published here, by order of the court, together with its judgment that the lower court had exceeded the limits of the law in requiring appellant to swear any special oath.

Even if this victory did not settle the matter once and for all—Crémieux had to keep fighting until 1846 before he achieved this—his exposition of the issues here constitutes one of the classic treatments of freedom of conscience and goes to the heart of modern France’s self-understanding as a secular state.



Lot 114

113 (**FROMER, ARYEH TZVI**). Meir Arak Shailoth Uteshuvoth Imrei Yosher. Part I. Munkatch, 1913. \* Bound With: Part II. Cracow, 1925. Two parts bound in one volume. THE R. ARYEH TZVI FROMER COPY with his stamp and notes on the front flyleaf and with extensive autograph marginal notations throughout. Opening torn with loss with taped repairs. Later boards. Folio.

\$2000-2500

⚠️ R. Aryeh Tzvi Fromer (1884-1943), know as the Koziglover Rov, was renowned in his generation as one of the greatest erudite, analytical minds in Poland. Indeed the Brisker Rav, R. Yitzchak Zev Soloveitchik, crowned him as “Gadol HaDor.”

A disciple of the Avnei Nezer of Sochatchov, R. Aryeh Tzvi Fromer served as Rabbi of Koziglov, Zaveirtza, Sosnovtza, after which he was appointed Rosh Yeshiva of Chachmei Lublin following the famed R. Meir Shapiro. His was the author of Siach HaSadeh and Eretz Tzvi.

[SEE ILLUSTRATION UPPER LEFT]

114 (**GERMANY**). Schudt, Johann Jakob. Jüdischer Merkwürdigkeiten [“Jewish Curiosities.”] FIRST EDITION. Four parts bound in two volumes. German interspersed with Hebrew. Frontispiece portrait of the author. Eleven engraved plates including the rare “Juden-Sau” (lacking from most copies).

(See Pt. II, p. 257.) Text illustrations. Numerous passages in Hebrew and Judeo-German. Vol I: pp. (24), 582, (2), (8), 432, 383, (8), 358, (58). \* Vol. II: (32), 320, (2), 3-447, (2), 3-192, (38), 48, (2). Browned, previous owner’s marks. Later vellum with morocco spine labels, rubbed. Thick 4to. Freimann, pp. 221-2; Rubens, Jewish Iconography 1364-8.

Frankfurt and Leipzig, Matthias Andrea, 1714-18. \$5000-7000

⚠️ Despite the author’s prejudices, “Jewish Curiosities” is a valuable source of information on the Jews in Germany. Johann Schudt (1664-1722), a German orientalist, was inspired to write this chronicle following the mass fire in 1711 that caused enormous damage to the Frankfurt Ghetto. The work is particularly comprehensive in relation to Frankfurt Jewry in detailing local custom and way of life. The author also discusses the state of Jewry in other parts of Europe, as well as in Africa, Asia and the United States of America.

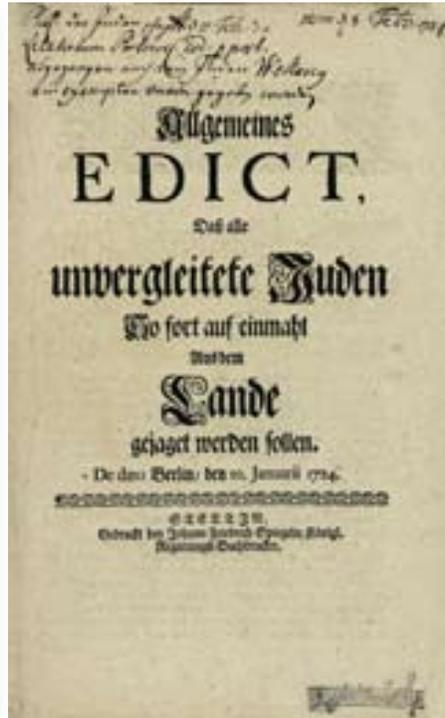
Part III contains several distinctive Judeo-German texts including: Megillas Vinz (Das Vinz Hantz Lied) by Elchanan ben Abraham Helin, commemorating the delivery of Frankfurt Jewry from Vincent Fettmilch (pp. 9-35); the comedy “Achashverosh Spiel” (pp. 202-25), published in 1708; and the drama “Mechirath Yoseph” (“Die Verkaufung Josephs”) [“The Kidnapping of Joseph”] (pp. 226-327).

Also contained in Part III is the legislation pertaining to the Jews of Frankfurt: Der Juden zu Franckfurth Stättigkeit und Ordnung (pp. 119-98), complete with the pictures of the Jews’ hats (p. 127) and “Der Juden Zeichen” (the Jew Mark), the badge Jews were forced to wear on their clothing (p. 155).

[SEE ILLUSTRATION LOWER LEFT]



Lot 115



Lot 116



Lot 117

115 (GERMANY). Allgemeine Verordnung. From the Leyzer Ran Collection. pp. 4. Unbound. Folio.

Stargard, Johann Tiller, 1722. \$500-700

• Friedrich Wilhelm of Prussia's minutely detailed "General Order that Jews wishing to marry are to make a payment to the military recruiting fund." The officating rabbi is to be held responsible for ensuring payment of this special levy.

[SEE ILLUSTRATION UPPER LEFT]

116 (GERMANY). Allgemeines Edict. From the Leyzer Ran Collection. pp. 4. Unbound. Folio.

Stettin, Johann Friedrich Spiegel, 1724. \$700-1000

• "General Edict that all undocumented Jews should once and for all depart from this land."

Eleven numbered sections explain in detail the whys and wherefores of this decree of expulsion. It requires the departure from Prussia of all Jews lacking letters of protection. Such letters were only available to a select elite from whom only the eldest son was entitled - as well as second sons who possessed 1,000 thalers and third sons who had 2,000 thalers.

[SEE ILLUSTRATION UPPER MIDDLE]

117 (GERMANY). Wochentliche Verzeichniß...Juden-Rechnung. pp. 4. Unbound. Folio.

Augsburg, circa, 1800. \$1200-1800

• A CHECKLIST OF JEWS PERMITTED TO ENTER THE CITY OF AUGSBURG.

In 1439 the large medieval Jewish community of the imperial free city of Augsburg were expelled. Thereafter, a limited number of Jews authorized by the city council might enter the city Monday through Friday, only during the day and provided they left before nightfall. In addition, they were permitted to enter the city only via the Gögginger Gate. This became a way of life for Jewish traders and tradesmen who would make their home in the adjacent villages of Kriegshaber, Pfersee, and Steppach and commute into work in the great commercial hub that was Augsburg.

The present document is a printed checklist, with spaces for manual completion by the guard at the Gögginger Gate checkpoint. It provides the names of the Jews authorized to enter on a daily basis and the dormitory community from which each came, (some of the names have beside them inked check-marks).

In certain cases, the Jews' occupation is given: David Obermayer and Zacharias Mayer, butchers; Joseph Schwab, doctor; as well as messengers and one mail carrier. Abraham Levi is recorded as the Schulklopper, presumably responsible for organizing a quorum of businessmen for afternoon prayer. Along with the 86 men listed here is one woman: Fradel Neubergerin of Kriegshaber. Employees admitted on account of their employers are recorded in a separate section of the list.

Denial of the right of residence to Jews continued in Augsburg until 1806, when the Holy Roman Empire was dissolved by Napoleon and the city state of Augsburg was merged into the Kingdom of Bavaria. The present document dates from the very last years during which this almost 400 year-old exclusion remained in force.

[SEE ILLUSTRATION UPPER RIGHT]

118 (GERMANY). Government Decree. German printed text with manuscript entries, stipulating that the Jew "Sussman" is ordered to add the name "Bleichroder" to his family-name. *Tall folio leaf. Framed.*

Potsdam, 3rd August, 1813. **\$200-300**

119 (GERMANY). Festschrift zum Hundertjahrgen Bestehen des Israelitischen Tempels in Hamburg, 1818-1919. Edited by Rabbi Dr. D. Leimdoerfer. Photographic plates. *pp. 105. Dampsoiling at end, gutter split. Original gilt boards. 4to.*

Hamburg, 1918. **\$70-100**

120 (GRAMMAR). Erpenius, Thomas. Grammatica Ebraea Generalis. **FIRST EDITION.** Latin interspersed with fully vocalized Hebrew. Printer's device on title. *pp. (16), 317, (2), (1 blank). Light waterstain, trace foxed. Contemporary calf, spine in compartments, gilt extra. 8vo. From the Cassuto Collection. Freimann, p. 76 (2nd ed. 1627).*

Leiden, Johannes Maire, 1621. **\$300-500**

✦ The author of this work, Thomas Erpenius of Leiden University, purchased Hebrew types from the printer Franciscus Raphelengius in 1619, which he then lent to Johannes Le Maire. Thereupon Le Maire printed six Hebrew books between 1621 and 1624. Some of these Hebrew books acknowledge Le Maire's debt to Erpenius for lending him the typefaces: "Ex Typographia Erpeniana." See L. Fuks, *Hebrew Typography in the Northern Netherlands* (1984), Part I, pp. 32-3. The Leiden Arabist Thomas Erpenius (1584-1624) is credited with being the founder of modern Arabic studies. In 1612 he added Hebrew grammar and language to his teaching duties. See A. L. Katchen, *Christian Hebraists and Dutch Rabbis* (1984), p. 76.

121 (HAGADAH). Ma'aleh Beith Chorin. With commentaries. Instructions in Judeo-German and Judeo-Spanish. Including commentaries by Isaac Abrabanel, Moses Alsheich and others. Additional engraved title including printer's device, numerous copper-plate engravings.

**FINE FOLDING ENGRAVED HEBREW MAP OF THE HOLY LAND AT END.** *ff. (2), 52, (1). Lightly discolored and trace stained, otherwise an attractive copy. Map with couple of small inconspicuous tears, neatly linen-backed. Reverse green calf, scuffed. 4to. Yudlov 300; Yaari 199; Yerushalmi 75.*

Amsterdam, The Proops Orphans, 1781. **\$2000-2500**

✦ The Third Amsterdam Illustrated Hagadah.

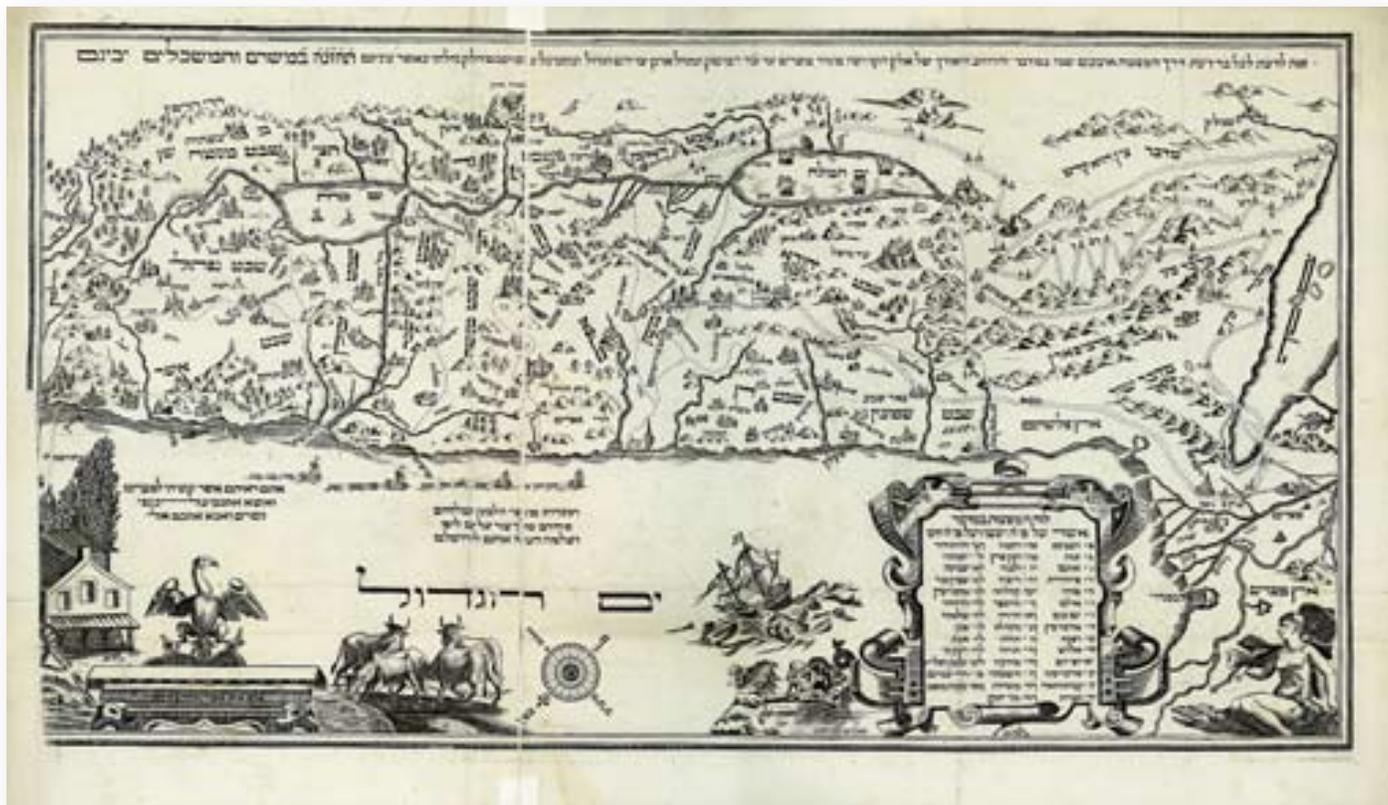
[SEE ILLUSTRATION BELOW]

122 (HAGADAH). Hagadah shel Pesach oifs nei ins Deitche iberzetz und mit nitzliche anmerkungen ferzehn. Hebrew text with Judeo-German translation Waybertaytsch letters. Printer's device on title. *ff. 40. Usual stains. Contemporary half-calf over patterned boards, rubbed. 8vo. Yudlov 347; Yaari 239.*

Karlsruhe, circa, 1790. **\$300-500**

123 (HAGADAH). Seder Hagadah shel Pesach - Service for the Two First Nights of Passover. According to the custom of the German and Polish Jews. Hebrew and English texts. Two title-pages. From the Cassuto Collection. *ff. (6), 7-34, (6). Small tear on f. 20 not affecting text, usual staining. Contemporary diced boards, spine with loss, shaken. Tall 8vo. Yudlov 729; Yaari 526.*

London, Hyam Barnett, 1833. **\$300-500**



Lot 121



Lot 124



Lot 125



Lot 126

**124 (HAGADAH).** Ma'aleh Beith Chorin. Including commentaries by Moses Alsheich, Judah Löw, Ephraim Luntschitz, et al. Translation into Judeo-German by Joel Brill. Text of Hagadah in square Hebrew characters with vowel points, commentaries in Rashi script, Judeo-German translation in Wayber-taytsch letters. Title within typographical border. Additional engraved title. Both titles with printer's mark of Proops, two hands extended in priestly benediction (see Yaari, Hebrew Printers' Marks 116-120.) Numerous engraved illustrations. Additional fold-out map of the Holy Land.

Mid-19th century family-record from the town of Ohrshchat; as well as a later notation: Bought in Istanbul Schuk." A Wide-Margined Copy. ff. (2), 9; 50, (1). Occasional light stains, map creased with inner hinge crudely taped. Modern calf-backed marbled boards retaining old morocco spine label titling the book. Lg. 4to. Yudlov 526; Yaari 370.

Amsterdam, The Widow and Son of Jacob Proops, 1810. **\$1500-2000**

♣ The map of the Holy Land first appeared in the Amsterdam Hagadah of 1695, which in turn was based on Adrichom's map "Theatrum Terrae Sanctae" (1590). Due to its popularity, this Hebrew map was reissued in the 1712, 1781 and 1810 versions of the celebrated series of Amsterdam Hagadah editions.

[SEE ILLUSTRATION UPPER LEFT]

**125 (HAGADAH).** Seder Hagadah shel Pesach. Service for the Two First Nights of the Passover. Hebrew and English on facing pages. pp. 70, (1). Stained, rear endpapers removed. Loose in contemporary marbled boards, rubbed, spine taped. 8vo. Yudlov 1008.

New York, Henry Frank, 1855. **\$2000-3000**

♣ Rare. Not in JNUL. Not recorded by Goldman. Yudlov lists this edition based upon a copy in the Florsheim Collection, Switzerland.

Front endpapers inscribed: Jacob S. Isaacs, 694 Houston Street, New York, Nisan 14th, 1857.

[SEE ILLUSTRATION UPPER MIDDLE]

**126 (HAGADAH).** Seder Hagadah shel Pesach. Service for the Two First Nights of Passover. Hebrew and English on facing pages. Adir Hu with Judeo-German translation. Signature of A. Morgenstern on title-page. pp. 70, (1). Stained. Contemporary marbled boards, rubbed. 8vo. Yudlov 1189; Yaari 881; Goldman 132.

New York, L. H. Frank, 1863. **\$1200-1800**

♣ Rare. Not in JNUL. Not seen by Yaari who lists it based upon Duker. Yudlov lists it based upon a copy in a private collection in London.

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

[SEE ILLUSTRATION UPPER RIGHT]

**127 (HAGADAH).** Levi, G. E. Ceremoniale per la Cena Religiosa di Pasqua con Brevi Meditazioni ["Ceremony for the Religious Supper of Passover with Brief Meditations."] Italian interspersed with Hebrew. Engraved frotispiece. pp. (2), 20. Some wear. Original printed wrappers, stained. 8vo.

Cuneo, 1865. **\$500-700**

♣ Prepared by G. E. Levi, Rabbi of the Jewish Community of Cuneo, located in the Piedmont region of north west Italy.

Fine engraving opposite title depicts Italian-Jewish family seated to the Seder table, the father wearing a tasselled cap, seemingly reminiscent of Garibaldi - perhaps portraying patriotic sentiment.

[SEE ILLUSTRATION LOWER RIGHT NEXT PAGE]



Lot 128

128 (**HAGADAH**). Higayon Lev. Israelitisches Gebetbuch fuer die Hausliche Andacht. Prepared by Benjamin Szold and edited by Marcus Jastrow. Includes selected Ethics of the Fathers. Second Part: Gebete fuer Kinder fuer Haus und Schule. Hagadah on pp. 35-54. pp. (2), 163, 20. Opening front free-endpaper loose. Original boards. 8vo. Goldman 63.

Philadelphia, By the Editor, 1875. \$1800-2200

• THE TRUE FIRST REFORM HAGADAH PRINTED IN AMERICA.

This prayer-book issued for private devotion contains many changes in the traditional liturgical text. The Hagadah clearly displays the influence of Reform: The Hebrew component is reduced to a minimum and incorporates many “modern” emendations.

[SEE ILLUSTRATION UPPER LEFT]

129 (**HAGADAH**). Seder Hagadah LePesach. Services for the Two First Nights of Passover. Edited by Rev. H. Liberman. pp. 93. Brittle, stained, title loose, few edges chipped. Contemporary boards, worn. 8vo. Yudlov 1631; Yaari 1228.

Chicago, 1883. \$1200-1800

• “The first [Hagadah] to contain illustrations influenced by the American enviroment.” (Goldman no. 138, quoting Karp).

“One of the few nineteenth-century editions of the Haggadah to be printed in Chicago. The illustration shown here is curious and (perhaps unintentionally) even amusing. Among the family seated around the table, the bearded father looks suitably patriarchal. The four young men would seem to represent the Four Sons (perhaps the only illustration in which they are together at the Seder meal). Seated beside the mother we obviously have the Wise Son, who is engrossed in following the Haggadah, the only son to be wearing a skullcap. The Wicked Son is the mature man at the extreme right, puffing away at a cigarette and raising his hand in a gesture of challenge. Between the remaining two sons it is hard to say which is Simple and which “he who knows not what to ask.” Most striking is the contrast between the father and the Wicked Son. Did the illustrator intend to hint at the generation gap in an immigrant family?” (Yerushalmi 115).

[SEE ILLUSTRATION LOWER LEFT]



Lot 129



Lot 127



Lot 130

**130 (HAGADAH).** A New Critical Edition with English Translation, Introduction, and Notes, Literary, Historical, and Archaeological, by Cecil Roth. Hebrew text and English translation face `a face. Illustrated throughout by Albert Rutherston. One of 100 copies on J. Barcham Green's hand-made paper, numbered 11 to 110 (this copy unnumbered). Color stencilling overseen by Harold Curwen, Hebrew fonts by Enschede en Zonen of Holland, English text and layout designed by Oliver Simon (chairman of the Soncino Press). Original blue morocco gilt by Henry T. Wood. **A MINT COPY.** pp. 40, (2 blank), 209. With original slip-case. Sm. folio. Yaari 2149; not in Yudlov.

London, for the Soncino Press, 1930. **\$6000-8000**

✦ "In issuing this new edition of the Haggadah, the publishers have aimed at giving to this time-honoured liturgy a setting of consummate beauty, a fitting testimony to the almost filial affection in which it is held by the Jewish people" (Publisher's Note, by J. Davidson).

This Haggadah was designed by the Anglo-Jewish artist Albert Rutherston (1881-1953), younger brother of the British impressionist painter William Rothenstein. Unlike his contemporary Arthur Szyk who designed an equally celebrated Haggadah, Rutherston and his art did not remain self-enclosed within the confines of the Jewish experience, for he took his Jewish artistic talents to the broader world and subsequently became closely associated with some of the greatest names of 20th-century English arts as an influential member of the highly select Bloomsbury Group - while still preserving his Jewish identity, as exemplified by this extravagantly designed Passover Haggadah.

A Beautifully Designed Haggadah by Albert Daniel Rutherston. Sumptuously Produced Under the Direction of Harold Curwen at the Curwen Press.

[SEE ILLUSTRATION ABOVE]



Lot 132

131 (HAGADAH). Seder Hahagadah Leleil Shimurim - Erzählung von dem Auszuge Israels aus Ägypten. Translated by Selig Bamberger. Hebrew and German translation face to face. Illustrated by Stanislaus Bender. pp. 64. Original wrappers, loose. 8vo. Variant of Yudlov 3664 and 3665.

Frankfurt a/Main (Roedelheim), M. Lehrberger, 1938. \$400-600

Note at foot of title-page: "Den Flüchtlingen in der Schweiz gewidmet vom Maccabi-Schweiz und der Kommission für jüdisch-kulturelle und soziale arbeit in der Schweiz."



Lot 134

132 (HAGADAH). Hagadah shel Pesach hanikra Masach Hapesach. With commentaries by R. Abraham Samuel Benjamin Sofer (Kethav Sofer) and R. Yitzchak Leib Sofer (Sofer Mahir). FIRST EDITION OF COMMENTARIES. WITH SIGNATURE AND STAMP OF R. SHLOMO SOFER, SON OF THE KETHAV SOFER. ff. (1), 38. Worn and stained, previous owners' signatures on title and verso of final leaf, slight marginal worming in places. Modern boards. 4to. Yudlov 2025; Yaari 1521.

Drohobycz, A.H. Zupnik, 1897. \$500-700

The previous owner, R. Shlomo Sofer of Beregsasz was the author of Chut HaMeshulash - biography of R. Akiva Eiger, the Chatham Sofer and his father the Kethav Sofer.

[SEE ILLUSTRATION UPPER LEFT]

133 (HAGADAH). [Not-liturgical]. Eighth Army. Passover - 5704. A Souvenir of the Seder Service, held on Friday, 7th April, 1944. With the Compliments of the Senior Jewish Chaplain, Rear Headquarters, Eighth Army, Central Mediterranean Forces. Three photographic illustrations. pp. 4. Folds with tears. Unbound. 4to.

n.p., 1944. \$600-900

"Within a few miles of Cassino on the Italian Battlefront, over 500 Jewish men of all Arms of the Service, gathered together on the first Seder night of Passover, 5704. Jewish soldiers from Great Britain, Canada, New Zealand, South Africa, Palestine and Poland, they had come that night from far and wide, many from the fighting line itself, to celebrate Pesach, together with their Chaplain, the Rev. M. Berman. An unforgettable evening provided the accompanying photographs. They form a souvenir which will be treasured for all time by those who were present."

134 (HAGADAH). Issued by the First Camouflage Military Unit of the Jewish Brigade. Mimeographed text with hand-colored illustrations. ff. (18). Bound with string, lacking covers. Oblong 4to.

(Italy, 1945). \$2000-2500

The abbreviated Hagadah text is punctuated with reflections upon both Biblical and contemporary world events. The illustrations contrast the Nazi oppression of the Jews of Europe with the vim and vigor of the youth of Eretz Israel.

The Jewish Brigade was the only military unit in the Allied Forces to serve in World War II as an independent, National Jewish unit. Once Germany was defeated members of the Jewish Brigade were actively involved in the Berichah Movement, assisting the survivors of the Holocaust traverse Europe and reach the Land of Israel.

[SEE ILLUSTRATION LOWER LEFT]

135 (**HAGADAH**, Parody). Hagadah Modernit Bilti Gemurah. Single mimeographed page (all published?) With four hand-colored illustrations of the Four Sons and accompanying humorous dialogue. The Wise Son being Winston Churchill and the Wicked Son, not surprisingly, Adolf Hitler. Hebrew text. *Folds, few stains. Folio.*

\$1000-1200

⚡ Likely issued by the First Camouflage Military Unit of the Jewish Brigade in Italy, Passover, 1945.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 135

136 (**HAGADAH**). The Diskin Orphan Home Series of Hagadoth. Group of c. 38 facsimiles of prominent illustrated Hagadah editions through the centuries. Each with new introductions in English and Hebrew. *Original printed wrappers. 8vo.*

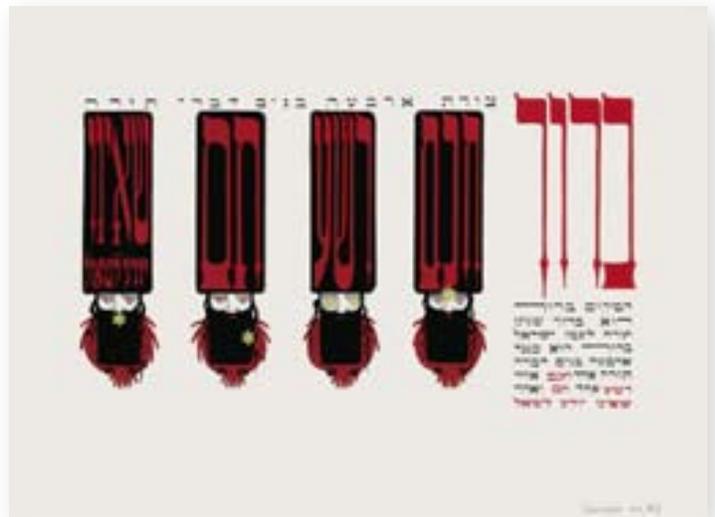
New York, 1961-2009. \$300-400

137 (**HAGADAH**). The Aachen Passover Hagadah. Designed and illuminated by Zoya Cherkassky. 50 serigraph plates. One of 150 numbered copies, this numbered "HC. 2" and neatly designated as such in pencil at corner of each plate. *Loose as issued in original folding-case.*

Tel Aviv, 2004. \$1000-1500

⚡ Among the sources that have clearly inspired Zoya Cherkassky, the Kiev-born artist of this most original Hagadah, are early 20th-century Russian artists such as El Lissitzky and Kasimir Malevich, alongside such medieval Hebrew manuscripts as the famed Birds' Head Haggadah.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 137

138 (**HAGADAH**). Agam, Yaacov. The Passover Hagadah. Limited edition: One of 180 numbered copies (Golden Edition). 58 full color silkscreen plates, plus colophon page. Hebrew with English translation on facing waxed tissue-guard. Bound in blue reverse velvet with gold Star-of-David on upper cover, uniform folding case with similar design (slightly faded). *Lg. folio.*

London & Paris, 1985. \$5000-7000

⚡ Agam's extraordinary Hagadah, a tour-de-force in contemporary illustration and design.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 138

139 **HALPERIN, JACOB BEN ELCHANAN**. Nachlath Ya'akov [responsa] **FIRST EDITION**. Title within six-part woodcut border embellished with floral motifs. With approbation of R. Isaiah Horowitz - the Shalo"h HaKadosh. ff. 53. *Stained, ex-library, slight marginal worming in places not affecting text. Modern boards. Sm. 4to.* Vinograd, Padua 4.

Padua, Gasparo Crivellari,, 1623. \$300-500

⚡ An important work of responsa containing a wealth of contemporary information. The author corresponded with some of the greatest rabbis of his generation including the Shalo"h, Levush and others (see listing on f. 2).



Lot 140



Lot 143

140 **(HEIDENHEIM, WOLF)**. Joseph Albo. Sepher Ha'ikrim [philosophy]. With first edition of the commentary Eitz Shathul by Gedalyah ben Shlomo. Woodcut diagrammatic text illustrations.

**THE WOLF HEIDENHEIM COPY, WITH HIS SIGNATURE IN A NEAT CURSIVE HEBREW HAND ON THE TITLE AND HIS DETAILED AUTOGRAPH MARGINAL NOTES ON FF. 94-95.** Note on front pastedown confirming the attribution to Heidenheim. ff. 144. Contemporary calf, worn. Folio. Vinograd, Venice 1112.

Venice, Caleoni for Bragadin, 1618. **\$3000-4000**

✦ A student of Rabbis Nathan Adler of Frankfurt and Noah Chaim Tzvi Berlin of Altona, Wolf Heidenheim (1757-1832) acquired an outstanding reputation as a most diligent and punctilious Hebrew grammarian, masoretic scholar as well as a most excellent Hebrew printer.

[SEE ILLUSTRATION UPPER LEFT]

141 **HELLER, YOM TOV LIPMANN**. Tzurath Beith Hamikdash He'athid [on the design of the Third Temple] Illustrations of the Temple Mount. ff. (2), 20. Browned, title neatly taped. Contemporary boards, heavily taped. Sm. 4to. Vinograd, Frankfurt a/Main 325.

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

142 **HESCHEL, ABRAHAM JOSHUA**. Torah min HaShamayim Be'Isplakariah shel HaDoroth - Theology of Ancient Judaism. Vol. I. Hebrew text, additional English title-page. Warmly Inscribed and Signed by Heschel to "Ish HaHalachah" Rabbi Joseph B. Soloveitchik. Original boards, with dust-jacket. 8vo.

Jerusalem, For the Soncino Press, 1962. **\$200-300**

✦ Significant association copy, linking two giants of Jewish religious philosophy in 20th-century America.

143 **HIRSCH, SAMSON RAPHAEL**. ("Ben Uziel"). Igroth Tzaphun. Neunzehn Briefe über Judenthum ["Nineteen Letters About Judaism."]. **FIRST EDITION.** German interspersed with Hebrew. pp. viii, 111, (1 blank), (2). Foxed, neat repair to upper corner of title. Modern calf. 8vo.

Altona, Johann Friedrich Hammerich, 1836. **\$800-1000**

✦ **RABBI SAMSON RAPHAEL HIRSCH'S ELEGANT DEFENSE OF TRADITIONAL JUDAISM.** Written in the form of an exchange of letters between two thoughtful young men: Benjamin, an idealist impressed by society's rapid progress in the arts and sciences, and Naphtali, an earnest young Rabbi. "The Nineteen Letters" was immensely popular for its lucid presentation of Judaism before a rationalist audience. See E. Klugman, Rabbi Samson Raphael Hirsch (1996) pp. 59-67.

[ALSO SEE LOT 260]

[SEE ILLUSTRATION LOWER LEFT]

144 **HOCHGELERNTER, JOSEPH ZAMOSZCZ**. Mishnath Chachamim [analysis of the Precepts] **FIRST EDITION.** ff. 2, 154. Slight worming and marginal repair on final leaves, previous owners' inscriptions on front flyleaf. Modern boards. Folio. Vinograd, Lemberg 88 (erroneous author's name).

Lemberg, Shlomo Yarish Rapoport, 1792. **\$150-200**

145 (HOLOCAUST). Hans Severus Ziegler. Entartete Musik: Eine Abrechnung. Photographic illustrations throughout of Jewish artists and musicians. German pencilled notes along margins. pp. 32. Original pictorial wrappers by Ludwig Tersch. 8vo.

Düsseldorf, Völkischer Verlag, 1938. \$5000-7000

♣ Inspired by the Munich exhibition “Entartete Kunst,” and in the context of the Reich-Musiktage in Dusseldorf (celebrating Richard Wagner’s 125th birthday,) Hans Severus Ziegler organized an exhibition entitled “Entartete Musik,” wherein he polemicized against what the Nazis regarded as degenerate music - primarily jazz and of course anything composed by Jewish musicians.

The present rare publication accompanied the exhibition. The front cover displays “Negermusiker Johnny,” a character from the popular opera “Jonny spielt auf” that the Nazis disdained, composed by the Czech-Austrian musician Ernst Krenek (1900-91.) The graphic cover features a black musician playing the saxophone, however, the buttonhole on the musician’s tuxedo is replaced with a Star-of David. The artwork personifies what the Nazis defined as degenerate: A primitive “Jewish-Negro” polluting German high-culture.

Hans Severus Ziegler was a German publicist, NS-official and theater director. A strong supporter of the Nazi-ideology from its inception, he formulated the Nazi policy of Wider die Negerkultur (“Against Negro Culture.”) After the war, Ziegler continued his work in the theater. He died in 1978 in Bayreuth, the city that is a pantheon to the Nazis most favored composer - Richard Wagner.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 145

146 (HOLOCAUST). Kirschbaum, Menachem Mendel. Takanoth Eich LeHithnaheg Ka’Eth Be’Epher HaNisraphim. pp. 4. Inner margin expertly repaired, light central crease. Modern boards. 4to.

Cracow, 1939. \$3000-5000

♣ The tragic fate of German Jewry is reflected in this thin, scarce pamphlet.

The Nazis would choose on occasion to return to loved ones the cremated remains of family members who had been arrested and subsequently murdered in concentration camps. The Gestapo sardonically forced the bereaved families to pay the financial costs for the duration the murdered individual was “housed and fed” before execution and only then would they return the body.

Throughout history, Orthodox Judaism has taken a negative view of cremation and is loath to accord honors to the deceased should the remains be cremated. This traditional stance was challenged due to the shocking circumstances surrounding the forced cremation of Jews by the Nazis.

In the present pamphlet, Chief Rabbi Kirschbaum ruled that the German Burial Societies are to place the cremated remains into a coffin together with a talith and tachrichin (shrouds) as if the body were to have been fully intact, in order to affirm the traditional Jewish belief in the Resurrection of the Dead. In paragraph 3, Kirschbaum invoked a letter of R. M. Horovitz of Frankfurt (author Responsa Mateh Levi) “to our Kehillah, “ dated 22nd June 1893, expressing leniency toward those willingly cremated. Kirschbaum reasoned a fortiore, that such leniency was called for in the present horrific circumstances.

A later German language rendition of Kirschbaum’s decision, was sold by Kestenbaum & Company, November 2007, Lot 135.

[SEE ALSO LOT 174]

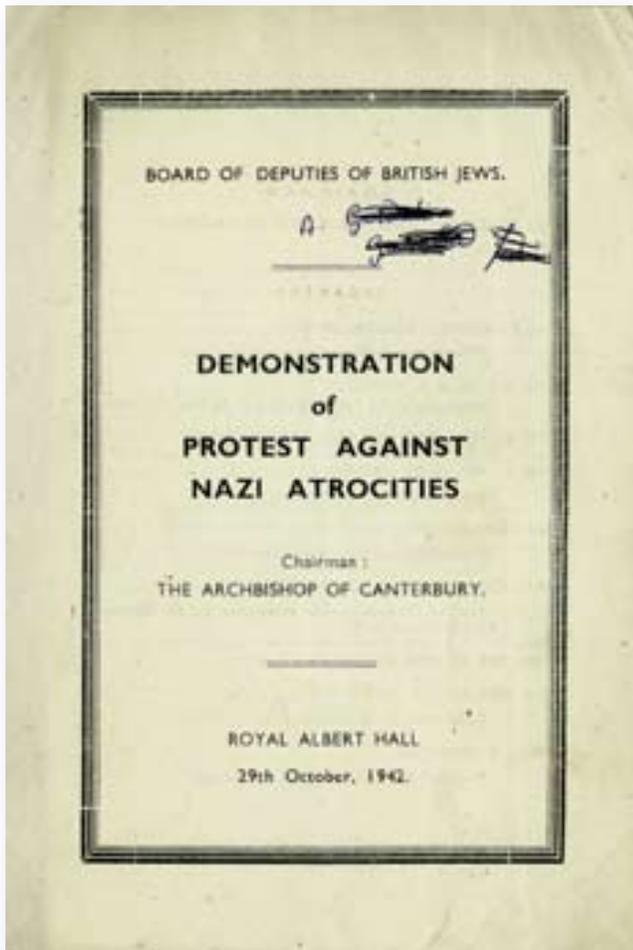
[SEE ILLUSTRATION LOWER RIGHT]



Lot 146



Lot 147



Lot 148

147 **(HOLOCAUST)**. Sosua - Refugee Haven in the Caribbean. Photographic illustrations throughout. Issued by the Dominican Republic Settlement Association, New York. pp. (12). *Fine condition. Original printed wrappers. Folio.*

(New York, 1941). \$700-900

✦ In July 1938 President Franklin Delano Roosevelt convened in Evian, France, a meeting to discuss 'The Organization of the Emigration and Resettlement of Political Refugees and Those Persecuted by Reason of Race or Religion.' Despite the grand title, the conference achieved very little. While every other country in the world, including the United States, closed its borders to Jewish refugees, Rafael Trujillo, the totalitarian ruler of the Dominican Republic, invited 100,000 Jews to come to his island. His motives may have been politically driven - he wanted a "whiter" population and a more economically successful and prosperous country - but he offered life to concentration-camp-bound Jews, an offer they would certainly not refuse, whatever the ulterior motives. However bureaucratic difficulties in the countries from which the Jews were to leave, both in their countries of origin and the countries of passage, and the slow pace adopted by the institutions responsible for the implementation of the project, its success was less than satisfactory and ultimately only one thousand visas were issued, and just 650 Jews actually made it to the Island.

The refugees were settled in the tiny seacoast town of Sosua, then mostly jungle land, located in the Puerto Plata province that Trujillo had established with funding provided by the American Jewish Joint Distribution Committee. Today, only some 20 of the original Jewish families remain in Sosua.

See A. Wells, *Tropical Zion: General Trujillo, FDR, and the Jews of Sosúa* (2009); and M. A. Kaplan, *Museum of Jewish Heritage Catalogue, Dominican Haven: The Jewish Refugee Settlement in Sosua* (2008).

[SEE ILLUSTRATION UPPER LEFT]

148 **(HOLOCAUST)**. Board of Deputies of British Jews. Demonstration of Protest Against Nazi Atrocities. Chairman: The Archbishop of Canterbury. pp. 24. *Light wear, title-page with previous owner's name effaced. Original printed wrappers. 8vo.*

(London), 29th October, 1942. \$600-900

✦ "I have been to many public meetings in the Albert Hall, and most of them have been impressive; but in many ways this meeting of protest against the horrors of the Nazi persecution of the Jews was more impressive than any of them. On this occasion there were no flags, no stirring bands and music, no brilliant array of uniforms. Instead - a great bare hall, filled with ordinary men and women in everyday clothes, listening quietly to the protests against Nazi barbarity delivered by the representatives of the Church of England, the Roman Catholic Church, The Free Churches of Great Britain, by the Chief Rabbi of the British Empire, and by the Prime Minister of Poland, General Sikorski. It was a moving and heartening experience to be present at a meeting to which men and women had obviously been drawn, not by any love of pageantry, but by a burning sympathy for the sufferings of a persecuted people, by a deep sense of the dignity of man, and the outrages inflicted on that dignity by Hitler and his Nazi barbarians. Eyewitness account by Lionel Gamlin, given in the *European Service of the BBC, 29 Oct., 1942*" (Page 3).

Remarkable that a further untold millions of Jews were to be slaughtered by the Germans on the European Continent despite widespread awareness by the Allied countries of such a Holocaust being perpetrated even as early as 1942.

[SEE ILLUSTRATION LOWER LEFT]

149 (**HOLOCAUST**). (Bible) Chamishah Chumshei Torah. With Haphtaroth and Five Scrolls. Hebrew and German on facing pages. ff. (2), 520, (2). *Opening blank removed, first and last leaf loose. Original boards, rubbed. Thick 4to.*

Basel, David Verlag, 1943. \$300-500

⚡ “Due to the destruction of Jewish culture in Europe, it is the duty of those that are still free to bring the spirit of Judaism to new influence.” (German introduction).

150 (**HOLOCAUST**). Die Letzten Tage des Deutschen Judentums (Berlin Ende 1942). pp. 41, (2). *Brittle. Original printed wrappers. 8vo.*

Tel Aviv, 1943. \$300-500

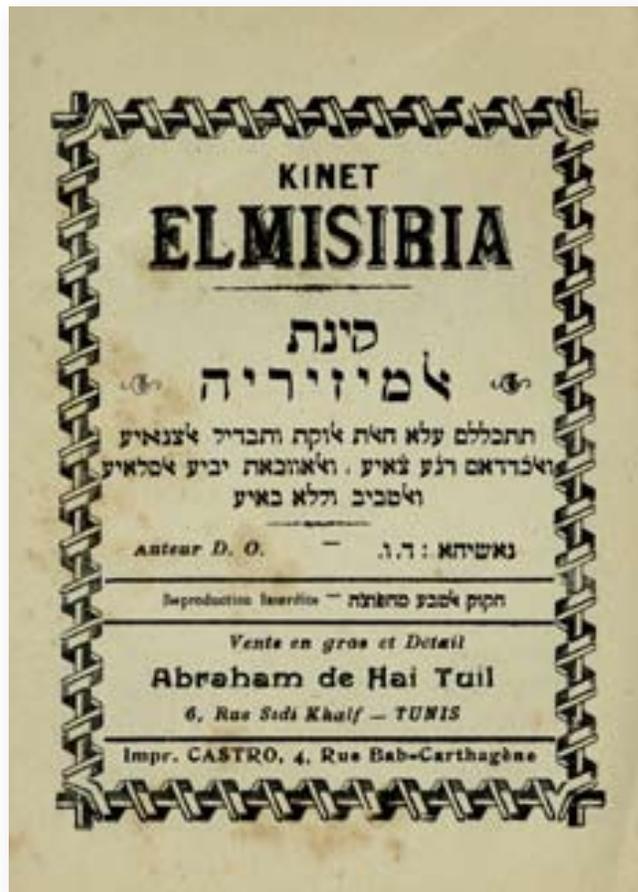
⚡ Issued by the “Irgun Olej Merkas Europa,” a detailed account by an anonymous female Jewish teacher in Berlin recalling the harassment and horror German Jews were subjected to, eventually leading to their deportation to the East. Remarkably, as late as 1942, the woman was able to escape and after much danger recounted here, found her way to safety in Palestine.

151 (**HOLOCAUST**). Kinet Elmisiria [elegy for the Martyrs of the German Occupation] Judeo-Arabic in Hebrew and Latin characters. *Eight pages on single uncut sheet. 8vo.*

Tunis, Castro, circa, 1945. \$700-900

⚡ Between November 1942 and May 1943 Tunisia was occupied by Germany. Upon arrival, the Nazis immediately established a local council, or Judenrat, to do their bidding. This was followed by arbitrary local executions, large-scale plunder, ultimately leading to deportation to the camps in Europe. See EJ, Vol. XV, cols. 1447-8.

[SEE ILLUSTRATION UPPER RIGHT]



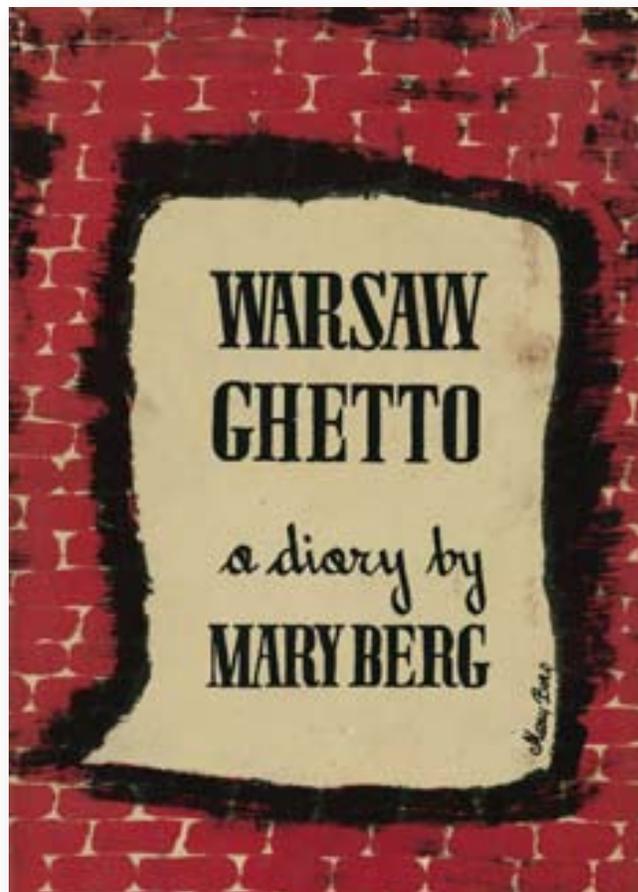
Lot 151

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

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

⚡ The diary of Mary Berg was among the first eye-witness accounts of the Warsaw Ghetto tragedy. Berg, the daughter of a Polish-Jewish art dealer, began her diary on her fifteenth birthday, shortly after the Germans invaded Poland in 1939. She was imprisoned in the Warsaw Ghetto the next year. From the Ghetto's beginnings in the winter of 1940, Berg recorded the Jews struggle to continue daily life amidst ever-increasing hunger, restrictions, and Nazi sadism. She witnessed the Great Deportation in July 1942 (in which 300,000 Jews were “driven like cattle to the Umschlagplatz on Stawki Street to their death”) from the windows of Pawiak Prison in which her family were held due to the American citizenship of Berg’s mother. In 1943, her family was sent to an internment camp in France, and a year later they were exchanged for German prisoners and received papers for the United States. Soon after her arrival, Berg rewrote her diary from the original shorthand and prepared it for publication with the help of S. L. Shneiderman. It was first published as a Yiddish serial in 1944 and L. B. Fischer published the book in English in 1945. However Mary Berg disassociated herself from Shneiderman in 1957 and has attempted to fade from view since. The diary, despite its acclaim, has never been reprinted in English since 1945. (Source: University of Maryland Libraries website).

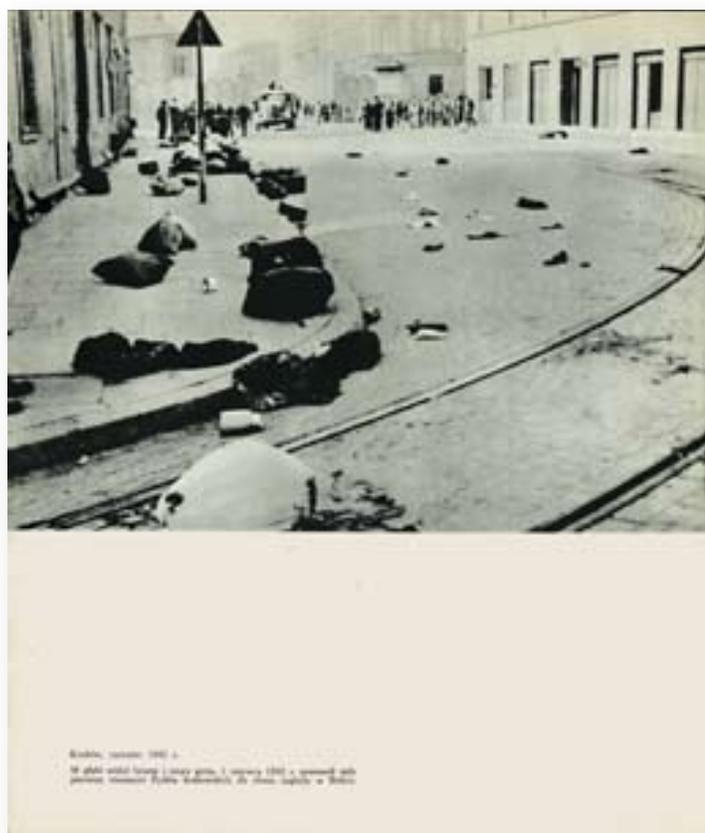
[SEE ILLUSTRATION LOWER RIGHT]



Lot 152



Lot 154



Lot 155

153 **(HOLOCAUST)**. Filip Friedman. To jest Oswiecim! ["This is Auschwitz!"] Printing and paper of primitive quality. *pp.* 109. *Original printed wrappers, needs rebinding.* 8vo.

Warsaw, 1945. **\$300-500**

✎ Born in Lvov, Filip Friedman (1901-60), was a Jewish historian who survived the Holocaust in hiding. Immediately after the war was over, he was appointed head of Poland's Central Jewish Historical Commission, a position through which he oversaw the publication of several pioneering studies about Nazi war crimes. This essay is one of the very earliest and concerns the Auschwitz extermination camp.

154 **(HOLOCAUST)**. Talmud Bavli. Masechta Bava Metzia. Two title-pages. Published by R. Abraham David Horowitz, "previously of Grossverdein now Rabbi of Augsburg-Landsberg." *Browned. Boards. Folio.*

Augsburg, Graphische Kunstanstalt Zientner, 1946. **\$400-600**

✎ The title states: "In Grateful Acknowledgement of the Co-operation of the Officers and Enlisted Men of the U. S Army of Occupation. Presented to the Yeshivah Students and Scholars Among the Remnants of Israel in Germany by the American Jewish Joint Distribution Committee. Printed with Approval of Military Government Landsberg."

[SEE ILLUSTRATION UPPER LEFT]

155 **(HOLOCAUST)**. Meczenstwo Walka, Zaglada Zydow w Polsce 1939-1945. 541 photographic plates and illustrations. Text in Polish. *pp.* *Original boards with pictorial dust-jacket (frayed).* Sm. folio.

Warsaw, 1960. **\$350-500**

✎ A scarce volume, profusely illustrated, with many rarely seen images.

[SEE ILLUSTRATION LOWER LEFT]

156 **(HOLOCAUST-ERA)**. Palestine: Statement of Policy. Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty May 1939 [The "MacDonald White Paper"] Seal of the British Empire. *pp.* 12. *Trace wear. Unbound.* 4to.

London, H.M. Stationery Office, 1939. **\$700-1000**

✎ The White Paper of May 1939, infamously noting: "His Majesty's Government...now declare unequivocally that it is not part of their policy that Palestine should become a Jewish State" (p. 4).

To achieve a perceived even balance between Jewish and Arab interests in Palestine, the British Government curtailed Jewish immigration and prohibited any further transfer of Arab land to Jews. To expand the Jewish National Home indefinitely, believed the Mandatory Government, would result in "rule by force," and thus they declared over the subsequent five years, immigration would be limited to no more than 75,000 Jews.

This on the very onset of the Holocaust of European Jewry, British immigration restrictions proposed and subsequently implemented by way of this Government White Paper resulted in the denial of refuge in Palestine to untold thousands of Jews fleeing certain destruction following the rise of Hitlerism in Germany. See: EJ, IX, cols. 343-4.

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

Venice, di Gara., 1592. **\$1000-1500**

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

[SEE ILLUSTRATION UPPER RIGHT]

158 **(INDIA)**. Judaism by I. A. Isaac. At the Convention of Religions in India, Held at Calcutta in 1909 and Allahabad in 1911. Frontispiece photographic portrait of the author. pp. (4), 24. *Original printed wrappers. 12mo.*

Calcutta, By the Author, 1917. **\$200-300**

159 **(ISLAM)**. Simon Bernfeld. Muhammad. Hebrew text. **FIRST EDITION**. Frontispiece portrait. Two parts in one. pp. 73, [2], 77-152. *Browned, soiled at end. Contemporary boards, worn. 8vo.*

Warsaw, Halter, 1898. **\$300-500**

⚠ An account of the life of Muhammad and the beginnings of Islam. Also addresses Muhammad’s relationship with the Jews of his time who were located along the Arabian Peninsula.

160 **(ISRAEL, LAND OF)**. Christian Adrichom. *Theatrum Terrae Sanctae et Biblicarum Historiarum cum tabulis geographicis*. Second edition (first edition was 1590). Latin text. Headpieces, initials, tailpieces. Printed in double columns. With 14 maps, including 9 hand-colored maps and 2 fold-out maps (of the Promised Land and of Jerusalem). Includes duplicates of Tribe of Asher, Tribe of Judah, Half Tribe of Manasse and Desert of Pharan (provided loose). Wanting Tribe of Neptalim (i. e., Naphtali) and Tribe of Simeon. From the Cassuto Collection. pp. 286, (29), (1 blank). *Variouly stained, hand-coloring darkened. Some underlining and marginalia. Contemporary limp vellum. Folio. Sold not subject to return. Laor 7-18, 934.*

Cologne, Officina Birckmannica, 1593. **\$1500-2500**

[SEE ILLUSTRATION LOWER RIGHT]

161 **(ISRAEL, LAND OF)**. *Kanaan en D'omleggende Landen: Vertoont in en Woordenboek*. Edited by Francois Halma. Translated into Dutch by J. de Klerk. Additional engraved title-page depicting the division of the Land of Israel. Letterpress title page in red and black. With engraved maps and views (many folding). *Discolored, stained at lower corners. Contemporary full vellum, rubbed. Lg. 4to.*

Leeuwarden, F. Halma, 1717. **\$800-1200**

⚠ A collection of aids to the study of Biblical history by a variety of Christian scholars, including a dictionary of Biblical names and places and a Biblical timeline.

Exquisitely illustrated with 30 stunning engraved maps and views of the Holy Land, including Mount Carmel, Damascus, Jaffa, Mount Tabor, Temple of Solomon and a fine large view of Jerusalem, drawn after Dapper Hollar.

[SEE ILLUSTRATION UPPER LEFT NEXT PAGE]



Lot 157



Lot 160



Lot 161



Lot 164

**162 (ISRAEL, LAND OF).** David Ben Shimon. Sha'arei Tzedek-Shaar HaChatzer. **FIRST EDITION.** ff. 203. Previous owners' stamps and signature, opening blank torn. Contemporary boards worn. Folio. Halevy 72.

Jerusalem, Israel Bak, 1862. **\$300-500**

✡ An encyclopedic work discussing all aspects of Rabbinic literature pertaining to Eretz Israel. The author, better known by his acronym "Devash," was the Rosh Beth Din of the Moroccan community of Jerusalem. The notes of a previous owner of this volume, one Shlomo Zalman Moses, calls the author a "holy mekubal" and signs reverentially with his mother's name. He also offers here criticism of the popular works by Joseph Schwarz.

**163 (ISRAEL, LAND OF).** Tel Aviv Vesavivoteha - Tel Aviv and Surroundings. Text in English, Yiddish and Hebrew. With large and detailed fold-out plan of Tel Aviv by Y. Sheinfeld. With photographic illustrations of prominent buildings. pp. 24. Original printed wrappers. 8vo.

Tel Aviv, 1924. **\$200-300**

**164 (ISRAEL, LAND OF).** Esposizione Topografica del Viaggio Israelitico nel Deserto, Guistificata con Analoghe Illustrazione Geografico-Critiche Morali, de Prete Angelo Cagnola. Text in Italian. Two large folding maps at end. pp. (10), xi, 227. Lightly foxed. Contemporary half-velum, rubbed. 8vo.

Lodi (Lombardy), 1829. **\$300-500**

[SEE ILLUSTRATION LOWER LEFT]

**165 (ISRAEL, LAND OF).** Todah VeKol Zimrah - Form of Praise and Thanksgiving to Almighty God for the Taking of Jerusalem by His Majesty's Forces. First Day of Chanukah, 5678. Text in Hebrew and English. pp. 4. Unbound as issued. 8vo.

London, Office of the Chief Rabbi, (1917). **\$100-150**

✡ On the 11th of December 1917, following the surrender by the Ottoman Forces, British General Allenby made his official entry into Jerusalem through the Jaffa Gate by foot, rather than by horse or vehicle, to show his great respect for the holy City.

**166 (ISRAEL, LAND OF).** Palestine 1939. Palestine and Middle East Economic Magazine. Published in Connection with the Jewish Palestine Pavilion at the New York World's Fair. Profusely illustrated, numerous ads. pp. 140. Original color pictorial wrappers, edges lightly bumped. Folio.

Tel Aviv, 1939. **\$200-300**

**167 (ITALY).** Bassani, Israel Benjamin. Ottave Ebraiche. Fully vocalized Hebrew and facing Italian translation, both in large fonts. Wide margins. Headpiece, historiated initials (in both languages), tailpieces. On p. 5 engraved portrait of Francis III. pp. 59, (1 blank). Wrinkled, some stains. Elegant modern half-calf marbled boards. Sm. folio. Vinograd, Venice 1871.

Venice, Bragadin, 1750. **\$600-800**

✡ Hebrew poems with Italian translation, in honor of Francis III, Duke of Modena.

Francesco III d'Este (1698-1780), ruled as Duke of Modena and Reggio from 1737 until his death. R. Israel Benjamin Bassani of Reggio (1703-90) was the son of R. Isaiiah Bassani (teacher of R. Moses Chaim Luzzatto). Bassani was a skillful poet in both Hebrew and Italian. The present work contains eighty Hebrew poems (in ottava rima) that he composed in honor of the Duke. Bassani also authored a halachic collection, Todath Shelamim (Venice, 1741). See JE, Vol. II, p. 585.

**168 JAFFE, MORDECHAI.** Levush Malchuth [Elucidations and novellea to the Shulchan Aruch.] Two parts (of four) in two volumes. Titles within woodcut historiated architectural arch bearing the crowned Priestly hands printer's mark flanked by two winged cherubs (Yaari, Printer's Marks no. 53). Vol. I: Even Ha'ezer: Levush Butz Ve'argaman. ff. 108. \* Vol. II: Choshen Mishpat: Levush Ir Shushan. ff. 192. *Browned, stained, previous owners' signature and stamp on titles. Modern calf and morocco backed boards. Folio.* Vinograd, Prague 307 & 315.

Prague, Moses ben Bezalel Katz, 1623-24. **\$600-900**

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

In most of Europe, the "Levush," was studied as a supplement to the Shulchan Aruch and Mappah. In Prague, however, it was studied as the most fundamental, authoritative text of the halacha and remains to this day one of the mainstays of the Halacha - especially the Aschkenazic tradition.

**169 JOSEPH IBN RAI.** (Ed.) Sefher Masoreth [novellae to the Bible] **FIRST EDITION.** Title within typographic border. ff. 20. *Trimmed, small repair to lower corner of title-page. Modern calf-backed boards. Sm. 4to.* Vinograd, Venice 1030; Habermann, di Gara 249; Mehlman 672.

Venice, Giovanni di Gara, 1607. **\$300-500**

♣ The Masorah provides the number of times a particular word appears in the Bible. In his Bible commentary, the Ba'al HaTurim (Jacob ben Asher) sought to expound significance to this phenomenon. The present work, Sefher Masoreth, provides further studies utilizing this approach.

**170 JOSEPHUS FLAVIUS.** Opera. Complete works: Antiquities of the Jews, The Jewish Wars, Against Apion, Maccabees. Printer's device on title. Greek and Latin face `a face. Historiated initials, headpieces and tailpieces. From the Cassuto Collection. pp. (8), 1102 (*mispaginated but complete*), (2 blank), 26. *Foxed and lightly stained. Final leaves of Index a bit wormed, text very slightly affected. Contemporary blind-tooled calf, spine in compartments, pocked. Thick folio.* Schreckenbergh, Bibliographie zu Flavius Josephus (1968), p. 21.

Geneva, P. de la Rouvière, 1611. **\$400-600**

**171 KALISCHER, YEHUDA LEIB.** HaYad HaChazakah [novellae on the Talmudic topic of Chazaka] **FIRST EDITION.** ff. (3), 77, (1). *Misbound though complete, lightly browned, small hole in title not affecting text, signature of previous owner on title and front flyleaf. Contemporary boards, worn. Folio.* Vinograd, Breslau 91.

Breslau, Leib Sulzbach, 1820. **\$200-300**

♣ The author was Rosh Beth Din of Lissa and the "mechutan" of R. Akiva Eger, whose daughter Sarah was originally married to the author's son R. Abraham Moshe, Rabbi of Pila, who died at an early age. Sarah subsequently married the Chatham Sofer, R. Moshe Sofer of Pressburg. In his approbation R. Akiva Eger praises the author stating that his fame as a scholar is widespread and thus his approbation is superfluous.



Lot 172

**172 (KARAITICA).** Firkovich, Abraham. ("Even Reshef"). Avnei Zikaron. **FIRST EDITION.** Additional title. Engraved frontispiece portrait of Firkovich in ceremonial robes. With 16 plates of tombstones (few folding). Provenance: Ilya Sahibi. pp. (6), 16, 104; 256; ff. (20). *Stained, opening few leaves shorter. Contemporary gilt-tooled calf. Sm. 4to.* Friedberg, Aleph-215; JNUL copy incomplete, lacking the plates.

Vilna, S. Finn & A. Rozenkrantz, 1872. **\$600-900**

♣ Karaite "High Priest," Firkovich was chiefly concerned with establishing the independence of the Karaites from Talmudic Judaism. To this end he zealously devoted himself to searching for old manuscripts and books that would prove that the Karaites had entered the Crimea from Byzantium and that it was the Karaites who had converted the Khazars to Judaism.

After settling in Eupatoria to serve as High Priest, Firkovich initiated archaeological expeditions in the Crimea and the Caucasus uncovering ancient tombstones and manuscripts. Avnei Zikaron, his principle work, describes his travels and discoveries and contains a collection of tombstone inscriptions as well as several illustrations. His discoveries stimulated much interest in the history of the Karaites. However, after his death in 1874, controversy raged over the authenticity of Firkovich's material. Several scholars have demonstrated conclusively that it abounded in forgeries. The material remains, at best, unreliable and it is impossible to determine the original texts from the emendations and interpolations. See EJ, VI col. 1305-6.

[SEE ILLUSTRATION ABOVE]



Lot 175



Lot 176

173 **KELAI, SAMUEL BEN MOSES.** Mishpatei Shmuel [responsa] **FIRST EDITION.** Title within oval cartouche framed by a decorative woodcut floral border. Printer's device on verso of final leaf (see Yaari's Printers Marks no. 49.) ff. 181, (2). Previous owners' signatures on title and f. 3, stained. Modern calf. Folio. Vinograd, Venice 879.

Venice, Daniel Zanetti, 1599. **\$300-500**

174 **KIRSCHBAUM, MENACHEM MENDEL.** Shailoth Uteshuvot Menachem Meishiv [responsa]. **FIRST EDITION.** With comments on pp. 176-286 on the responsa of the author's teacher, R. Joseph Engel of Cracow. pp. (4), 438. Title slightly repaired, stamp of author and inscription of recipient on title. Contemporary boards. 4to. Friedberg, Mem-2269.

Lublin, A. Rozensztajn, (1936). **\$100-150**

✦ R. Samuel Aaron Miller of Labova records in his approbation here, that Jewish persecution in Europe will soon cease, for they are the "Chevlei Mashiach" (birth-pangs of the Messiah).

[SEE ALSO LOT 146]

175 **KUNITZ, MOSES.** Sepher HaMetzareph Vol. I. pp. 2, 94. Vienna, 1820.

\* BOUND WITH: Sepher HaMetzareph Vol. II. pp. 94, 2. Prague, 1857. Two works bound in one volume, **BOTH FIRST EDITION.** Vol. II with frontispiece portrait of the author. Ex-library, foxed. Contemporary marbled boards. 4to. Vinograd Vienna 522; Prague 1502.

**\$400-600**

✦ Kunitz was one of the most enigmatic and controversial figures of his time. Although purportedly an Orthodox Rabbi (as is evident from his portrait) he had leanings toward Reform and participated in their convocation at Braunschweig. His works however contain responsa to and from such diverse figures as Rabbis Nathan Adler, Elazar Flekeles, Baruch Jeiteles Y. Reggio and others. Sepher HaMetzareph includes responsa pertaining to his previous work "Ben Yochai" written as a defense of the integrity of the Zohar in response to the attacks of R. Jacob Emden in his Mitpachath Sepharim.

[SEE ILLUSTRATION UPPER LEFT]

176 (**LADINO**). (Bible). Sepher Torah Nevi'im Ukethuvim - Il Libro di la LeHashem, los Prophitos... Hebrew and Ladino (in rabbinic type) on facing pages. Two volumes. ff. 560, 634. Ex-library, gutter taped and split. Original boards. Thick 4to.

Constantinople, A.H. Boyagian, 1905. **\$500-700**

[SEE ILLUSTRATION LOWER LEFT]

177 **LASKER-SCHÜLER, ELSE.** Das Peter Hille-Buch. **FIRST EDITION.** Uncut copy. Upper cover illustrated by Franz Stassen. pp. 86. Original pictorial wrappers, worn. 12mo.

Berlin, Axel Juncker, 1906. **\$300-500**

✦ A noted Expressionist poet and playwright, Else Lasker-Schüler (1869-1945) was celebrated among Berlin's literary avant-garde circles for her extravagant bohemian lifestyle. She was one of the few women affiliated with the Expressionist movement and is best known for works in which she presents a fictionalized version of her life. The subject of critical controversy, these works have been alternately viewed as enigmatic masterpieces and as the failed experiments of a highly egocentric talent.

Upon the rise of Nazism, Lasker-Schuller was forced to flee Germany and spent the last eight years of her life in Jerusalem, leading an itinerant life, often confused and increasingly steeped in loneliness and poverty.

178 (LITURGY). Machzor [Yamim Noraim -Elul, Selichoth, Rosh Hashanah, Yom Kippur, Sukkoth] Ashkenazic rite wih Kabbalistic commentaries. Scattered marginalia. ff. 193-392, (2). Stained and browned in places, censor's signature on penultimate leaf, some words censored but clear, bottom half of f. 257, and f. 260 supplied in manuscript, bottom of f. 243 repaired affecting some text, lacking ff. 281-288, 349, 358, 359, 370, 371, 390. Recent marbled boards. Thick 4to. Vinograd, Cremona 30; Benayahu, Cremona 28; St. Cat. Bod. 2452 "Editio rara;" I. Sonne, Kiryath Sepher vol. III pp. 173-176; I. Rivkind, vol. 5, pp. 162-164.

Cremona, Vincenzo Conti, 1560. \$800-1200

The publication of this important and rare Aschkenazic Machzor has engendered much bibliographical discussion. Begun in Sabbioneta in 1557, in the house of Tobias Foa, it took two and half years to complete. It was completed in Cremona on the eve of the New Year [5]321 (1560) by Vincenzo Conti (as explained in the colophon at the end of this volume).

According to Meir Benayahu, this Machzor is a second edition of the Aschkenazic machzor printed earlier in Salonika in 1548-9 for use by the Italian Aschkenazic community of that city. However one of the novel additions to the present edition are the many kabbalistic commentaries to the prayers.

From a typographical perspective, this Machzor is something of a mystery. Considering it was printed in two different cities, clearly the transition was hardly seamless. The great bibliographers, such as Steinschneider, Sonne, Berliner, Rivkind and Benayahu tried to make sense of the way in which various letters occur in the edition.

To add to the confusion, it seems that this second part of the Machzor went through two printings, each marked by slight variations. In this copy the woodcut surround for the word "HaMelech" (f. 303v) fits Benayahu's "first printing" (facsimile on p. 160), whereas the historiation of the word "Ashirah" (f. 296r) conforms to Benayahu's supposed second printing (facsimile on p. 162). In this copy, f. 200 appears twice with typographical differences and corrections.

See Benayahu, HaDePhus Ha'Ivri BeCremona (1971) pp. 139-178.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 178

179 (LITURGY). Seder Tephiloth U'Techinoth U'Pizmonim [prayers, supplications and hymns for the entire year]. According to Sephardic rite. A wide margined copy printed on thick paper. From the Cassuto Collection. ff. 264, (lacking final unnumbered leaf in Spanish). Ex-library, lightly browned. Contemporary gilt tooled calf, rubbed. 8vo. Vinograd, Amsterdam 1339.

Amsterdam, Abraham Athias, 1728. \$200-300

180 (LITURGY). Tephilah Mikol Ha'shanah [Daily, Sabbath and Holiday prayers for the entire year, including Passover Hagadah] According to Aschkenazic and Polish rite. With laws and instructions edited by Shlomo Zalman London. Divisional titles. ff. 12, 415, 56, 47. Recent calf, preserving contemporary Dutch tooled gilt-tooled covers, featuring cherubs under a crown. 12mo. Vinograd, Amsterdam 1720, Roest p. 715.

Amsterdam, Proops Brothers, 1755. \$300-500

The titles for Tehillim and Ma'amadoth are dated 1769 and 1767 (in Roest's copy these titles are dated 1753 and 1754).

181 (LITURGY). Tephilah mikol Hashanah. Arranged with instructions and laws by Shlomo Zalman London. ff. (8), 184, 193, (1). Browned, upper portion of endpaper removed. Contemporary calf, rubbed. 8vo. Vinograd, Vienna 52.

Vienna, Anton Schmid, 1793. \$1200-1500

Highly scarce. No copy seen by Vinograd (no. 52) whose listing is based on the Old Catalogue of the JTSAL whose copy was later destroyed in the library's disastrous fire of April, 1966.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 181



Lot 182



Lot 183



Lot 184

**182 (LITURGY).** Lu'ach shel Samech-Daleth Shanim [Sixty-Four Year Calendar]. Includes: Sefirath Ha'Omer [Order of the Counting of the Days of the Omer] Hebrew and Italian (with separate title-pages.) On Hebrew title, engraving of Coliseum in Rome. Additional title with engraving of Father Time surrounded by Hebrew quotation "Hayom Katzer VeHaMelacha Meruba..." (based upon Ethics of the Fathers II:20). Separate title for Sefirath Ha'Omer with caricature of Sun and Moon, each page with central decorative engraved charming vignette, with the Count of each Day (two to a page) above and below. Large foldout featuring sixty-four year calendar at end. *pp.* (3), 77, 13. *Original printed wrappers. 16mo. Vinograd, Verona 58.*

Verona, Typis Libanteis, 1826. **\$2000-2500**

✦ **A DISTINCTIVE ILLUSTRATED OMER CHAP-BOOK.**

[SEE ILLUSTRATION UPPER LEFT]

**183 (LITURGY).** Seder HaTephilah...Nusach Ha'ari [prayers for Sabbath and Festivals]. With commentary by R. Shneur Zalman of Liadi. Complete in two volumes. Wide margins. *ff.* 2, 154; \**ff.* 62, 94. *Stained, few neat taped repairs. Modern boards. Lg. 4to. Vinograd, Zhitomir 316; Habermann, Sha'arei Chabad 145.*

Zhitomir, Shapiro Brothers, 1863-64. **\$4000-5000**

✦ This important Siddur is known in Chabad circles as the Siddur D"ach (Divrei Elokim Chaim), as opposed to other Chassidic Siddurim that do not contain Chabad Kavanoth (meditations). It would have been used by the "Ovdim" of Chabad those select few who would piously pray for several hours, with intense contemplative devotion.

[SEE ILLUSTRATION UPPER RIGHT]

**184 (LITURGY).** Ki Ner Mitzvah VeTorah Or [Chanukah prayers] Singe printed folio page. Prepared by YaSHPa"H (Yoseph Shabthai Parhai Haqatan). Judeo-Arabic rabbinic text above, with Hebrew blessings and songs for Chanukah candle-lighting in square lettering below. Set within red frame and with fish and open-hand vignettes. *Light wear, folds neatly taped on verso. Folio.*

(Livorno), 1869. **\$600-800**

[SEE ILLUSTRATION LOWER LEFT]

**185 (LITURGY).** Machzor Mikol Hashana [for the Days of Awe] Minhag Sephard. *pp.* (249). *Worn by use. Original boards, rubbed. 8vo.* Not in Friedberg.

Berditchev, circa, 1900. **\$300-500**

**186 (LITURGY).** (Birhath Hamazon) [Grace after Meals] Two pages laid onto thick boards. Designed for school use. Hebrew with instructions in German. *Stained, some wear. 4to.*

Frankfurt am Main, Buchdruckerei Louis Golde, circa, 1900.  
**\$200-250**

**187 (MEDICINE).** M. Studencki. Rophe HaYeladim - Der Kinderarzt [medical care of children] **FIRST EDITION.** Text in Hebrew and Judeo German. With biographical introduction. Approbation from the Rabbi of Warsaw, Chaim Davidson. *ff.* (5), *pp.* 324. *Light stains, stamp and inscription of former owner. Later boards. 8vo.*

Warsaw, H.N. Schriefgtesser, 1847. **\$100-150**

**188 (MEDICINE).** Hadassah Medical Organization in Palestine. *pp.* 16. *Unbound. Central fold. 8vo.*

Jerusalem, R.H. Cohen, 1926. **\$200-300**

• Annual Report in two sections. The first lists medical activities by location throughout the country; the second section, titled "Special Purposes to which Contributions may be Devoted," delineates those areas where funds are needed. "With the industrialization of Palestine, there is unfortunately also an accession of accidents."

**189 (MINIATURE BOOK).** Seder Tephiloth [prayers throughout the year] According to the custom of the Jews from Germany and Poland. *ff.* 240. *Title loose, lightly stained, thumbed. Contemporary sheep, worn. 24mo.* Vinograd, Amsterdam 2517.

Amsterdam, Yochanan Levi Rofe & Son, 1824. **\$600-900**

**190 MODENA, JUDAH ARYEH (LEONE) DA.** Beith Yehudah [compilation of supplementary Aggadot, with commentary] **FIRST EDITION.** Wide-margined copy. *ff.* 37, (1), 48, (4). *Title supplied from a slightly shorter copy, light wear, small marginal tear on f. 2 not affecting text, marginal note in an Italian hand on f. 37b (tractate Zevachim), slight marginal worming on final leaves. Modern calf. Folio.* Vinograd, Venice 1207.

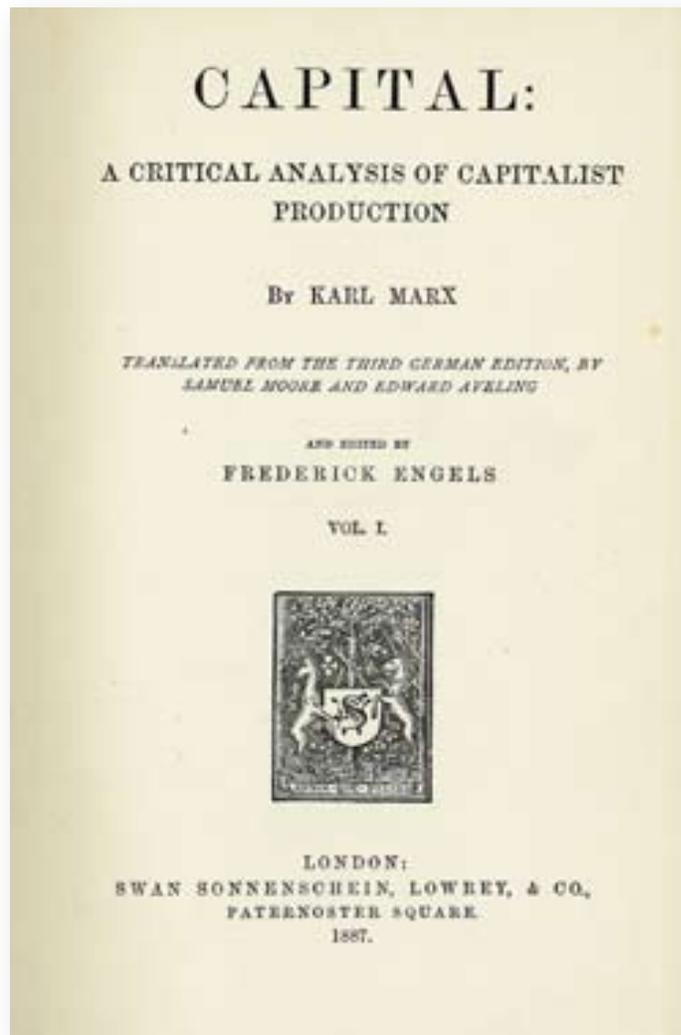
**\$300-500**

• Modena's additional collection of Aggadot was incorporated in later editions of the Ein Ya'akov. His original comments are prefaced by "Amar Ha-Boneh" (the builder states).

Modena was a most enigmatic figure: rabbi, scholar and by his own admission a gambler who tried to get rid of this vice. His literary virtuosity continues to stimulate research and "serves as a prism of his society and culture". See D. Malkiel (Ed.), *The Lion Shall Roar: Leon Modena and His World* (2003).

**191 MODENA, JUDAH ARYEH (LEONE) DA.** Beith Lechem Yehudah [Aggadic concordance]. **FIRST EDITION.** *ff.* 26. *Slight worming on first few leaves repaired, some staining. Modern calf-backed boards. Folio.* Vinograd, Venice 1156.

Venice, Bragadin, 1625. **\$300-500**



Lot 193

**192 MODENA, JUDAH ARYEH (LEONE) DA.** Historia de Riti Hebraici ["History of Jewish Rites"] *pp.* 118, (2). *Trace foxed, light stains. Slight tear at top of final leaf repaired. Later limp vellum. 12mo.*

Venice, Giacomo Ferretti, 1687. **\$300-500**

**193 MARX, KARL.** Capital: A Critical Analysis of Capitalist Production. **FIRST EDITION IN ENGLISH.** Two volumes. Edited by Frederick Engels. Translated from the German by Samuel Moore and Edward Aveling (Marx's son-in-law). *Light wear. Original boards, rubbed, upper portion of backstrip of Vol. II lacking. Sm. 4to.*

London, Swan Sonnenschein, Lowrey & Co, 1887. **\$1500-2000**

• Born in the Prussian town of Trier, where his paternal lineage had supplied rabbis for more than a century, Karl Marx (1818-83) was one of the most significant philosophers in modern history, having had a vast influence on both intellectual thought and world politics. See *Printing and the Mind of Man*, number 359.

[SEE ILLUSTRATION ABOVE]



Lot 194

**194 MENDELSSOHN, MOSES.** Nethivoth Hashalom vehu Chamishah Chumshei Torah [The Pentateuch]. Translated and with “Bi’ur” commentary by Moses Mendelssohn. Five volumes. First volume with additional engraved title-page. *Few neat repairs. Contemporary calf-backed boards, rubbed. 8vo.* Vinograd, Berlin 314.

Berlin, George Friederich Starcke, 1783. **\$8000-10,000**

🔔 **COMPLETE SET OF THE FIRST EDITION OF MOSES MENDELSSOHN'S MONUMENTAL BIBLE TRANSLATION. THIS FIRST EDITION IS HIGHLY UNCOMMON TO APPEAR AT AUCTION.**

Titled Sepher Nethivoth Hashalom and more commonly known as the Bi’ur, Mendelssohn’s revolutionary translation of the Pentateuch appeared in German in Hebrew characters while the commentary was composed in Hebrew. The commentary aimed to explain the translation choices made by Mendelssohn and drew heavily on traditional medieval Jewish Bible commentators. The translation, written in an elegant High German, was designed to enable the Jews of Germany to acculturate all the faster and bring them closer to “general culture, from which my Nation, alas! is kept at such a distance.” One of the means of doing such was by “giving them the best translation of the Holy Book than they had ever had.”

[SEE ILLUSTRATION ABOVE]



Lot 195

195 **MONTANUS, BENEDICTUS ARIAS.** Tractatum Biblicorum, Hoc Est Variarum In Diversas Materias Biblicas Commentationum, Volumen Prius: Sive Criticorum Sacrorum Tomus VI. Second edition. Fine copper-plate Biblical engravings by the German master Joseph à Montalegre, **INCLUDING THE RARE MAP OF THE WORLD CAPTIONED IN HEBREW** (twice the size as the first edition). pp. (iv), cols. 2189. Corners of opening four leaves torn affecting few letters, browned, endpapers soiled. Contemporary calf, rubbed. Folio.

Frankfurt am Main, Wustius & Andrae, 1696. **\$5000-7000**

• A volume from the mammoth series of anthologies of Biblical commentary published by Balthasar Christoph Wust (1656-1707) featuring Jewish scholarly articles in Latin (with a smattering of Greek and Hebrew) by a variety of theologians and historians. In this volume are diverse articles including a treatise on the shape and construction of Noah's Ark by the French mathematician Jean Borrell and Matthaeus Hostus. The central work is an in-depth analysis (lavishly illustrated) on the Tabernacle and Temples by the renowned Spanish scholar Benedict Arias Montanus (1527-98.)

Also present is the important map of the Earth in which the world is divided into two globes, as it were, of the Old and New World. Four cherubs blow the four winds and the seas abound in mythic creatures. Genealogical charts provide the descendants of Biblical Noah's three sons: Shem, Ham and Japheth, with designations in Hebrew and Latin.

See E. & G. Wajntraub, Hebrew Maps of the Holy Land, No. 12: "The first Hebrew map to portray Australia."

[SEE ILLUSTRATION ABOVE]



Lot 196

196 (MISHNAH). Mishnah. Oder der Text des Talmuds. **FIRST GERMAN EDITION.** Translated by Johann Jacob Rabe. Six parts in two volumes. *Dampstained. Contemporary calf-backed boards, backstrip repaired, boards worn. Lg. 4to.* Freimann 127; Fuerst III, 127.

Onolzbach (i.e. Ansbach), 1760-63. **\$1000-1500**

✦ Moses Mendelssohn, the fundamentally important thinker of the Enlightenment who was drawn to philosophy and German culture, maintained throughout his life complete loyalty to Judaism and great respect for the rabbinical tradition. When the project of a German translation of the entire Mishnah by Johann Jacob Rabe was announced in 1759, Mendelssohn took the opportunity to defend the study of the maligned Talmud. He wrote anonymously in the Litteraturbriefe: “On no account can I persuade myself that the best minds of a nation should have occupied themselves throughout so many centuries exclusively with a work consisting of insipid rubbish. The immense diligence with which they study it and the oriental ardor that I have so often seen displayed when they argue some of its subjects would seem proof to me that a man of genius can find all he needs for nourishment in this kind of study.”

Rabe appreciated this review and included it complete with Mendelssohn’s notes, in his Foreword to Part II of his Mishnah translation. In introducing the anonymous Rabbi (i. e., Moses Mendelssohn), Rabe felt moved to bestow upon him the celebrated compliment previously reserved for Moses Maimonides: “From Moses to Moses there was none like Moses” (Von Mose bis auf Mose sene nicht gewesen wie dieser Mose) (Foreword, top p. 2). See A. Altmann, *Moses Mendelssohn* (1973) pp. 196-97, 210. Meyer, M.: *The Origins of the Modern Jew* (1967) p. 21.

[SEE ILLUSTRATION UPPER LEFT]



Lot 197

197 (MOROCCO). Yaakov Ibn Tzur. Mishpat U’Tzedakah BeYaakov [responsa] **FIRST EDITION.** Opening two leaves printed in red and black. With a four line presentation inscription from the publishers the Society Dovev Sifthei Yeshanim of Fez with their stamp and printed list of their members. Also with stamp on f. 1 “Rabbin...Mimoun H. Ohayon, Rabat” ff. (2), 187. *Lightly browned, pinprick wormholes, final leaves slightly torn not affecting text. Modern morocco backed marbled boards. Folio.*

Alexandria, P.C. Mizrachi, 1894. **\$300-500**

✦ Yaakov ibn Tzur (1673-1753), known by the acronym “Yaabetz,” was born in Fez where he prominently served as city rabbi along with R. Yehudah ben Atar. This work was published by the Rabbi of Alexandria with the help of the Society Dovev Sifthei Yeshanim of Fez. Contains an important introduction noting the dire economic conditions affecting the Jews of Fez. See S. Wanunu, *Encyclopedia Arzei HaLevanon* (2006) Vol. II pp. 1075-81.

[SEE ILLUSTRATION LOWER LEFT]

198 **NATHAN BEN YECHIEL OF ROME.** (Attributed to). Aruch HaKatzar [Talmudic lexicon] Second Edition. Title within decorative wreathed architectural arch. ff. (83). *Stained, slight marginal repair to upper corner of title and few other leaves, not affecting text, ex-library. Modern calf-backed marbled boards. Sm. 4to.* Vinograd, Cracow 150.

Cracow, Isaac Prostitz, 1592. **\$300-500**

199 **NAROL, MOSES.** Birchath Tov [sermons]. Published by the author’s son, Tobias Cohn (author of Ma’aseh Tuviah). **FIRST EDITION.** Wide margined copy. Scattered marginalia. ff. (1), 2, 116, 38. *Small wormholes. Modern boards. Folio.* Vinograd, Venice 1613;

Venice, Bragadin, (1713). **\$300-500**

**200 MOSES BEN MAIMON. (MAIMONIDES/ RaMBa"m).** Aaron Jellinek. Kuntress HaRamba"m [bibliography of works that contain commentaries to the Mishneh Torah, plus excerpts of various manuscripts from Jellinek's library] Second edition with additions. Interleaved. pp. 48. Recent boards. 8vo.

Vienna, M. Knopfmacher, 1893. \$400-600

Among the excerpts of manuscripts published are Matithyahu HaYitzhari's commentary on Pirkei Avoth (pp. 25-27) and a letter dated 1813 attributed to the Mittlerer Rebbe, R. Dov Ber of Lubavitch discussing the relationship of R. Shneur Zalman of Liadi and Napoleon Bonaparte (pp. 37-43).

[SEE ILLUSTRATION UPPER RIGHT]

**201 OLIVEYRA, SOLOMON DE.** Group of ten works bound in one:

Darchei No'am [on Talmudic idiom]. WITH: Tuv Ta'am V'Da'ath [on Masoretic accents]. AND: Darchei Hashem [alphabetical index of the 613 precepts]. ff. 45, (3), 28, (4). 1688. \* BOUND WITH: Shareshoth Gavluh [lexicon of rhymes, with chapters on meter]. ff. 70, (2). 1665. \* Ayeleth Ahavim [poetical account of the Sacrifice of Isaac]. Star-form pictogram poem on f. 43r. ff. 1-20, 31-42, (2). 1665. \* Eitz Chaim [lexicon]. Hebrew-Spanish. \* WITH: Kathuv Aramith [on Targum]; Zaith Ra'anani [lexicon]. Hebrew-Portuguese. AND: Ilan she-Anafav Merubim [lexicon]. Portuguese-Hebrew. ff. (6), 72; pp. 1-44, (5), 1-53. 1682. \* Yad Lashon-Dal Sefthayim [Hebrew and Chaldaic or Aramaic grammar]. Hebrew and Portuguese. Contains table of Syriac alphabet compared to Hebrew. pp. (8), 44, (8); (3), 56-71, (9). 1689. ALL FIRST EDITIONS. Stamp of previous owner on first title (D. C.), previous owners' marginalia and handwritten notations pertaining to personalities of Amsterdam in Hebrew and Dutch on front and back flyleaves. Lightly browned, stained in places. Later calf backed marbled boards, rubbed. Thick 12mo. Vinograd, Amsterdam 323, 328, 485, 552, 570; Fuks, Amsterdam 441-2, 476, 487, 489.

Amsterdam, David de Castro Tartas, v.d. \$700-1000

[SEE ILLUSTRATION LOWER RIGHT]

**202 (PARODY).** Shulchan Aruch Even Shethiya [ribald laws of drinking and drunkards on Purim] with hagahoh Harama MehaShikur HaGadol Baal Mechaber Sepher Chaklili Einayim. FIRST EDITION. pp. 16. Lightly browned, stamp on title. Contemporary boards. Slim 12mo. Friedberg, Shin-1489.

Lemberg, S. Back, 1861. \$1000-1200

"Why are Hamantaschen triangular? Because if they were square they would need Tzitzith!" (p. 15).

"A humorous parody in the form of Caro's code." Davidson, Parody in Jewish Literature (1966) no. 390. According to Friedberg the anonymous author is Mordechai Weissman-Chayoth.

**203 (PARODY).** Yaari, Avraham. Masecheth (E)lbon(oth). Inscribed and signed by the author. ff. 5. Original printed wrappers. 8vo.

Jerusalem, 1962. \$300-400

More familiar as a bibliographer, this is an unusual Talmudic parody of the political scene in Israel composed by Avraham Yaari. Covers a broad range of topical-news including: Neturei Karta, Mapai, Mizrahi, the Lavon Affair, Adolph Eichmann, David Ben Gurion, Moshe Dayan, Shimon Peres, R. Yoel of Satmar, etc.

**204 (POLAND).** Evidence of Pogroms in Poland and Ukraina. Documents, Accounts of Eye-Witnesses, Proceedings in Polish Parliament, Local Press Reports, etc. pp. 190. Original printed wrappers, front cover torn. 8vo.

New York, 1919. \$300-400

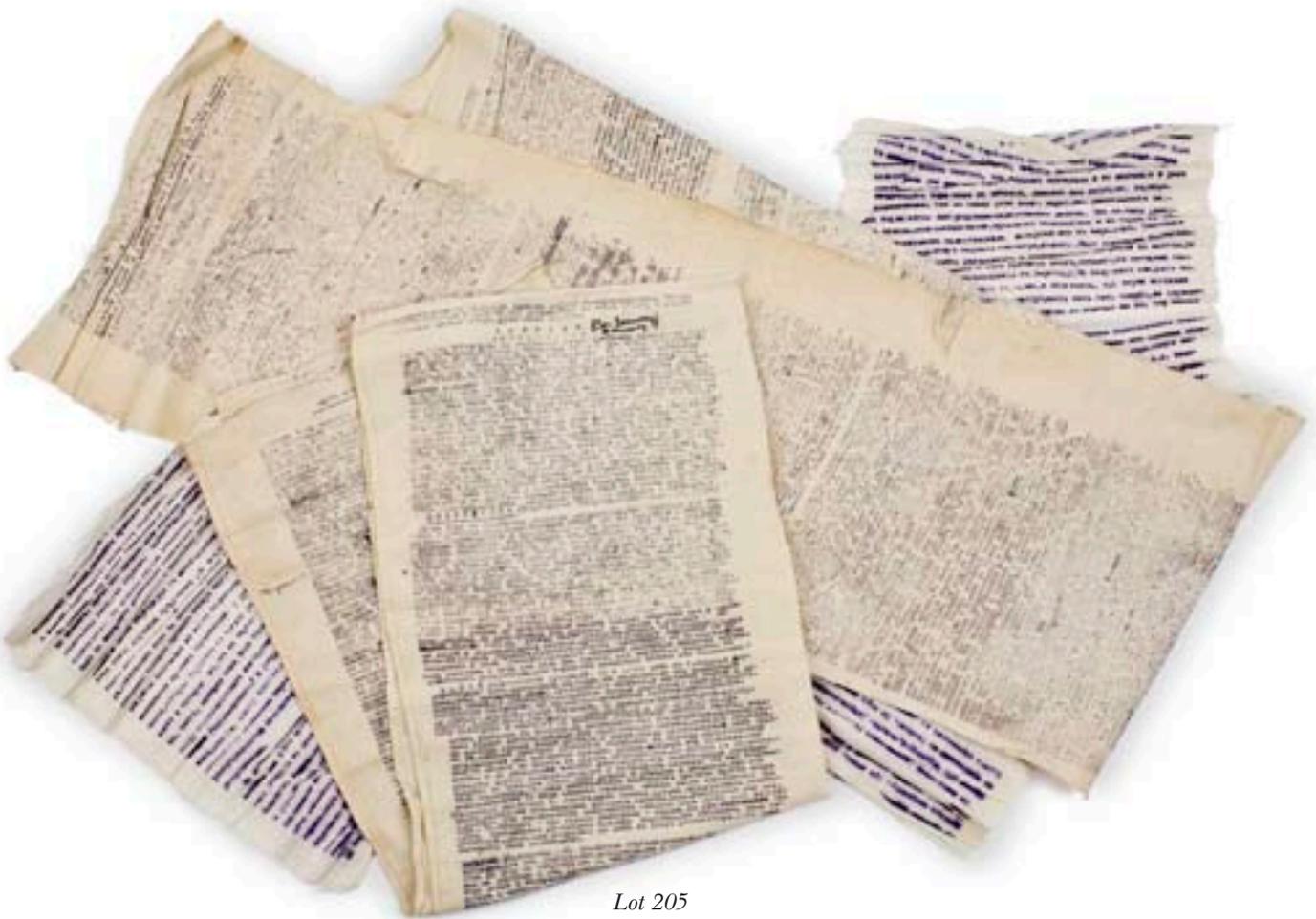
Issued by the Information Bureau of the Committee for the Defense of Jews in Poland and Other East European Countries. Contains detailed accounts of the outrages committed against Jews, subsequent international responses and attempts by Polish officials to whitewash the affair.



Lot 200



Lot 201



Lot 205

**205 (RUSSIA).** Reports Concerning Atrocities Committed against Jews During the Russian Civil War. **TYPEWRITTEN ON LINEN.** Russian text. Six linen strips of varying size: 70 inches to 8 inches. Creased.

(Russia), circa, 1920. **\$1000-1500**

• Reports the gravity of the situation confronting Russian Jewry in the aftermath of the Russian Revolution, when Reds and Whites battled one another and Jews were caught - often savagely - in the middle.

One of these linen-reports speaks of [Anton] Denikin, General of the White Army in the Russian Civil War (1918-1920) and atrocities committed by his forces against the Jews of Yekaterinoslav (Ukraine). There is also mention of Rabbi Mazeh (Chief Rabbi of Moscow).

It is likely that linen was employed in order to better smuggle out this information to the outside world.

[SEE ILLUSTRATION ABOVE]

**206 (RUSSIA).** Evreiskie Pogromy ["Jewish Massacre"] 1918-1921. Numerous photographic illustrations. Russian text. pp. 136. Brittle, with loss to some corners. Original pictorial boards laid down, edges chipped. Folio.

Moscow, 1926. **\$1000-1500**

• A detailed album highlighting the horrific results of a wave of ferocious pogroms afflicted upon Jewish communities in the Ukraine including Skvira (Skver), Poltava, Uman, Kiev and Yelizavetgrad during the Civil War years of 1918-21.

The text has a distinctly Nationalist element, portraying Jews saved from the attacking native population by the Red Army. The publication was issued by Z. S. Ostrovsky on behalf of the Jewish Committee for Aid to Victims of Pogrom.

See Z. Gitelman, *A Century of Ambivalence: The Jews of Russia and the Soviet Union 1881 to the Present* (1988) pp. 97-108.

[SEE ILLUSTRATION LOWER LEFT]



Lot 206

**207 (ROTHSCHILD).** Reeves, John. The Rothschilds: The Financial Rulers of Nations. **FIRST EDITION.** Illustrated plates. An uncut copy. *pp. xiv, (2), 381, 32 (ads). Ex-library, trace foxed. Original boards, rubbed. 8vo.*

London, 1887. **\$400-500**

**208 SALTERO, JUDAH BEN MOSES OF FANO.** Mikveh Yisrael. **FIRST EDITION.** Title within architectural arch. *ff. 85. Closely shaved. Modern calf. Sm. 4to.* Vinograd, Venice 1031; Habermann, di Gara 250.

Venice, Giovanni di Gara, 1607. **\$400-600**

⚡ Concerns a heated dispute, that had international ramifications, over the ritual legality of the Mikveh (ritual bath) in Rovigo, Italy.

See A. Yaari, *Mechkarei Sepher* (1958) pp. 420-29; Carmilly-Weinberger pp. 160-1.

**209 (SAMARITANS).** Notices of the Modern Samaritans, Illustrated by Incidents in the Life of Jacob Esh Shelaby. Gathered for him, and Translated by Mr. E. T. Rogers. *pp. 55. Book-plate, signature on opening blank, gutter taped. original boards, spine taped, rear cover stained. 4to.*

London, 1855. **\$150-200**

**210 SAMEGAH, JOSEPH.** Mikra'ei Kodesh [Kabbalistic exposition to the Festivals and precepts] **FIRST EDITION.** Two parts in one. On title, signature of former owner Abraham Luria. Wide margins. *ff. 6, 116. Light stains, trace marginal wear, previous owners' marks. Modern morocco. 4to.* Vinograd, Venice 693; Habermann, di Gara 82.

Venice, Asher Parenzo for Giovanni di Gara, 1586. **\$400-600**

⚡ 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 yeshivah in Padua, where among his pupils were R. Chaim Benveniste and Joseph Solomon Delmegado.

**211 (SCHNEERSON, MENACHEM MENDEL).** Der Shma Yisrael vos Admor...Ha-Tzemach Tzedek hot geredt In Peterburg far di Soldaten vos Czar NicolaiI yemach shemo hot opgerissen yungerheit fun zeir elteren. **FIRST EDITION.** Yiddish text. With: A Sicha from the "Frieddicke Rebbe" sent from R. Yechezkel Feigin from Otwock to the Ladies Auxiliary in Brooklyn in 1938; and a copy of a letter written in Moscow in 1927 by the Chassid R. Eliahu Chaim Althaus to R. Menachem Mendel Lokshin concerning the arrest and freeing of the Rebbe on the 12th Tammuz. *pp. 30. Original printed wrappers bound into later boards. 8vo.* Haberman, Sha'arei Chabad (in Alei Ayin: S. Z. Schocken Festschrift) no. 267.

New York, 1939. **\$500-700**

⚡ Recounts the Tzemach Tzedek's words of spiritual encouragement to those Jewish boys forcibly drafted into military service at the age of twelve and placed for military education into "Cantonist" schools, after which they were required to serve in the Imperial Russian army of Czar Nicholas I for a further 25 years. The goal behind such brutal compulsory military service - to the horror of the traditional Jewish community - was the forced integration of Jews into Russian society, effectively, to the utter detriment of their religious identity.

[SEE ILLUSTRATION UPPER RIGHT]



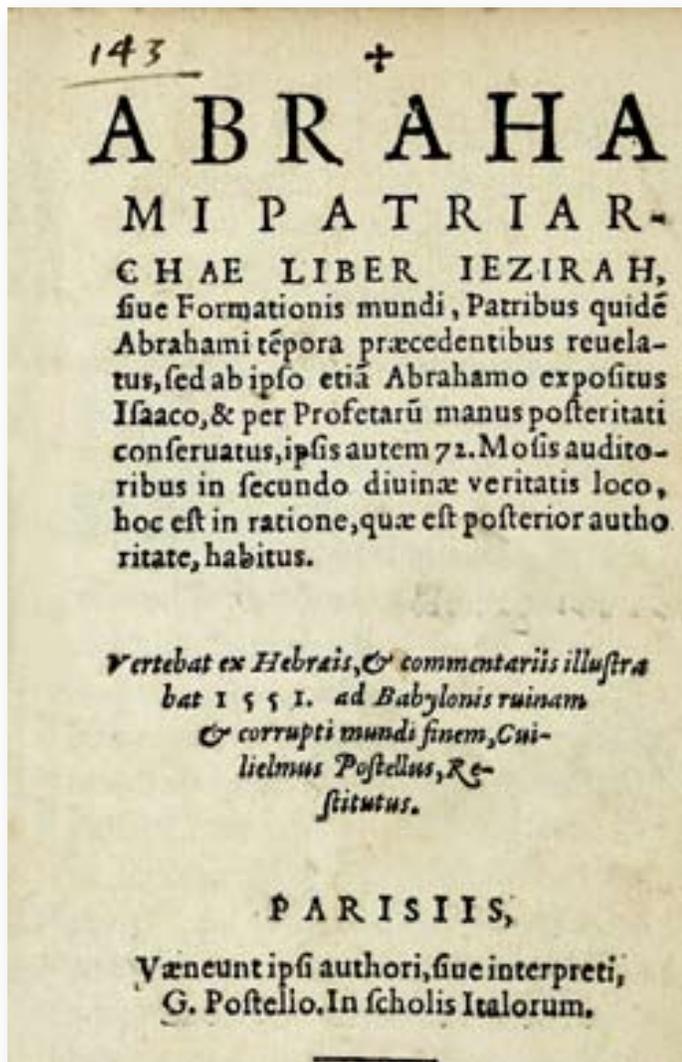
Lot 211

**212 SOLOMON BEN ELIEZER HALEVI.** Avodath Halevi-Moreh Tzedek [listing of the precepts according to the Torah portion of the week with reference to sources throughout Rabbinic literature] Second edition. Printer's device on title (Yaari no. 16). Title-page with Hebrew signature of Shmuel Treves. *ff. 28. Lightly dampstained, some worming confined to inner margins. Modern boards. Sm. 4to.* Vinograd, Venice 286; Mehlman 790.

Venice, Cornelio Adelkind for Marco Antonio Giustiniani, 1546.

**\$300-500**

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



Lot 213

213 **SEPHER YETZIRAH.** [Cosmogony and Thaumaturgy]. (Attributed to Abraham the Patriach). **FIRST EDITION.** Prepared by Guillaume Postel with his mystical comments. ff. (60). Edges of few leaves frayed not affecting text, browned. Later vellum. 16mo. Adams S-946; Steinschneider, Cat. Bod. no. 3573; Scholem, Bibliographia Kabbalistica no. 918.

Paris, G. Postel in Scholis Italarum, 1552. **\$8000-10,000**

⚠ **HIGHLY SCARCE FIRST EDITION - IN ANY LANGUAGE - OF THE MOST FUNDAMENTAL WORK OF JEWISH MYSTICAL TEXTS.**

This Latin edition of the Sepher Yetzirah - translated from a Hebrew manuscripts by the French Orientalist Guillaume Postel - preceded the first Hebrew printed edition by a full ten years.

The Sepher Yetzirah is the most esoteric of all Kabbalistic texts and certainly the most influential. The central subject of the Sepher Yetzirah is a compact discourse on cosmology and cosmogony (a speculative form of the Creation act). Systematic in its speculative thought, the work is outstanding for its profoundly mystical character.

[SEE ILLUSTRATION ABOVE]

**214 SHAKESPEARE, WILLIAM.** Ithiel HaKushi MeVenezia / Othello the Moor of Venice by Shakspeare [sic!]. Translated into Hebrew by J. E. Salkinson. Edited by Peretz Smolenskin. **FIRST HEBREW EDITION.** Titles in Hebrew and English. pp. 35, (1), 298 (i. e. 198), (2). Brittle. English title detached. Later boards. 8vo.

Vienna, Spitzer & Holzwarth Jun., 1874. **\$600-800**

✎ THE FIRST TRANSLATION OF ANY OF SHAKESPEARE'S PLAYS INTO THE HEBREW LANGUAGE.

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

(There is an old Jewish joke about a Yiddish translation of Shakespeare on whose title-page appear the words "ibergezetzt un farbessert" ("translated and improved.") The present translation makes no such claim!)

[SEE ILLUSTRATION LOWER LEFT]

**215 (SHAPIRO, ZALMAN SENDER KAHANA).** Masecheth Chulin. THE R. ZALMAN SENDER KAHANA SHAPIRO COPY with his extensive autograph notes. Also includes further marginalia in an earlier, unidentified hand. Modern tooled calf. Lg. folio.

Zhitomir, Shapiro Brothers, 1860. **\$4000-5000**

✎ R. Zalman Sender (1851-1923) studied under the Beth Halevi in Brisk and was the learning-partner of R. Chaim Soloveitchik. Having served as Rabbi and Rosh Yeshiva in Maltch and Krinik he settled in Jerusalem in 1921. The volumes of his Talmud are replete with important and comprehensively lengthy marginal notes.

His novellae were published posthumously under the title Chidushei Hagrazas on Kodashim.

See Rabotheinu ShebaGolah (Jerusalem) Vol. I pp. 187-91.

[SEE ILLUSTRATION LOWER RIGHT]

**216 SHIMON B"R YOCHAI.** (Attributed to). Sepher HaZohar ["The Book of Splendor"] Five parts in three volumes. Complete with four title-pages. ff. (4), 251, 17; (1), 278; 115, (116)-309, 9. Volume I with stamp on title and stained in places, Vol. III with small repair to title. Modern boards. Sm. 4to. Vinograd, Zhitomir 305; Scholem, Bibliographia Kabbalistica 43 (anhang).

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

[SEE ILLUSTRATION LOWER MIDDLE]

**217 (SWEDEN).** Kongl Majts och Rikets Commerce-Collegii Kungoerelse, Angaende Foerbud foer oberoerige Personer af Juiske Nationen, och Italiernare at til handels Idkane resa omkring Landet. Swedish text. ff. 2. Signature on title. Unbound. Sm. 4to.

Stockholm, 8th February, 1802. **\$700-900**

✎ This Swedish decree forbids non-resident Jews or gypsies from traveling within Sweden and seeking to conduct business.

[SEE ILLUSTRATION UPPER LEFT NEXT PAGE]

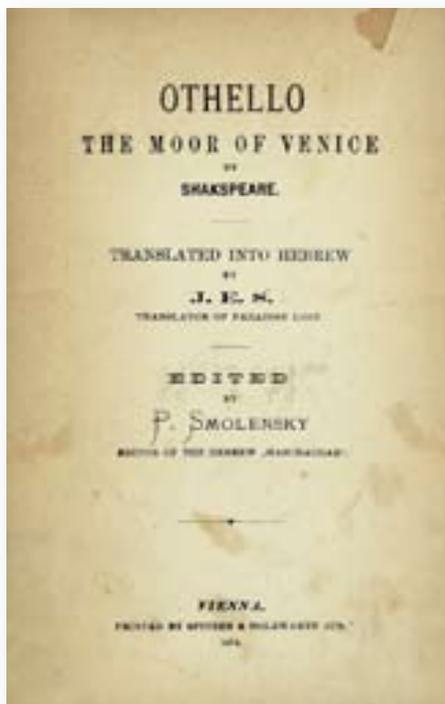
**218 (SWEDEN).** Kongl Majts och Rikets Commerce-Collegii Kungoerelse, Angaende Foerbud foer Judar at i Riket inkomma. ff. 2. Signature on title. Unbound. 4to.

Stockholm, 19th December, 1806. **\$700-900**

✎ Reaffirms a prohibition against Jews settling in the Swedish Empire.

Was likely issued as a response to Napoleon's emancipation of the Jews in mainland Europe.

[SEE ILLUSTRATION UPPER MIDDLE NEXT PAGE]



Lot 214



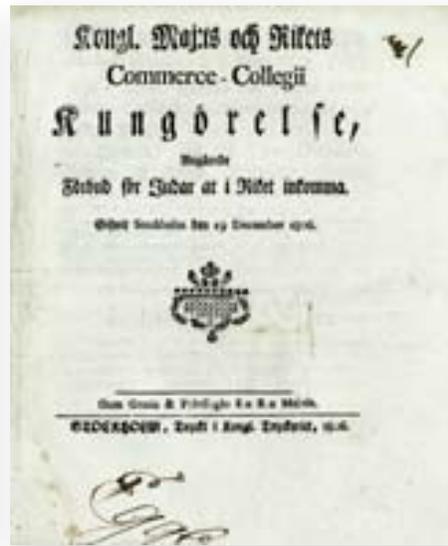
Lot 216



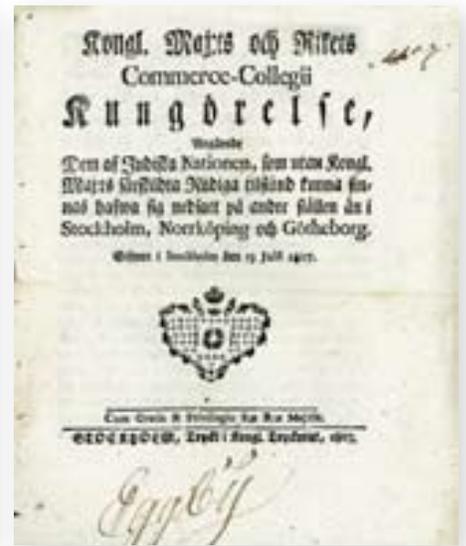
Lot 215



Lot 217



Lot 218



Lot 219



Lot 222

219 (SWEDEN). Kongl. Majts och Rikets Commerce-Collegii Kungörelse, Angående Dem af Judiska Nationen. ff. 2. *Signature on first page. Unbound. 4to.*

Stockholm, 13th July, 1807. \$700-900

Concerning the permissibility of Jews settling in places other than Stockholm, Norrköping and Goetheborg, the three cities where, according to "The Great Jewish Manifest" of 1782, Jews were permitted to reside.

[SEE ILLUSTRATION UPPER RIGHT]

220 (THEATER). Teater-Velt ["Theater World:" Illustrated Weekly]. Year I (1908): Nos. 1-2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. \* Year 2 (1909): Nos. 1, 2, 3, 4, 5, 6, 7. Yiddish text. Advertisements also in Polish and Russian. Two years bound in single volume. *Lightly browned. Modern marbled boards. Folio.*

Warsaw, 1908-9. \$500-700

Besides news of the Yiddish theater and the contemporary Jewish art-scene, the journal contains world news, Jewish and otherwise. Contributors include poet Zalman Shneour, novelist Sholem Asch and journalists David Frischmann and Hersh David Nomberg.

221 **TRANI, JOSEPH BEN MOSES.** Shailoth U'Teshuvot [responsa]. Parts II-III. On f. 1r, signature of former owner in Sephardic monogram [unidentified]. Scholarly marginalium on f. 15r of Part II. Introduction by author's son and indices to responsa to Sec. Orach Chaim (a total of 3 ff.). The responsa to Sec. Orach Chaim (ff. 7), normally bound at the beginning of Sec. II, are bound at the very end of the volume. \* Bound With: Trani, Joseph Ben Moses. Chidushei Gemara [novellae to Talmudic Tractates Kiddushin, Shabbath and Kethuboth] **FIRST EDITION.** Part II: ff. (1), 56, (2), 61 [i. e., 71], (1); lacks title. Part III: ff. (1), 131, (2). \* And: ff. 123, (2). *Stained and wrinkled, last two leaves of Sec. III wormed, text unaffected. Modern boards. Folio.* Vinograd, Venice 1266 and 1262.

Venice, Caleoni-Bragadini, 1645. \$300-500

222 (TUNIS). Tanugi, Joseph. Shirath Miriam-Chirat Mariem [poetry] Introduction with list of other poetic works. ff. (1), pp. 8, 180, 16. *Lightly browned, final leaf with clean tear. Contemporary boards. Sm. 4to.* Not listed in Friedberg.

Tunis, Yaacov Gig, 1924. \$200-300

A poetic version of religious history. With portrait of the author and his daughter Miriam in whose memory this work was published. She died on the day of her wedding. The author notes in the introduction that his daughter had assisted in writing this book.

[SEE ILLUSTRATION LOWER LEFT]

**223 VIGERIUS, MARCUS.** (Cardinal). Decachordum Christianum, Iulio II. Pont. Max. dicatum. **FIRST EDITION.** Author's woodcut arms on title, within ornamental white-on-black woodcut border. Border repeated to enclose 10 full-page woodcut illustrations of the life of Jesus, one partially colored. 33 small woodcuts most with criblé background, including 6 repeats, illustrating the Passion, spaces for initials, with guide letters left blank, although a few colored. ff. 270. *Trace stained. 18th-century mottled calf, spine gilt, rubbed, book-plates. Folio.* Brunet V, 1216; Sander III no. 7589, VI plates 738-740; Adams V-746; Harvard/Mortimer Italian 537.

Fano, Hieronymus Soncino, 1507. **\$1200-1800**

✦ Hieronymus Soncino (Gershon ben Moses), the first printer at Fano, came from a family of itinerant printers, likely the most important Hebrew printers of the 15th century. He worked in Soncino, Brescia, Barco, Fano, Pesaro, Ortona, Rimini, Cesena, and Salonika. In total he produced over 150 works in Latin, Hebrew and Italian, but the present work is regarded as one of his masterpieces. Regarding Soncino's years on the Adriatic coast in Fano, see M. Marx, Gershon Soncino's Wanderyears in Italy, in HUCA Vol. XI (1936) pp. 457-59.

[SEE ILLUSTRATION UPPER RIGHT]

**224 VITAL, CHAIM.** Otzroth Chaim. ff. 3-130 (title and first two leaves supplied in a neat 20th century Ashkenazic hand).

\* BOUND WITH: Mavo She'arim. ff. (1), 118. \* AND: Sha'ar HaYichudim VeTikun Avonoth. ff. (1), 39 (of 40 lacking final leaf). Three works bound in one volume, all **FIRST EDITIONS.** Kabbalistic diagrams. Extensive interesting kabbalistic marginal notes throughout in an early 19th century Ashkenazic hand. Signature of previous owner on f. 80 of Mavo She'arim in a different hand "Moshe Cathriel." Vinograd, Koretz 19, 22, 24; Tauber, Koretz 13, 16, 14].

Koretz, Johann Anton Krieger, 1783. **\$400-600**

**225 WEIDNER, PAUL.** Loca Præcipua Fidei Christianae, collecta, et explicata. Latin with smattering of Hebrew. Title within architectural arches. With coat-of-arms featuring the two-headed eagle representing the Dual Monarchy of Austro-Hungary and the imperial crown of the Holy Roman Empire. Initial letters historiated.

Title, initial letter and coat-of-arms finely hand-colored. *Contemporary mottled calf, gaufréd edges, rubbed 4to.*

Vienna, S. Hosch, 1562. **\$5000-6000**

✦ Loca Præcipua Fidei Christianae is an attempt to persuade the Jews of the truth of Christianity. The work displays a mastery of Hebrew and Christian sources.

The author, Paul Weidner (1525-85) was a learned Jewish convert to Christianity. Born in Udine, Italy, as Asher Judah b. Nathan Ashkenazi, he studied medicine at Padua and was invited by the estates of Carinthia to practice there, in a province where Jews were not permitted to reside. After a period of spiritual struggle he embraced Christianity in Vienna in 1558. Weidner enjoyed the substantial patronage of the Austrian emperors, whom he served as physician. After repeatedly postponing the expulsion of Bohemian Jewry, in 1560 Ferdinand I ordered all its Hebrew books to be brought to Vienna; they were checked by Weidner, who found no fault in them and had them returned.

[SEE ILLUSTRATION LOWER RIGHT]

**226 WILLIAM, ARCHBISHOP OF TYRE.** Historia della Guerra Sacra di Gierusalemme. Woodcut device on title, woodcut initials. *Lightly stained. Later boards, rubbed, spine taped, new endpapers. 4to.*

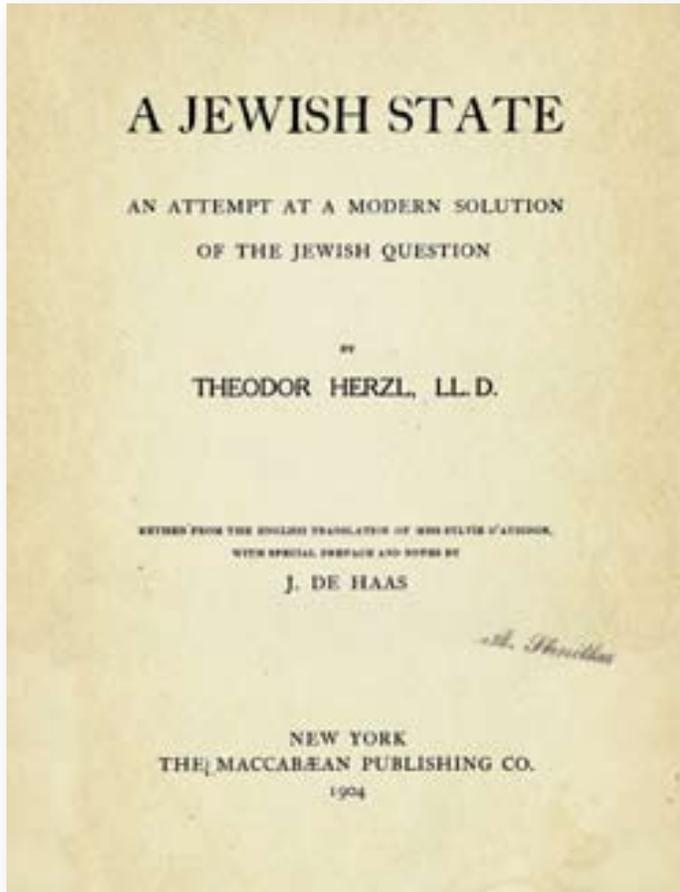
Venice, A. Pinelli, 1610. **\$300-400**



Lot 223



Lot 225



Lot 228

**227 (ZIONISM).** A collection of c. 280 American newspapers almost all with Jewish/Palestine related news reports, almost all of which are front-page headlines, including critical events leading up to the establishment of the State of Israel, as well as shortly thereafter. Newspapers include the New York Times, New York Herald Tribune, New York Sun, San Francisco Chronicle and various other newspapers from Baltimore, St. Louis, Providence, Los Angeles, St. Paul, Kansas City, etc. *Brittle. Sold not subject to return.*

1946, 1947, 1948. **\$300-600**

**228 (ZIONISM).** Herzl, Theodor. *The Jewish State*. **FIRST AMERICAN EDITION.**

Preface and notes by Jacob de Haas. With celebrated photographic portrait of Herzl leaning over the balcony-rail of the Hotel Les Trois Rois, Basel. *pp. xxii, 102. Dampstained in places, previous owners' stamps in many places (Abraham Shnitka of Calgary). Original gilt titled limp boards, gutter split, light wear. Tall 8vo.*

New York, The Maccabean Publishing Co., 1904. **\$1500-2500**

**FIRST AMERICAN EDITION OF "DER JUDENSTAAT"**

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

**229 (WOMEN).** (Techinah). Judeo-German in Waybertaysch letters. *Single printed page. 4to.*

(Germany?), circa, 1750. **\$300-500**

✦ Devotional prayer to be recited by women on the Days of Awe during the "Avodah" section of the morning synagogue service.

**230 WEIZMANN, CHAIM.** *Trial and Error*. The autobiography of Chaim Weizmann, First President of Israel. **FIRST EDITION.** Two volumes. Frontispiece photographic portrait of the author. One of 500 Numbered Copies printed on special paper and signed by Weizmann. Additional gift-inscription by Anne & Dewey Stone, leading American Zionists (who are referred to in the present book).

*A Fine Copy. Vol. I: pp. (4), viii; 264. \* Vol. II: pp. vi; 265-493. Original printed dust-jackets, housed in original slip-case, light wear at edges of box. 4to.*

New York, Harper & Brothers, 1949. **\$600-900**

**231 WESSELY, NAPHTALI HERZ (HARTWIG).** *Divrei Shalom VeEmeth* [on the education of youth in accordance with the Act of Tolerance proclaimed by Emperor Joseph II of Austria in 1782]. ff. (18).

\* WITH: Rav Tov LeBeith Yisrael [response to the rabbis of Trieste]. ff. 41 (of 42).

\* Eyn Mishpat [collection of halachic opinions of the Rabbis of Italy]. ff. 48.

\* Rechovoth [in defense of the new educational system]. ff. 76.

**ALL FIRST EDITIONS.** Four works in four volumes. *Some leaves trace foxed. Modern uniform blind-tooled calf. 12mo.* Vinograd, Berlin 309, 310, 324 and 336.

Berlin, Chinuch Ne'arim / Jüdischen Freyshule, 1782-85. **\$800-1200**

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

The Act of Tolerance of 1782 required Jews to establish trade-schools, with German as the language of instruction. Wessely felt this innovation would be greatly beneficial, arguing in his *Divrei Shalom Ve'emeth* that Jewish education should include studies in "human knowledge" that incorporates the totality of secular culture, especially the moral, mathematical and physical sciences. According to Wessely, such general education necessarily precedes religious instruction as it is not possible to understand Divine teachings without secular acculturation. Wessely concludes that he who studies the Torah without acquiring common secular knowledge is a burden upon society. Wessely's pamphlet met with opposition among traditionalist rabbis. These rabbis regarded the Act of Tolerance with scepticism, fearing its implementation would promote assimilation. They were outraged that at such a critical juncture, a fellow Jew would not only urge the unqualified application of the Act's measures but additionally assail the prevalent system of Jewish religious education. Among the Rabbis who opposed Wessely were Elijah Gaon of Vilna, Noda Biyehuda of Prague (who pronounced a ban on Wessely's writings), David Tevele of Lissaa and Tevele Katz Schiff of London.

In Rav Tov LeBeith Yisrael, Wessely responded to the questions put to him by the rabbis of Trieste. Wessely responded to his opponents from Poland in the epistle *Eyn Mishpat*, a collection of opinions of Italian rabbis endorsing his views on Jewish education. Finally, Wessely restated his arguments and defended his new educational program in *Rechovoth*.

See M. Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History* (1977), pp. 111-13; A. Altmann, *Moses Mendelssohn, A Biographical Study* (1973), pp. 476-86.

— ILLUSTRATED BOOKS —

**232 ABRAMOVITCH, RAPHAEL.** (Editor). *Di Farshvundene Velt / The Vanished World.* Hundreds of photographic illustrated plates by Roman Vishniac and other photographers, depicting Jewish life in Central and Eastern Europe just prior to the Holocaust. Text and captions in English and Yiddish. Fine condition. *Original gilt-lettered red buckram with pictorial paper label (after Yudovin) on front cover. Oblong 4to.*

New York, The Forward Association, 1947. **\$300-500**

“In presenting this book to our readers we intend to give them the picture of the Jewish world in Eastern Europe as it existed during the 1920’s and 1930’s, previous to the Second World War. This world does not exist any longer. It is a vanished world.” (Introduction).

[SEE ILLUSTRATION UPPER RIGHT]



Lot 232

**233 (BIBLE ILLUSTRATIONS).** *Taferelen der Voornaamste Geschiedenissen van het Oude en Nieuwe Testament, en Andere Boeken, bij de Heilige Schrift Gevoegt* [“Histories of the Old and New Testament”] Three tall volumes. Dutch text. Filled with fine engraved Biblical plates, each captioned in seven languages including Hebrew.

**A LARGE PAPER COPY.** *Trace worn. Contemporary uniform mottled panelled calf with gilt extra, rubbed, corners bumped. Royal folio.*

The Hague, Pieter de Hondt, 1728. **\$3000-5000**

Beautifully bound and profusely illustrated with 212 stunning engraved illustrated plates (29 double-page and 183 full-page) by three of the leading Dutch artists of the time: Gerard Hoet, Arnould Houbraken and Bernard Picart.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 233

**234 (BIBLE).** *Reden / Berichte und Weissagunen Jesajas.* Prepared by Lazarus Goldschmidt. **ONE OF 200 NUMBERED COPIES.** Title within intricate multicolor border. Portrait of the Prophet facing title. Hand-colored initial letters and marginal flourishes. Elegant Leipzig binding, gilt-tooled reverse morocco. *Scuffed. Folio.*

Berlin, Max Perl, 1918. **\$300-400**

[SEE ILLUSTRATION LOWER RIGHT]



Lot 234

**235 (BIBLE ILLUSTRATIONS).** *Sepher Shir HaShirim* [“Song of Songs.”] Facsimile of illuminated manuscript commissioned by H. Wolinetz. Illustrated by Oleg Trabish. Calligraphy by Avraham Borshevsky. Two parts: Hebrew text, followed by English. Each page of text within colored decorative border with decorative page facing. *ff. 32. Original calf, housed within wooden case. Square folio.*

Jerusalem, 2004. **\$300-500**

**236 BIDA, ALEXANDRE.** *L’Histoire d’Esther.* **FIRST EDITION.** An Uncut Copy. Twelve fine engravings of the Biblical Esther story by the French Orientalist painter Alexandre Bida. Magnificent original binding. Tissue-guards. *pp. (6), 38, (2). Touch foxed. Original tooled red boards, gilt extra. Elephant folio (16 x 23 inches).*

Paris, Librairie Hachette et Cie, 1882. **\$800-1200**

[SEE ILLUSTRATION UPPER LEFT NEXT PAGE]



Lot 236



Lot 238

237 **CHAGALL, MARC.** Franz Meyer. Marc Chagall, L'Oeuvre Gravé. Double-page lithographic plate. Profusely illustrated with black-and-white illustrated plates. Original color pictorial wrappers with publisher's overslip.

Boldly signed and inscribed in French by Chagall to the Yiddish novelist Mendel Mann and dated 1964. *pp. xxxvi, 151. Sm. folio.*

Stuttgart - Paris, 1957. **\$600-900**

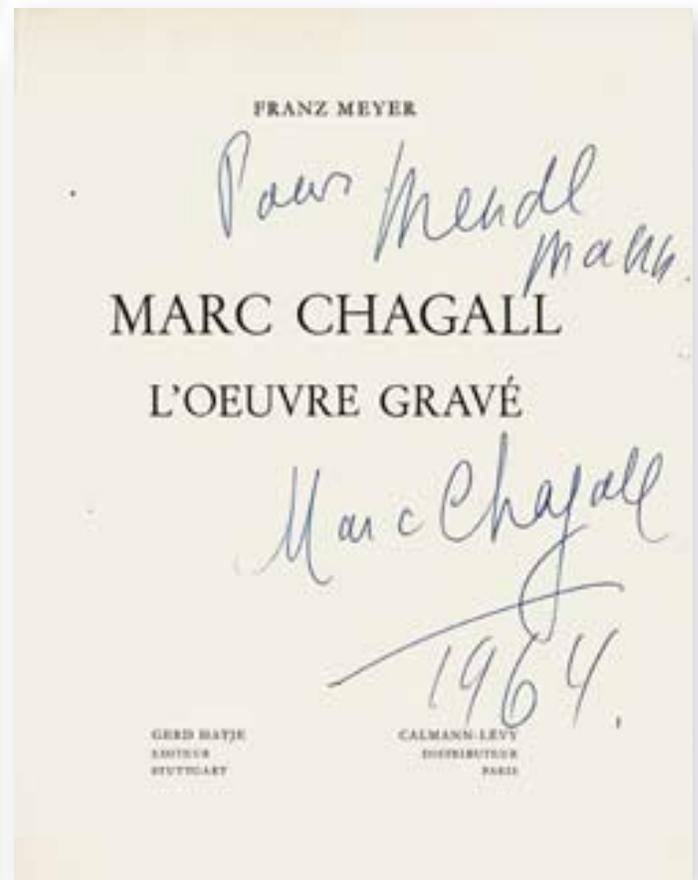
• The Yiddish writer, journalist and painter Mendel Mann has been described by literary critic Sol Liptzin as 'among the finest novelists of the Holocaust generation.' Mann was born in 1916 in Plonsk, Poland (the same town as David Ben Gurion.) His first published poems appeared in the Polish Yiddish press in 1938. Drafted into the Red Army during the war, he took part in the defense of Moscow and witnessed the liberation of Berlin. Thereafter, Mann returned to Poland, and wrote of the devastating emptiness of the Jewish streets of his hometown in a book of poems *Di Shtilkayt Mont* ("Silence Demands.") Published in 1945, it was the first Yiddish book to appear in liberated Poland. After time in Israel, Mann later moved to France where he became friends with Chagall, who in turn painted his portrait, entitling it: "L'Auteur Mendel Mann dans son Village." Mann died in Paris in 1975.

[SEE ILLUSTRATION LOWER RIGHT]

238 (**CHILDREN'S LITERATURE**). Itzik Kipniss. *Aleph-Aleph* (Oh-Ah). Yiddish text. Illustrated by Tzefania. Unopened Copy. *Ex-library, stained, last two pages worn. Original color pictorial wrappers. Sm. 4to.*

Minsk, Zentral Verlag, 1929. **\$500-700**

[SEE ILLUSTRATION LOWER LEFT]



Lot 237



Lot 242



Lot 243

**239 (CHILDREN'S LITERATURE).** Meta Samson. Spatz Macht Sich. German text. Illustrated by L. Szkolny. Opening blank signed by Ellen Kochmann (of the Bodenheimer family). pp. 104. Gutter starting. Original color pictorial boards. Sm. 4to.

Berlin, Jüdischer Buchverlag und Buchvertrieb, 1938. **\$600-800**

• Highly rare Jewish children's book issued in Berlin in 1938. The last such book published before the destruction of Jewish life in Germany.

[SEE ILLUSTRATION LOWER RIGHT]

**240 GOLDBERG, ABRAHAM.** Dessins de la Vie Juive. French text. 56 illustrated plates. Inscribed and signed by the artist on opening blank. *Some soiling along extreme upper margin. Original pictorial wrappers, edges frayed.* Sm. folio.

Paris, Editions le Triangle, 1934. **\$200-300**

**241 (ISRAEL, LAND OF).** Picturesque Palestine, Sinai and Egypt. Edited by Colonel Sir Charles W. Wilson "Assisted by the Most Eminent Palestine Explorers." Four volumes.

WITH: Supplement: Social Life in Egypt. A Description of the Country and its People by Stanley Lane-Poole. Together five volumes. Profusely illustrated throughout. Beautifully bound in uniform modern forest-green half-morocco over marbled boards, edges gilt. Occasional light foxing. Folio.

London, J.S. Virtue, circa, 1870. **\$1000-1500**

• First edition of this important work with contributions by distinguished Palestine explorers.

[SEE ILLUSTRATION MIDDLE RIGHT]

**242 (ISRAEL, LAND OF).** Album of 24 colored photographic polychrome plates featuring scenes of the Land of Israel from the perspective of each of the three major faiths. Each image captioned in Arabic and laid onto thick card. Bound into heavy olive-wood boards. Rectangular lg. 4to.

(Zurich), circa, 1900. **\$500-700**

[SEE ILLUSTRATION UPPER LEFT]

**243 KAUFMANN, ISIDOR.** Complete set of Sixteen large color plates, reproducing the artist's work. Introductory German text by Rabbi Dr. H. P. Chajes. Each plate individually matted. Original decorative portfolio, light wear. Lg. folio.

Vienna, 1925. **\$3000-5000**

[SEE ILLUSTRATION UPPER RIGHT]



Lot 241



Lot 239



Lot 244



Lot 245

**244 PANN, ABEL.** The Bible in Pictures. The First Volume - First Cycle. 25 colored and tinted lithographic plates, each signed by Pann in pencil. Text in Hebrew and English. Tissue-guard protecting each plate. *Later boards. Tall folio.*

Jerusalem, Palestine Art Publishing Co. circa, 1925. **\$1500-2500**

• “Pann’s Biblical paintings have two aspects: On the one hand they appear to be documentary, there is an attempt to root the biblical scenes and heroes in a Mediterranean setting and in situations which appear to be authentic. On the other hand, these are the creations of a man who associated himself with French “Mystic Orientalism.” His pictures contain an atmosphere and significance far beyond the documentary.”

See Y. Zalmona, Abel Pann 1883-1963 in: Mayanot Gallery Catalogue, Jerusalem (1987); and Israel Museum Catalogue, Bezalel pp. 205-11.

[SEE ILLUSTRATION UPPER LEFT]

**245 (SHANH, BEN).** The Dreyfus Affair. The Ben Shahn Prints. Numbered “LVIII” from the edition of 60 numbered copies, printed on Grandes Arches handmade vergé paper. Eight large color pochoir prints by Shahn, each loose in descriptive paper sleeves as issued. With accompanying volume of essays. *Large grey portfolio (13 by 17 inches) housed in clamshell box, along with original publisher’s box. Fine condition.*

Cincinnati, Crossroads, 1984. **\$800-1200**

• **THE FIRST COLLECTED PUBLICATION OF SHAHN’S 1930S DREYFUS PRINTS.**

In the 1930’s Ben Shahn and his friend Walker Evans made plans for an exhibit, and Shahn was drawn to the subject of the Dreyfus Affair - the scandalous turn-of-the-century French trial of a Jewish officer that prompted Zola’s legendary J’Accuse! (1898.)

Shahn later recalled: “I set to work and presented the leading malefactors of the case, the defenders and of course Dreyfus himself. Under each portrait I lettered in my best lithographic script a long or short legend setting forth the role which the original of the portrait had played in the celebrated affair. What had been undertaken lightly became very significant in my eyes. Within the Dreyfus pictures I could see a new avenue of expression opening up.” (Shape of Content pp. 36-7.)

[SEE ILLUSTRATION LOWER LEFT]

**246 (TYPOGRAPHY).** The Jerusalem Post Press - Type Catalogue. Scores of examples of differing typefaces in Hebrew and English. *Complete(?). Original printed boards, 8vo.*

(Jerusalem), 1960’s. **\$60-80**

**247 (WEINRIB, YONAH).** Pirkei Avos - Ethics of the Fathers. On of 613 numbered copies signed by the artist. Illuminated title leaf, 3 text leaves followed by 48 leaves, each illustrated text on recto with facing English translation and commentary. Each leaf within mylar sleeve. Housed in original gilt-tooled calf solander case. Lg. folio. *Previous owner’s name tooled on front.*

Scarsdale, New York, Judaica Illuminations, 1992. **\$1000-1500**

248 (PICART, BERNARD). Histoire générale des cérémonies, moeurs, et coutumes religieuses de tous les peuples du monde ["General History of the Ceremonies, Mores and Religious Customs of All the Peoples of the World."] French edition, Volume I only - The Jews. Title in red and black. Numerous engravings (including fold-outs) portraying the rites and life style of the Jews as practiced in 18th-century Amsterdam. pp. (4), 28, 216, (2) [continues Part II: Catholics]. Lightly browned and waterstained. Marbled endpapers. Contemporary mottled calf, spine in compartments, gilt, rubbed, spine worn. Folio.

Paris, Rollin Fils, 1741. \$1200-1800

[SEE ILLUSTRATION UPPER RIGHT]



Lot 248



Lot 249

249 (RABAN, ZE'EV). Jacob's Bible Cards. Designed by Raban. Six unopened twin-packages of boxed playing-cards, housed in the publisher's original box. MINT CONDITION.

Tel Aviv, Lion Playing Cards Factory, circa 1950. \$800-1200

☛ "Jacob's Bible Cards brings the romance and the colour of the Bible into the card-pack by substituting famous Bible characters for the conventional Kings, Queens and Jacks. These cards enable the players to combine education with pleasure.

Cf. Israel Museum Catalogue, Bezalel no. 1372 and color plate 7; and YU Museum Catalogue, Raban nos. 139-40.

[SEE ILLUSTRATION ABOVE]



Lot 251

**250 (AMERICAN JUDAICA)** Autograph Letter Signed by Rev. Isaac Leeser, written in English to Joseph M. Asch of Philadelphia. A contentious matter concerning an earlier private letter written by Leeser that Asch publicized without Leeser's permission. Mentions other names, including Hazzan Lyons and Gershom Kursheedt. *Folds. Rectangular 4to.*

Philadelphia, 20th July / 9th Tammuz, 560(0?) [1840]. **\$1000-1500**

• The letter relates to the campaign Leeser waged for the vacant position as Rabbi.

**251 (AMERICAN JUDAICA).** (Kethubah) Marriage Contract in Hebrew. Manuscript in Sephardic cursive Hebrew script, on printed stationary of Hebrat Ahi Ezer Damascus, New York. Likely a draft of a Kethubah, with pencilled corrections and specific names and dates left blank. *Slight tear not affecting text. 8.5 x 11 inches.*

New York, circa, 1920. **\$1000-1500**

• Kethubah composed for the benefit of one of the earliest communities of Syrian Jews newly settled in the United States. The synagogue was led by Rabbi Mordechai Joseph Maslaton and its president was Nathan Nasser.

[SEE ILLUSTRATION UPPER LEFT]



Lot 252

**252 (AMERICAN JUDAICA).** At a Regular Meeting of the Krakauer Society-Chebra Rofi Cholim...the Following Resolutions were Unanimously Adopted, Whereas God...has Taken from us our Beloved and Honored Friend...Resolved that we Extend our Heartfelt Sympathy to his Wife in the Hour of her Deep Affliction..." Highly skilled artistic and calligraphic manuscript. English text. Pen-and-ink, five leaves, on thick card. All edges gilt. *Original gilt-tooled roan, backstrip starting, gutter taped, extremities rubbed. Folio.*

New York, 1914. **\$1500-2000**

• A lavish and exceptionally finely penned memorial volume by one J. Affenkraut, commemorating the death of Pincus Lowenfeld, the President of a New York-based landsmannschaft. Presented to his widow Mrs. Celia Lowenfeld and the bereaved family by the Krakauer Society-Chebra Rofi Cholim, November 11th, 1914.

Consist of: Portrait of "Our Dear Friend," two pages of Resolutions Adopted, names of members of the committee and dates of Yohrzeit commemoration from the year 1914 until 1964.

This Society was founded to assist Jews from Krakow, Poland, newly arrived in the United States.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 253

**253 (AMERICAN JUDAICA).** Pinkas Chevrah Mishnayoth Moshav Zekeinim D'Brooklyn - Brooklyn Hebrew Home and Hospital for the Aged. Hebrew manuscript on paper. Aschkenazi square and cursive Hebrew script. Large illuminated multi-colored title-page depicting two lions bearing the Ten Commandments surmounted by an eagle with outspread wings, all within architectural pillars. Floral decorations on pages with names of officers, followed by a page with a six-cornered Magen David depicting the six Orders of the Mishnah. *pp. 68 (excluding blanks). Dampstained. Original roan over heavy boards, extremities worn, rubbed. Large folio.*

Brooklyn, New York, 1923-1952. **\$1000-1500**

• Handsome record-book of a membership association formed to further the study of the Mishnah.

Originally founded in 1923 on Dumont Street near Howard Avenue in Brownsville, Brooklyn, the Rabbi of this Home for the Aged was Rabbi David Rolf. This large record book commences with by-laws of the study-group, followed by an oath to be taken by members affirming that a chapter of the Mishnah will be studied daily, no later than 9am. Thereafter, includes regulations concerning meetings and dues. The bulk of the volume are lists of over six hundred names of men and women, recording their date of death.

[SEE ILLUSTRATION LOWER LEFT]

**254 (AMULETS).** Group of c. 19 amulets, written in Hebrew on vellum and paper in Sephardic, Ashkenazic and Yemenite hands. Composed for the protection of newborn children, times of pregnancy, success in business. Few with kabbalistic symbols. Also Shivithis in the shape of a menorah and other prayers. *Various conditions. v.s.*

v.p., 19th-20th centuries. **\$1000-1500**

**255 (BAR MITZVAH COMPENDIUM).** Manuscript in large Hebrew square script with German cursive. *pp. 28. Foxed. Contemporary salmon boards, neatly rebaked. 4to.*

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

❖ Blessings, prayer and sermons for the Bar Mitzvah boy and father.

**256 (BIBLE).** Deuteronomy (Parshath Vayelech) Chap. 31, verses 7-16. Single manuscript vellum leaf in Hebrew with Nikud, written in Sephardic square script. Three columns. Hebrew text with Targum interspersed. Text on one side of leaf. 12.5 x 9.5 inches. *Some worming.*

(Italy?), Late 14th century (?). **\$1200-1800**

❖ It is interesting that the Targum immediately follows the Hebrew verse in the same column.

**257 (CIRCUMCISION REGISTER).** Pinkas MeHaBrithoth. "Record of the circumcisions performed by me, Leon of Cavaillon, a resident of Bédarrides since the year 5400 (1639-40)." Hebrew manuscript, documents 49 circumcisions performed over a period of 42 years. *pp. 76 (30 pages of text and 46 blank). Water stains, corners creased, marginal tears to opening page not affecting text. Ownership inscription of the scholar Zosa Szajkowski. Unbound. Sm. 4to.*

Bédarrides, (France), 1639-72. **\$2000-3000**

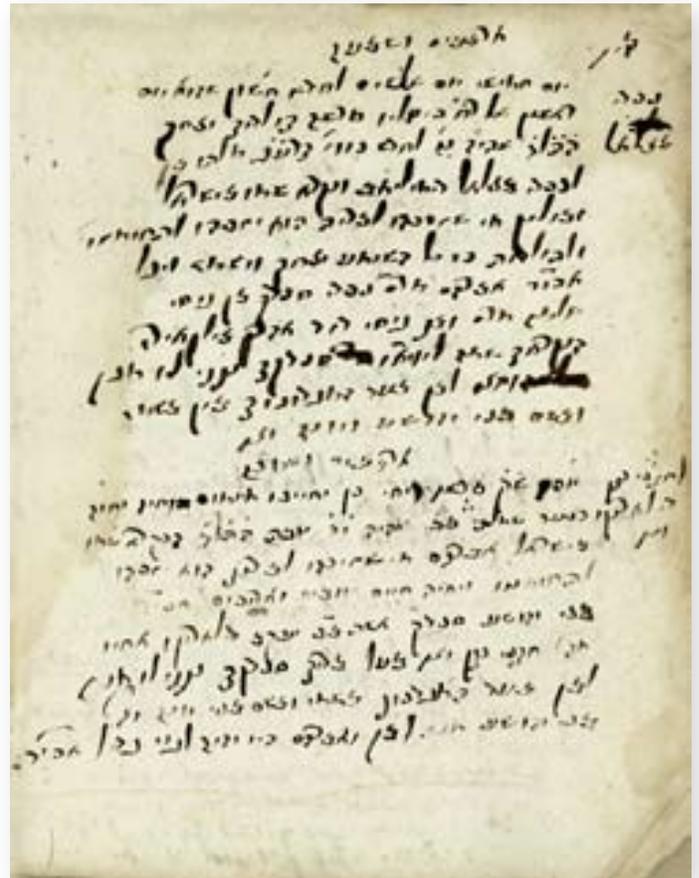
❖ Far older than most surviving circumcision registers, this manuscript is of particular interest, as a relic of Jewish life in the small towns and villages of the French papal territories.

It was only at the end of the 17th century that the Jewish population was confined to the carrières, or ghettos, of the "four holy communities:" Avignon, Carpentras, Cavaillon, and L'Isle. Until then, Jews lived all over the Comtat-Venaissin. The most important of these smaller communities was Bédarrides, seven miles north of Avignon along the Rhône, next to the vineyards of Châteauneuf-du-Pape. While the Comtat was an enclave within France, Bédarrides was an enclave within the Comtat, held by successive popes in a personal capacity rather than a corporate one. For its Jewish inhabitants, this technical distinction had the practical effect of exempting them alone, among all the Pope's Jews, from the obligation to go about in a yellow hat. Its distinct status was not enough, however, to stop the disbanding of even this privileged rural Jewish community in 1694, on the initiative of a zealous vice-legate of Avignon.

The circumcisions recorded here by the Mohel Leon of Cavaillon of Bédarrides, were often members of his own extended family and can be found in locations as obscure as Malemort (also known as Malemort-les-Lavoires and now as Malemort-du-Comtat).

Noteworthy in this register, is the custom documented in his repeated reference to not merely a godfather (or, as among Ashkenazim, two godfathers, "sandek" and "kvater"—from the old German Gevater, co-father) but, rather, to a godfather and a godmother "sandek" and "sandeketh."

[SEE ILLUSTRATION UPPER RIGHT]



Lot 257

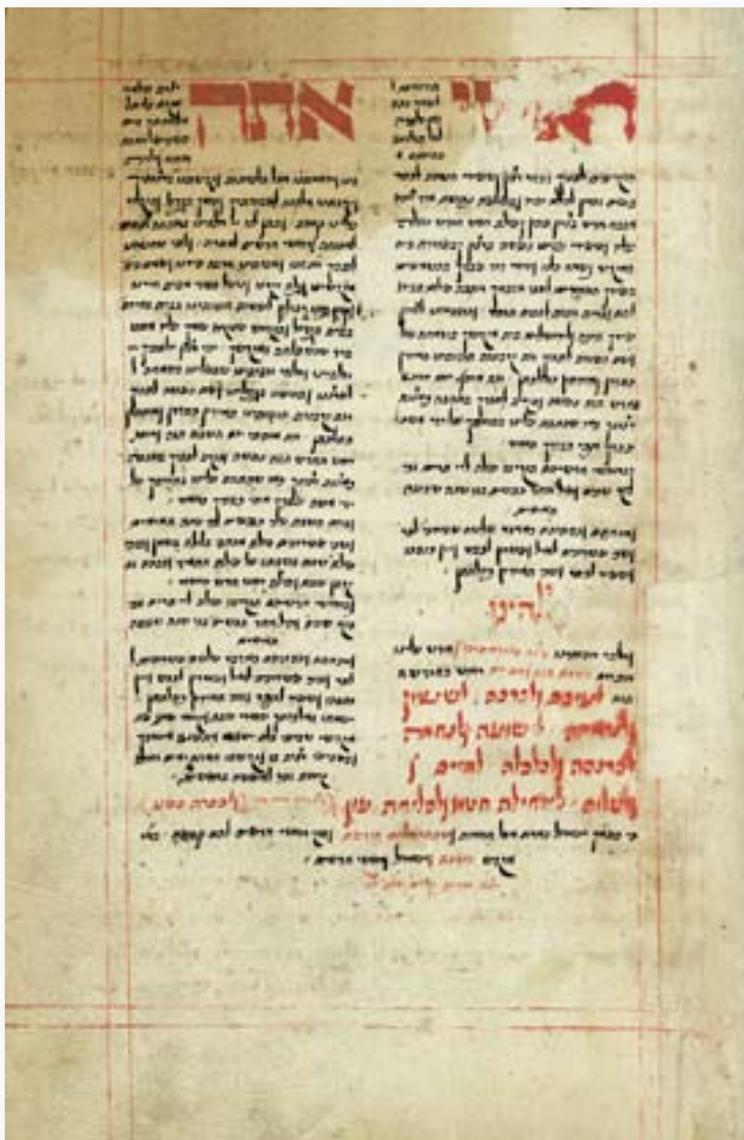
**258 (GER TZEDEK).** Hebrew Manuscript on paper, written in a clear Ashkenazic script. *pp. 26. Touch stained. Recent boards. 8vo.*

n.p., 1805. **\$500-700**

❖ An early account of Count Valentine Potocki, later to be known as Avraham ben Avraham, a Polish nobleman who converted to Judaism. The Count, who lived in the time of the Vilna Gaon, met his end when he was burnt at the stake on the second day of Shavuoth, 1749. His ashes were subsequently gathered and buried in the Jewish cemetery of Vilna. Over subsequent decades, an unusually large tree grew over his grave and drew vast pilgrimages of Jews, until it was demolished by Polish vandals.

This manuscript is an early version of the celebrated story, which, over many years, served as a theme for a number of novels and plays. It was first published in 1841 by the Polish writer J. Krazewski and became more widely known when the writer I. M. Dick published it in Yiddish and Hebrew.

See YIVO-Bletter Vol. I (1931) pp.331-33; JE vol. X, p. 147; EJ Vol. XIII, col. 934-35.



Lot 259

**259 (FRENCH JUDAICA).** (Siddur-Machzor). Prayers for the whole year, with Selichoth. According to French rite. Hebrew Manuscript on paper, written in red and black inks in French square and semi-cursive Hebrew scripts. pp. 78.

\* **BOUND WITH: PRINTED MACHZOR. AUGSBURG, PRINTED BY CHAIM BAR DAVID SHACHOR, 1536.** ff. 234 (of 256). With extensive marginal notations and corrections in an early hand. [Vinograd, Augsburg 8; Mehlman 321] Contains two leaves of family records dated between 1618-1719. Also with signatures of previous owners from Alsace dated 1572 and 1588. *Trimmed, some occasional wear and fading. Later calf backed boards. Folio.*

Uhrwiller (Uhrweiler) (Alsace), 1619-1640. **\$15,000-18,000**

• **AN ATTRACTIVE AND UNUSUAL VOLUME OF PRINTED AND MANUSCRIPT PRAYERS.**

This volume is comprised of two separate manuscripts that were combined together in the 17th-century together with one of the 16th-century's rarest Hebrew printed prayer-books. Thus creating a full, complete text for use all year round.

Very finely written, the manuscripts consists of 19 leaves of daily, Sabbath and holiday prayers at the front of the volume and 20 leaves of Selichoth and other matter at the end of the volume. The colophon on f. 16b is signed by the scribe Shimshon ben Yochanan Halevi Segal on the 28th Nissan, 1640 in the Alsatian town of Uhrwiller (Uhrweiler). A most charming prayer then follows: "May I, my children, grandchildren and all who come after me pray from this Siddur and may our prayers be accepted by God and may all our destroyed places be rebuilt." Shimshon also signs his name on f. 18a stating that he inherited the volume from his father.

The colophon for the second manuscript, located at the rear of this volume is signed by the scribe Yitzchak bar Shlomo (Itzik Pasmom Katz) on Rosh Chodesh Av 1619, also in the Alsatian town of Uhrwiller.

The later scribe Shimshon bar Yochanan Halevi Segal combined his manuscript along with the earlier manuscript that was already bound together with the highly scarce Augsburg printed Machzor; thus creating a complete unit.

Of note, this copy of the Augsburg Machzor contains the rare leaves of fascicle 3, which are lacking in the Mehlman copy.

For another manuscript composed by Shimshon ben Yochanan Halevi Segal, see Sotheby's New York, Judaica, November 30th, 2005, Lot 171.

[SEE ILLUSTRATION ABOVE]



Lot 260

**260 HIRSCH, SAMSON RAPHAEL.** "Rabbi Josua: Der Mann der Goldene Mitte." Autograph Manuscript in German, with occasional use of Hebrew.

Brown ink on paper. pp.16. Occasional tears in margins, with minimal loss of a very few letters on four pages only. Bound into modern calf boards. Folio.

Frankfurt a/Main, 1857. **\$5000-7000**

• Sensational in its time, Samson Raphael Hirsch's trenchant German-language defense of Jewish tradition, "Nineteen Letters on Judaism" was published in 1836, affecting no one more powerfully than the young rabbinical student Heinrich Graetz. However over a period of time, Graetz became increasingly sympathetic to Zacharias Frankel's historical positivism - "historical" in its embrace of critical inquiry, "positivist" in its attachment to traditional observance. Meanwhile, employed as a schoolmaster, Graetz was working on his pioneering synthesis of Jewish history, which fused Hirschian idealism and academic freedom and which was published in four volumes in Berlin in 1853. In 1854, Frankel was appointed to head the new historical positivist Jewish Theological Seminary in Breslau, and Graetz accepted an invitation to join the faculty. This was regarded by Hirsch as an absolute betrayal, and the breach was solemnized in a series of twelve withering review articles, which Hirsch, now in Frankfurt, contributed to *Jeschurun*, the influential "monthly for the furtherance of Judaism and Jewish life" that he had founded there.

The present manuscript comprises the holographic copy of the tenth of these attacks, which takes the form of a critique of the third chapter of Graetz's book, dedicated to a comparison of the preeminent rabbis of the second generation after the destruction of the Temple. The article appeared in *Jeschurun* vol 3 (1857) pp. 229-254. This is no fair copy, however, but the original version, full of alterations in the Hirsch's hand. Invariably eloquent, frequently pugnacious, and the master of a style all his own, Hirsch proclaims here that the plain facts "demolish the pattern that the author has managed to construct out of the stars in the beautiful moonlit nights of his fantasies." Fundamentally, Hirsch objects to Graetz's presumptuousness in assigning what can anachronistically be called psychological motivations to his protagonists.

A manuscript poignant for the falling out of faithful friends and important because that falling out represents a clash of titans of modern Jewish thought.

[SEE ILLUSTRATION ABOVE]



Lot 261

**261 (HAGADAH).** Hagadah shel Pesach. Scribe: Nathaniel ben of Aaron Segal.

Illuminated Manuscript in Hebrew, with instructions in Yiddish, composed on thick parchment and written in Aschkenazi square and waybertaytsch scripts. Pen-and-ink and watercolor illustrations. Text according to Aschkenazi rite. pp. 68. Few stains, light wear from use. Contemporary calf, rubbed. Lg. 4to.

Hamburg, 1757. **\$30,000-40,000**

• A SOPHISTICATED 18TH-CENTURY ILLUMINATED HAGADAH, OWNED FOR NEARLY A CENTURY WITHIN THE FAMILY OF THE FAMED ZIONIST ARTIST, EPHRAIM MOSES LILIEN.

THE SCRIBE AND HIS WORK:

Nathaniel, son of Aaron Segal, was a sofer stam (scribe of Torah scrolls, phylacteries, and mezuzahs) in the three "AHU communities" (Altona, Hamburg and Wandsbeck) and active between 1757 (possibly earlier) and 1772. Six signed illuminated manuscripts are known to exist in his hand - four Hagadahs, and two Mohel books. His manuscripts are usually decorated with monochrome, grey, pen and brush drawings, however, the present "Lilien Hagadah" is colored in a sophisticated style. For unlike other 18th century vividly colored Hebrew manuscripts, the color scheme of Nathaniel's "Lilien Hagadah" consists of fine, light tinted images composed in a painterly style and differing considerably from his later Hagadahs.



Lot 261

**MANUSCRIPT DECORATION:**

**FULL-PAGE PANEL:**

p. 1 - Moses and the Burning Bush (modeled on the printed Amsterdam Hagadah, 1712).

**HALF-PAGE PANELS:**

- p. 10 - The Sages of Bnei Brak.
- p. 13 - The Four Sons.
- p. 16 - Abraham smashing the idols.
- p. 17 - Abraham and the three angels.
- p. 20 - The building of Pithom and Ra'amses and Moses killing the Egyptian.
- p. 21 - The Finding of Moses.
- p. 24 - The Children of Israel moving from Ra'amses to Succoth.
- p. 25 - The Plague of Frogs.
- p. 28 - Moses and Aaron before Pharaoh.

**INITIAL WORDS:**

- p. 5 - "Baruch" colored letters.
- p. 9 - "Keha" colored letters flanked by two branches.
- p.35 - "Baruch" 'folded' and tinted letters.
- p. 56 - "Chassal" 'folded' and tinted letters.
- p. 59 - "Echad" 'folded' and tinted letters.
- p. 65 - "Chad Gadya" large black letters flanked by two branches with flowers.

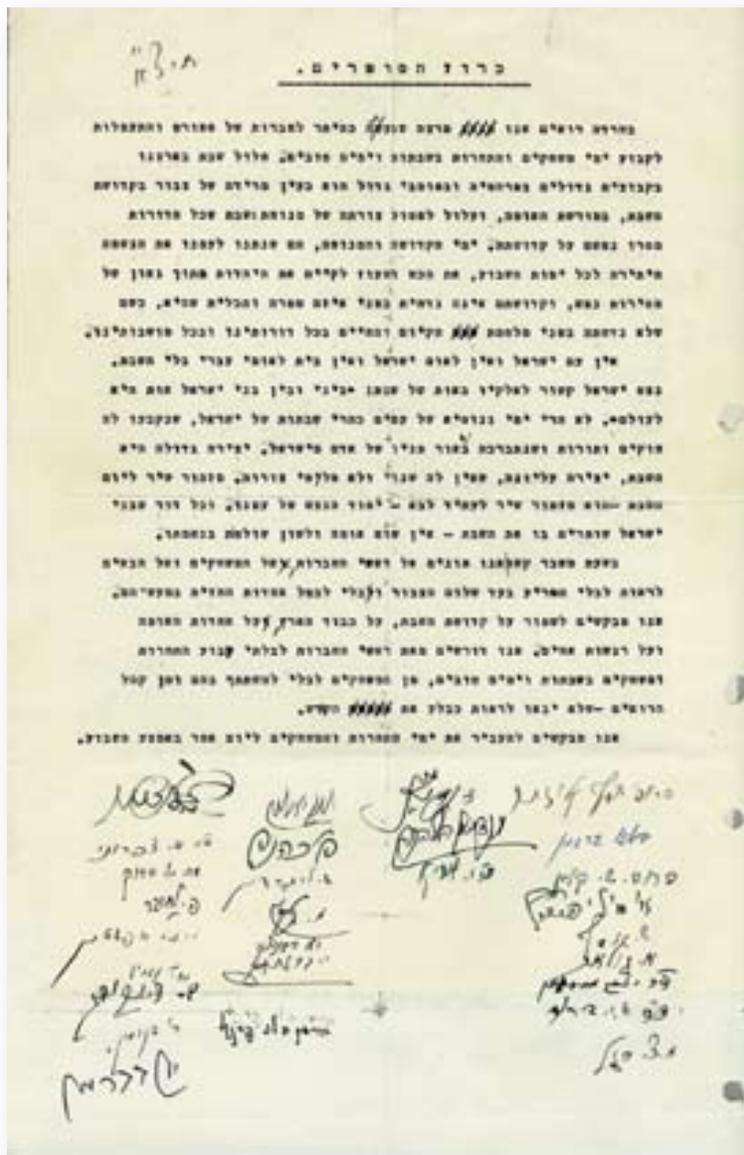
**PROVENANCE:**

1. Original owner unknown.
2. The Collection of the Polish-Jewish artist and early Zionist, Ephraim Moses Lilien (1874-1925); with his prominent ex-libris on front pastedown and with later ex-libris on following blank leaf. Lilien is regarded as the leading formulator of Zionism's artistic vision in the early 20th-century.
3. The family of Otto Lilien (E. M. Lilien's son).
4. Loaned to the Bezalel National Museum, Jerusalem.
5. Exhibited in Cologne, Germany at the "Monumenta Judaica" exhibition, 1963-64 (catalogue no. D-64).

[SEE ILLUSTRATIONS ABOVE, FACING PAGE AND FRONTISPIECE]



Lot 261



Lot 262

262 (ISRAEL, STATE OF). Kruz Hasoferim. Typed Manuscript Signed, in Hebrew. Three pages. Housed in elaborately tooled modern calf binding. Folio.

(Jerusalem, 1931). \$10,000-12,000

• In the winter of 1931, the Israel-based sports organization Maccabi sought to schedule soccer matches to be played on the Sabbath and on Jewish Festival days. Understandably, this decision roused much anger within the religious population, however, as this important document testifies, the cream of Jewish Palestine's secular cultural leaders were equally opposed to such desecration of Jewish tradition. Hence this impassioned protest that was endorsed by over thirty of the most significant intellectuals in the country. It was subsequently published in the literary journal HaHed in the month of Shevat 1931. Written in a fine literary Hebrew, it states:

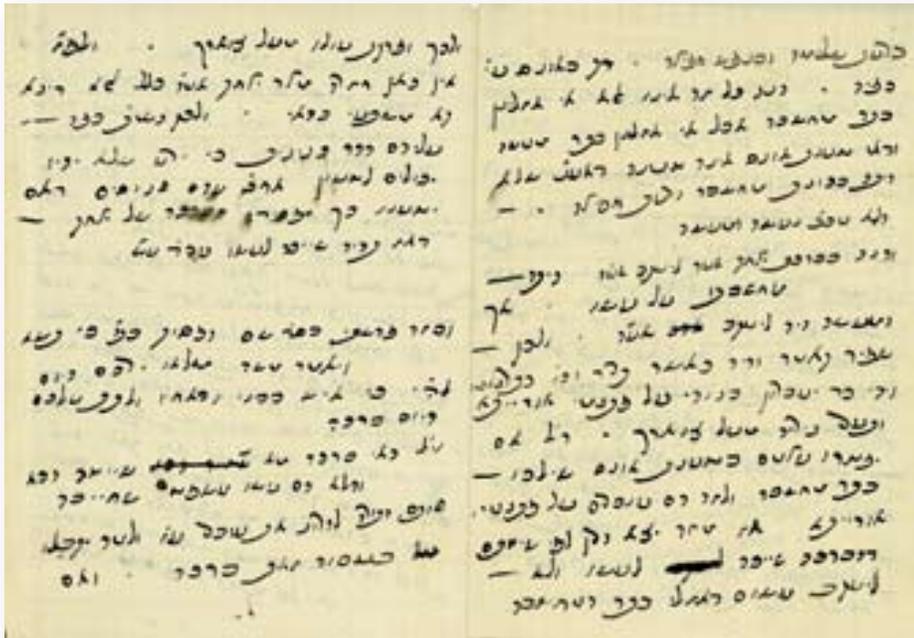
“We view with great concern a breach which has become a license for sports organizations to schedule matches on the Sabbath and Holidays. A public desecration of the Sabbath of such proportion is a rebellion against the holiness of the Sabbath and the legacy of the nation. It will destroy the custom of Sabbath-rest that past generations sacrificed their lives to uphold. These holy rest days have given our nation the “extra soul,” strength and vigor to remain proud and steadfast to Judaism... There is no Jewish people or Jewish nation without the Sabbath... Sabbath is the life-blood and eternal foundation of the nation of Israel... No [foreign] nation can dominate the soul of a generation that does not desecrate the Sabbath... In a time of great crisis we turn to the heads of the organizations, the players and the fans not to impede the peace of the community, the unity of the nation and the honor of the land.”

Among the signatories are: Chaim Nachman Bialik, Hugo Bergman, S.Y. Agnon, Y. C. Ravnitzky, S. Assaf, S.L. Gordon, Y.N. Epstein, B. Dinburg (Dinur), Chanoch Yallon, Joseph Klausner and many more notables.

Of curious interest, one of the signees states that he cannot put his name to anything which also contains the signature of Prof. Hugo Bergman - even for a project that is for the sake of God!

A FASCINATING DOCUMENT DISPLAYING HOW ALL SIDES OF SOCIETY IN ERETZ ISRAEL, RELIGIOUS AS WELL AS SECULAR, SOUGHT TO PRESERVE THE SPECIFICALLY JEWISH IDENTITY OF THE EMERGING STATE.

[SEE ILLUSTRATION ABOVE]



Lot 267



Lot 263

**263 (HAGADAH).** Hagadah shel Pesach. With Judeo-Arabic translation. Hebrew manuscript in bold square Moroccan script, black ink on paper. Title within geometric border. pp. 82. Annotations in places, with doodles at end. Contemporary tooled calf, rubbed. 8vo.

Fez, Morocco, 1920. **\$500-700**

• Fez, the former capital, is one of Morocco's four "imperial cities," the others being Rabat, Marrakech and Meknes. Jews have had a presence in Fez for more than a millennia.

[SEE ILLUSTRATION UPPER RIGHT]

**264 (HAGADAH).** [Hagadah shel Pesach]. With commentary. Hebrew manuscript in black ink on paper, written in Yemenite large square script, commentary in cursive. Many words underlined in purple ink. ff. 31. Lacks opening leaf, some wear. Unbound. 8vo.

Yemen, 19th-century. **\$400-600**

• The Hagadah commences with a short introduction and prayer from the Chemdath Yamim. The commentary cites many sources including R. Saadiah Gaon, the Ar"i, Kav HaYashar, Hari"tz (R. Yachya Tzalach) and others.

**265 GUTTMACHER, ELIJAH.** Rabbi of Greidetz (Graetz) (1795-1874). Autograph Letter Signed in Hebrew. Concerning the purchase of property in Jerusalem where the palace of Hilny HaMalkah once stood. "It is a miracle they are able to purchase such a choice property in the center of Jerusalem for just three thousand Reichsthaler." One page. 8vo.

Greidetz (Graetz), 1872. **\$1000-1500**

• R. Elijah Guttmacher of Greidetz (Graetz) was a disciple of R. Akiva Eiger and was known as a kabbalist and wonder-worker. Together, with R. Tzvi Hirsch Kalischer (another student of R. Akiva Eiger,) R. Guttmacher was active on behalf of the welfare of Eretz Israel and a forerunner of the Chibath Zion movement.

**266 (GERMANY).** Sepher Tehillim [Psalms]. ff. 119 (lacks final leaf). Amsterdam, 1633. Opening 11 pages with detailed description of the events that affected the Jews of Frankfurt a/Main following a destructive storm in 1816. Written in Hebrew in a small cursive hand. Worn through heavy use. Contemporary calf, worn. 16mo.

**\$1000-1500**

• The opening manuscript leaves contain a description of the terrible conditions following a destructive storm which resulted in the mass loss of farm-produce and the subsequent extreme rise in the cost of living. Also contains prayers composed by Rabbi Shlomo Zalman HaCohen (1758-1846) following the storm, beseeching God to counter these difficult times.

Leaves at end contain further comments concerning weather patterns, as well as, in another hand, a family record written between 1849 and 1852.

Clearly the former owner of this Tehillim was deeply affected by the storm as the pages are well-thumbed from repeated use.

Regarding Rabbi Shlomo Zalman HaCohen, see M. Horovitz, Frankfurter Rabbinen (1972) pp. 330-31, N.Z. Friedmann, Otzar HaRabanim no. 18763.

**267 JOSEPH HAYYIM OF BAGHDAD.** (The "Ben Ish Hai," 1832-1909). Autograph Manuscript In Hebrew. Ethical novellae concerning the Biblical passages of Jacob and Esau. Six pages. Modern calf. 12mo.

Baghdad, circa, 1890. **\$5000-7000**

• Leading Sephardic authority on Jewish law and master Kabbalist, this Baghdadi Hakham is best known as author of the enormously popular work "Ben Ish Hai," by which title he is also colloquially known and to this day, profoundly revered.

See S. Wanunu, Encyclopedia Arzei HaLevanon (2006) Vol. II pp. 970-77.

[SEE ILLUSTRATION UPPER LEFT]



Lot 270

268 (KETHUBAH). Marriage Contract. Manuscript in Hebrew, composed in Italian square Hebrew script on vellum. Text within rectangular multi-colored watercolor frame featuring cornucopia emitting roses onto topiaries set on columns, the whole within a larger floral border. With customary shaped triangular lower end. 28 x 18 inches. Text somewhat faded, edges slightly worn.

Rome, 15th Menachem (Av), 1786. \$5000-7000

⦿ This marriage took place on Tu B'Av, a minor Jewish holiday, celebrated as a holiday of love and considered a very desirable date for Jewish weddings.

[SEE ILLUSTRATION UPPER RIGHT FACING PAGE]

269 (KETHUBAH). Marriage Contract. Manuscript in Hebrew, composed in Sephardi cursive Hebrew script on vellum in multi-colors. Text within rectangular frame between columns and surmounted by central crown. In the text of the contract, the customary word "Chai" occupies the height of four lines. Prominent below are large letters "I.S.A" 25.5 x 20 inches.

Gibraltar, 3rd Adar, 1845. \$3000-4000

[SEE ILLUSTRATION LOWER RIGHT]

270 (KETHUBAH). Marriage Contract. Manuscript in Hebrew, composed in Italian square Hebrew script on vellum in multi-colors. Text within three-part rectangular frame with floral borders. Scalloped top featuring prominent Star-of-David. 27.5 x 20 inches.

Pesaro, 12th Tishrei, 1881. \$2500-3000

[SEE ILLUSTRATION UPPER LEFT]



Lot 273



Lot 269

**271 (KETHUBAH).** Marriage Contract. Manuscript in Hebrew, composed in Persian cursive Hebrew script on paper within colored decorative border with a distinctive Persian design, incorporating peacocks, central cypress and floral motifs scattered throughout. 25 x 23 inches, faded. Not examined out of frame.

Isfahan, (Iran), 11th Sivan, 1920. **\$500-700**

[SEE ILLUSTRATION LOWER RIGHT]

**272 NO LOT**

**273 (KETHUBAH).** Marriage Contract on paper. Solemnizes the wedding of Shmuel Meir [mis-spelled] Banchak to Malka Charashchuvchi. Signature of groom below. Printed, with manuscript additions, set within gilt geometric border. *Folds, taped on verso, edges chipped.*

Khar-Joy, Turkemenistan, 4th Tammuz, 1925. **\$700-1000**

✎ The wedding took place in Turkemenistan in the town of Khar-Joy (Choy), on the Amu River, some 100 miles east of Bukhara.

The Marriage Contract was printed in the house of Rahmim David Bayof, Kokand, Fergana Oblast, Uzbekistan, by permission of the censor in Odessa.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

**274 KOTLER, AARON.** (Rosh Yeshiva of Kletsk, Poland and Beth Medrash Govoha of Lakewood, 1891-1962). Typed Letter Signed in English, to Rabbi Joseph Lipman Gurewitz of Melbourne, Australia. *Three pages. folds. 4to.*

(New York), September 15th, 1944. **\$1000-1500**

✎ The famed Rabbi Kotler here seeks to obtain Australian visas for students of the Kletzker Yeshiva who were stranded in Siberia, Uzbekistan, Kazakhstan and other parts of Asiatic Russia.

Based upon diplomatic agreements between Russia and Poland, those Polish citizens currently in the Soviet Union, including those exiled to Siberia, would be allowed to leave the country upon presentation of visas issued by third countries. Rabbi Kotler here requests Rabbi Gurewitz to “explain to the appropriate authorities of the liberal and humane Australian Government, the importance of these great scholars to Jewry in general and to Orthodox Jewry in particular, now that the great sites of Torah education are gone.”

Appended to the letter is a two page typed list with the names of forty-three yeshiva students with their age, birth place and present address.

Although Australian visas were ultimately not procured, many of these students did indeed survive the war and grew to become leading Roshei Yeshivoth, scholars and communal leaders. For example, Rabbi J. Newinanski taught at Yeshiva Rabbeinu Jacob Joseph, Leib Rodkin founded Yeshivoth in the USA and Israel, Yaakov Gruman authored eight volumes of sermons, Nachum Zeldes a prominent Torah leader, etc.

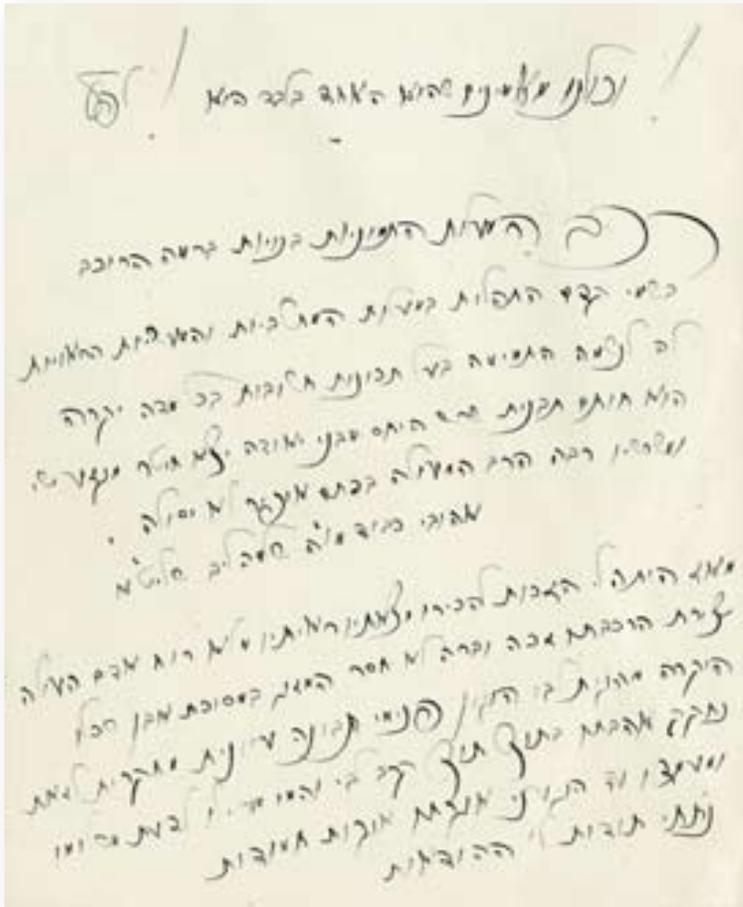
See A. Pekier, *From Kletzk to Siberia* (1986) in which many of the students on the present list are noted in the book.



Lot 268



Lot 271



Lot 275

**275 LEVINE, CHAIM ABRAHAM DOV-BER HAKOHEN.** ["The Malach."] Autograph Letter Signed in Hebrew, written to Rabbi Shlomo Leib Eliezerov of Hebron. Praising for Rabbi Eliezerov and advising him how to overcome depression. *Two pages, folds. 8vo.*

Bronx, New York, Monday, Isru Chag Sukoth, 1929. **\$1500-2000**

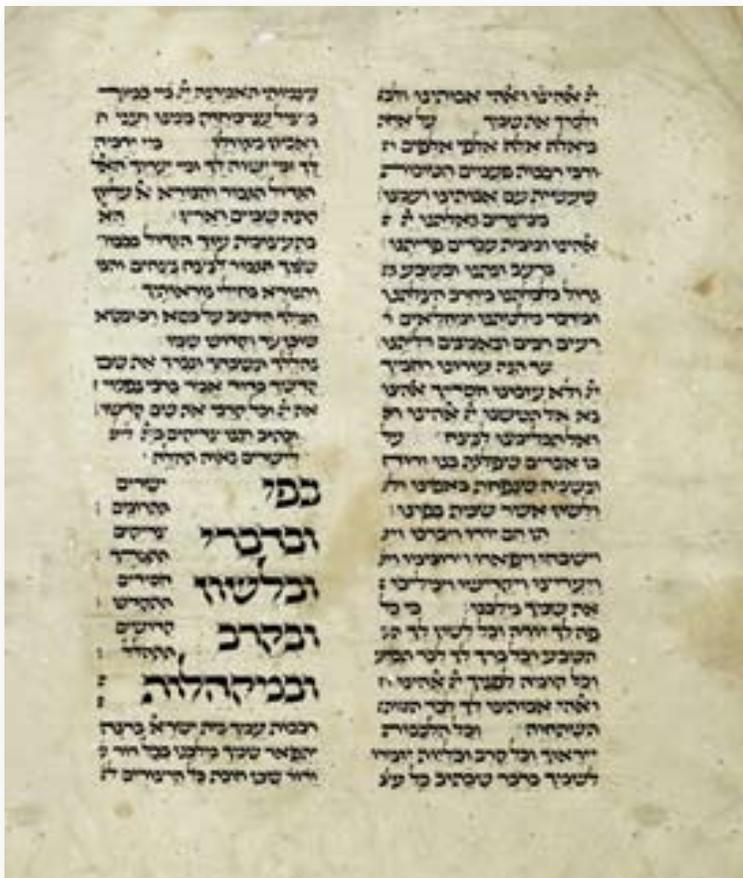
✦ R. Chaim Abraham Dov-Ber ben Shneur Zalman Levine ("The Malach") (1861-1938), was one of the foremost Chassidim of Lubavitch, renowned for his intense ascetic nature and extreme yearning for holiness.

This important letter, beautifully composed, was written to Rabbi Shlomo Leib Eliezerov (1863-1952), one of the stalwarts of Chabad in Eretz Israel. The Malach expresses great respect for Rabbi Eliezerov and commences the letter with a string of honorific titles, after which he writes: "Since I had the merit of making your acquaintance, I find you to be filled with spirituality, an elevated personality composed of purity, clarity and lucidity... with an inner logic of great depth emanating from both the mind and heart. Therefore (your) love has been engraved deeply in the innermost recesses of my heart... When I received your delightful letter, I gave thanks to God who has been with you throughout your hardships and tribulations... From your letter, I see that you are anxious, worried and sad... The profoundest works of the Mittlerer Rebbe - which are not for the minds of the masses... but for one who has seen the sun... (I) advise (you) to assiduously study these works and your eyes will light up to see sweetness."

The Malach's letters were published under the title *Otzar Igroth Kodesh* in 1952, with an expanded edition published in 2012. The present letter is striking for the depth of affection and concern, that seldom appears in any of the Malach's other letters.

For more on Rabbi Eliezerov see S. D. Lewin, *Toldoth Chabad Be' Eretz HaKodesh*, (1988) pp. 151-64.

[SEE ILLUSTRATION UPPER LEFT]

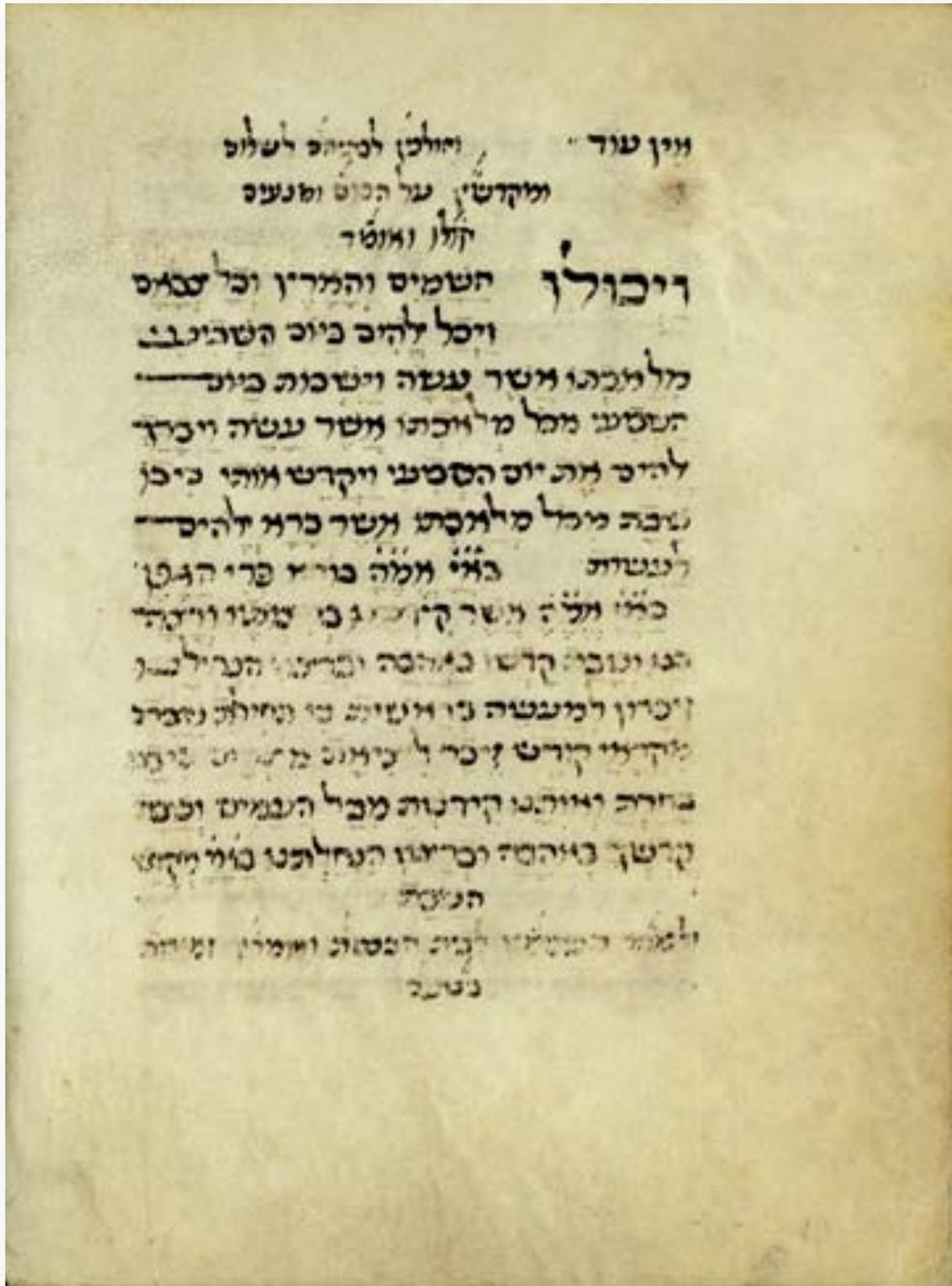


Lot 276

**276 (LITURGY).** Sabbath/Festival prayers leading up to "Borchu." Single manuscript vellum leaf in Hebrew with Nikud, written in large, clear Ashkenazic square script. Two columns. Text of Shirah, Nishmath, Befi Yesharim, with instructions. Text on both sides of leaf. 14.5 x 10.5 inches. *Some worming.*

Germany, Late 14th century (?) **\$1800-2200**

[SEE ILLUSTRATION LOWER LEFT]



Lot 277

277 (LITURGY). A Prayer-Book for weekday and Sabbath services. According to Italian (Roman) rite. Hebrew Manuscript on Vellum. Neat Italian semi-cursive script. Scribe unknown. ff. 66. Lacking initial leaves, worn through use. Modern blind-tooled calf. Square 8vo.

Italy, circa, 1400. \$15,000-18,000

☛ Quite evidently, this Siddur was devoutly used and prayed from for a great many generations, as the leaves including those prayers recited most often - such as the daily morning service - are worn and the writing partially obliterated on a few pages from very regular use. This clearly indicates that Hebrew manuscripts, even when written by expert scribes who took care to produce handsome, often expensive texts, were not kept as show-pieces, but were in constant use by their Jewish owners. Thus, it is not surprising that comparatively few medieval Hebrew codices have survived, as so many were actively handled until they disintegrated and were subsequently placed in genizahs for final burial.

The present manuscript includes the morning benedictions, evening service, prayers at bedtime, prayer to offset bad dreams, evening and morning services for the Sabbath, prayers recited on Chanukah, order of prayers and Torah readings for the Four Parshiyoth including the Yotzereth.

With thanks to Dr. Benjamin Richler, Director (retired) of the Institute of Microfilmed Hebrew Manuscripts, National Library of Israel, Jerusalem for his assistance in researching this manuscript.

[SEE ILLUSTRATION ABOVE]



Lot 278

278 (LITURGY). Yitzchak ben Mordechai Kimchi. Azharoth LeShavu'oth. Hebrew manuscript on paper. Square and semi-cursive Provençal Hebrew script. Ownership inscription in French of Isaac de Monteaux, dated 1740. Record in French of receipt of a payment from Isaac son of Abraham de Valbregue, Carpentras, 1747. Hebrew ownership inscription of Joseph de Montelis, a known resident of Cavaillon in 1808. ff. (34). Stained and slightly faded, corners dog-eared. Unbound. 4to.

Comtat-Venaissin, (France), Early 18th-century. \$1200-1800

• Azharoth, a genre of piyut based on the 613 commandments, are generally recited on Shavuoth. Various authors produced different sets of Azharoth, much the most famous among them being those of Solomon Ibn Gabirol and Isaac al-Bargeloni. Most of the azharoth in this manuscript, however, were authored by the Provençal rabbi and paytan Yitzchak ben Mordechai Kimchi, known in Provençal as Maistre Petit de Nions (see f. 20a.) He was a contemporary of Solomon ibn Adret, many of whose responsa are addressed to him.

These azharoth remained in manuscript until most of them were published by Abraham Monteil in his Seder LeShalosh Regalim (Carpentras rite) Amsterdam, 1759. Monteil must have published his version from a different manuscript than the present one, since there are numerous variants and additions here, especially in the commentary, e.g., f. 7a, where this manuscript contains an important six-line introduction by the author to the azharoth for the afternoon prayers of the First Day of Shavuoth. Here, he states that in order to understand the allusions of these liturgical poems one must make a thorough study of the Sepher HaMitzvoth of Maimonides. The first hymn, "Lev Chalal," is described as a "reshuth" for the morning azharoth of Ibn Gabirol. This reshuth is attributed by Davidson (Lamed no. 244) to Abraham Bar Yitzchak of Carpentras. The manuscript contains as well a piyut titled "Lu Yasiacha," which it attributes to "Meor Ha-Golah Maistre Leon de Bagnols," i.e., Levi ben Gershom (Ralbag), whereas in the printed version this hymn is mistakenly attributed to the "author of the Azharoth," Yitzchak Kimchi. The attribution in this manuscript corroborates S.Z. Halberstam's note cited by Davidson's Otzar Vol III "Lamed" no. 559 that it was actually composed by Ralbag, not Isaac Kimchi.

A note on ff.4-6a in a different hand concerns the miracle that occurred on 15th Kislev when the Carpentras Jewish community was saved from harm after a troop of armed men entered within the walls. A special Purim was celebrated in Carpentras each Kislev to commemorate this episode of 1512.

[SEE ILLUSTRATION UPPER LEFT]



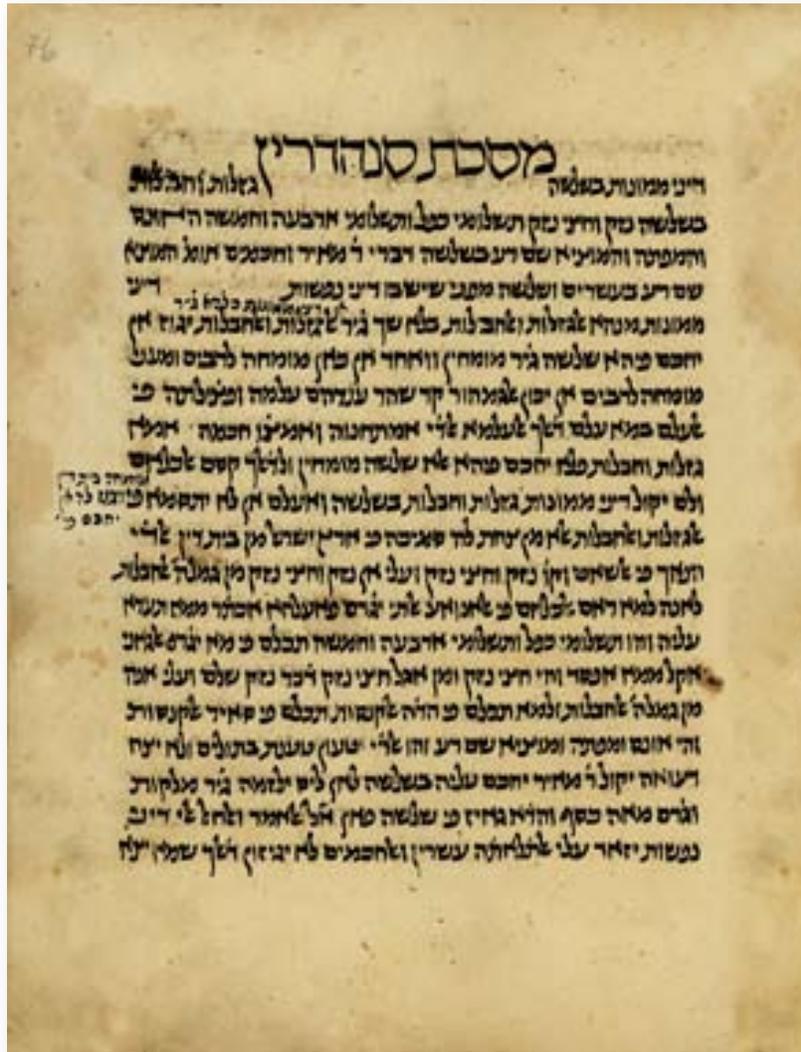
Lot 279

279 (KABBALAH). Tephiloth, Seguloth, Refu'oth Bezman Mageifah. Hebrew manuscript, black ink on paper, written in Sephardic cursive script in more than one hand. Kabbalistic diagrams including prayers in form of a Menorah. With additional notes tipped in, including amulets written on vellum. ff. 33 leaves. Modern marbled boards. Sm. 8vo.

North Africa, circa, 1900. \$1200-1800

• A compendium of cures and charms, along with prayers for times of distress. Includes folk-treatments against various social and medical maladies.

[SEE ILLUSTRATION LOWER LEFT]



Lot 280

**280 MAIMONIDES, MOSES.** (RaMBa”M.) Commentary by Moses ben Maimon (Maimonides) on the Order Nezikin of the Mishnah. Fifteenth century Yemenite Manuscript. Consists of the Mishnah on Order Nezikin in Hebrew and the commentary in the original Arabic. Yemenite Hebrew script. Textual illustrations. Tractate Avot did not appear in the original manuscript and was added here by Rabbi Yihya ben Suleiman Kafah in 1903 (see below). ff. 209. Corners rounded in the Yemenite style, strace stained or wormed in few places. Early Yemenite sheep binding. Sm. folio.

Yemen, 15th-century. \$30,000-40,000

• **FIFTEENTH CENTURY YEMENITE MANUSCRIPT OF MOSES BEN MAIMON'S COMMENTARY ON THE MISHNAH.**

The manuscript was acquired by Rabbi Yihya Kafah (1850-1932), a Yemenite scholar fluent in both rabbinical literature and in secular studies and founder of the Darda'im, a movement to encourage rational intellectualism in Yemen.

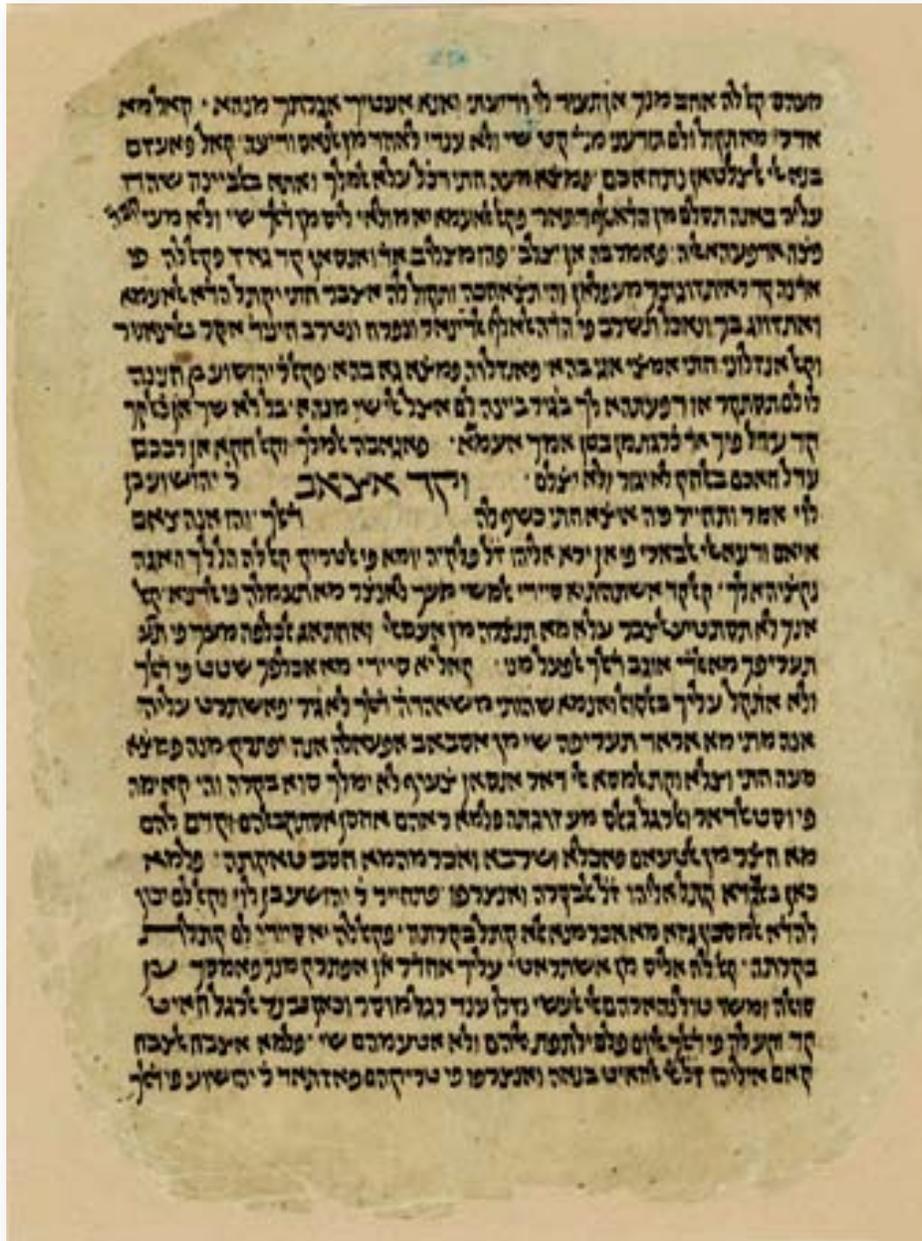
R. Yihya found that five leaves at the beginning of the manuscript and four leaves at the end were lacking and so he copied the missing text from another early manuscript, and later collated the text with other ancient codices inserting his emendations in the margins, as he reported in his colophon: "I purchased this Order of Nezikin from which a few leaves were missing at the beginning and at the end, and I needed to bring it to completion, and it was finished in 2214 Seleucid era [1903]... and I proofread [the entire manuscript] as well in 2227 [1916]... Yihya ben Suleiman Kafah."

Rabbi Yihya passed the manuscript on to his grandson, the great scholar Rabbi Yosef Kafah. Rabbi Yosef (1917-2000) was renowned as a foremost expert on Judeo-Arabic literature in general and on the writings of Maimonides in particular. He consulted all available manuscripts, including this one, in the preparation of his eminent edition of the commentary on the Mishnah by Maimonides and written in the original Arabic (Jerusalem, 1968).

Rabbi Kafah believed that Yemenite manuscripts preserved the most accurate versions of the writings of Maimonides who is known to have corresponded with the Jews in Yemen and to have sent them authorized copies of his books. In preparing his edition of the commentary, R. Kafah relied extensively on this manuscript which he considered to be one of the most valuable for establishing the text as it was not only an ancient copy but embodied emendations from other old manuscripts as well.

With thanks to Dr. Benjamin Richler, Director (retired) of the Institute of Microfilmed Hebrew Manuscripts, National Library of Israel, Jerusalem for his assistance in researching this manuscript.

[SEE ILLUSTRATION ABOVE]



Lot 281

281 **NISSIM GAON.** Megilath Setarim. \* Chibur Yaphah MeHayeshuah. Manuscript on paper, in Hebrew and Judeo-Arabic, written in square Yemenite script. ff. 21. Expert marginal repairs. Modern calf. Sm. folio.

Yemen, (1017). \$20,000-25,000

Provenance: From the Library of Rabbi Joseph Kafah.

Rav Nissim Gaon (990-1062) was the outstanding Talmudist in North Africa. He studied at the Kairouan yeshiva (present-day Tunisia), initially under his father, Jacob ben Nissim (“Rav Yaakov Gaon,”) who had studied in turn, under Hai Gaon. Rav Nissim maintained an active correspondence with Hai Gaon and with Shmuel Hanagid, whose son Joseph married Nissim’s only daughter. As the former was in Bavel (Babylonia) and the latter was in Sferad (“Spain,”) Rav Nissim is also credited with having maintained through his letters the lines of Rabbinic discourse between these easternmost and westernmost Jewish communities. His most famous student is R. Isaac Alfasi (the “Rif”).

The Megilath Setarim is one of Rav Nissim Gaon’s most frequently cited works. It contains comments in almost all subjects concerning halachic decisions, as well as midrashim. The present manuscript of the work contains materials that exist in no other copy.

The discovery of a subject index in the Cairo Genizah has made it possible to more precisely identify otherwise anonymous manuscripts as having been composed by R. Nissim Gaon. Professor Shraga Abramson devoted a lifetime of labor identifying R. Nissim’s works from early manuscripts, eventually publishing his monumental work: “Rav Nissim Gaon” (Jerusalem 1965). The present Kapach manuscript was described and dated by Prof. Abramson on p. 201 and p. 203 of his work. See also p. 317, where he notes having discovered in Cambridge University’s Genizah Collection two fragments which he surmised were from Rav Nissim Gaon. He goes on to thank Rabbi Kafah “who was kind enough to allow me to use his manuscript where these two simanim are entirely complete.”

See also EJ Vol. XII. cols. 1183-84.

[SEE ILLUSTRATION ABOVE]



Lot 282

282 **MEGILATH ESTHER**. (Scroll of Esther). Contemporary Hebrew Manuscript written in unusually large square traditional Hebrew script on vellum. Each column with bold initial letter with extensive multi-color illumination, leaning upon a medieval style. *Composed on seven membranes. 22 inches height.*

\$1500-2500

[SEE ILLUSTRATION ABOVE]

283 **(MOROCCO)**. Tzahir shel Pesach. Hebrew Manuscript on paper, in Moroccan square and cursive scripts in black, red and green inks. Multi-colored decorated initial letters, along with bold geometric designs throughout. With previous owner's signature: Misod ibn Amsalam. ff. 65. *Lightly browned, marginal repair to few leaves, small tear on lower corner of f. 28. Recent half-calf over marbled boards. 8vo.*

(Morocco), 19th-century. \$1000-1500

• A compendium of readings in Hebrew, Aramaic and Judeo-Arabic for the Passover holiday.

[SEE ILLUSTRATION RIGHT]

284 **(PERLHEFTER, SAMUEL ISSACHAR BER)**. (Be'er Sheva). Parts 5-7 only. Divisonal titles. Part V: Getzelt ["tent"] Sarah. Part VI: Getzelt Rachel. Part VII: Tor [gate] Yuta. Yiddish manuscript written on paper in a cursive Ashkenazi script. Three title-pages written in triangular forms. Signature of early owner (Lemli ben David Katz). ff. 44, 21, 30. *Stained, some marginal loss with text replaced. Contemporary vellum-backed boards, worn. Folio.*

(Germany / Alsace?) 1820. \$1000-1500

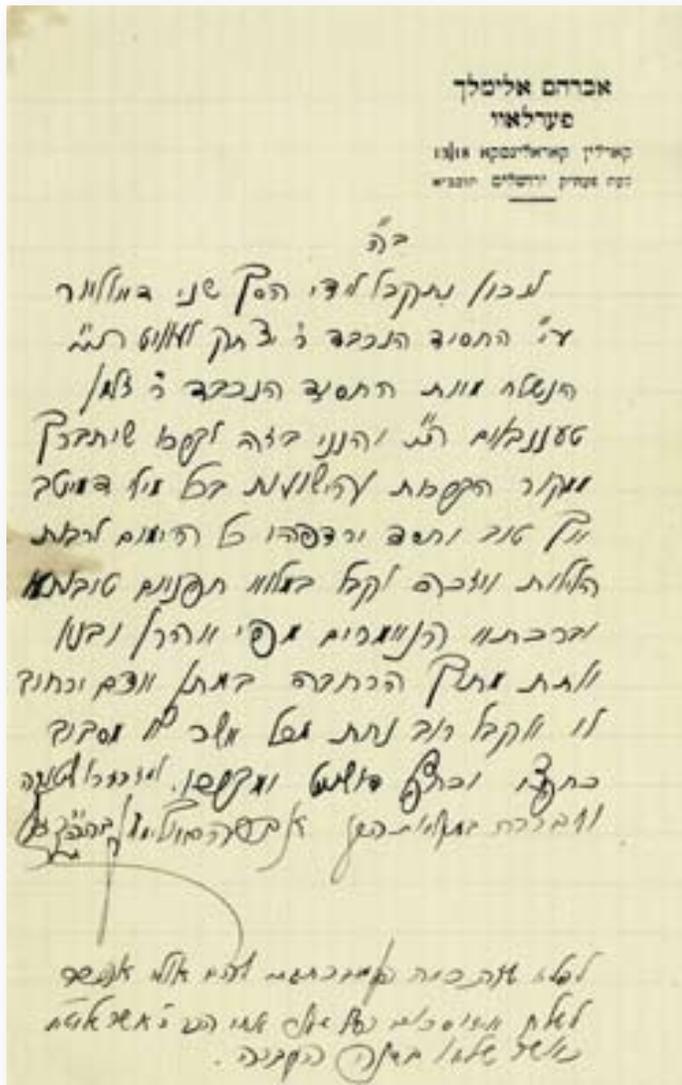


Lot 283

• A unpublished work of Biblical history, focusing upon the characteristics of exile, repentance and redemption. Contains a tract discussing the World to Come and the resurrection of the dead based upon Talmudic and Midrashic sources. Also includes moral exhortations relating to specific sins. As is known from other copies, the seven part work is dedicated to the author's seven deceased children.

The manuscript is the second half of a text originally containing seven parts. N. Riemer of the University of Potsdam has compared the nine extant manuscripts of this work (many of which are also incomplete) today scattered in various libraries. See his article: The Genesis and Manuscripts of Beer Sheva by Bella and Beer Perlhefter in: *European Journal of Jewish Studies* 4,1 (2010) pp. 43-89. According to Riemer's research, copies of this manuscript exist from 1784-87 and 1825-30. The present manuscript copy is from a middle stage (1820) and should be compared with the other manuscripts for textual purposes.

The author, Samuel Issachar Ber Perlhefter was born in Prague (ca. 1650-1710,) stemming from a scholarly family in Eybeschuetz. As a young adult he moved to Altdorf where he taught Hebrew to the Christian Hebraist Johann Wagenseil, while Perlhefter's wife Bella taught dance and music to Wagenseil's daughter. Some time later, Perlhefter was appointed Rabbi of Mantua, Italy, where his stay was eventually aborted due to disputes with Mordechai of Eisenstadt over accusations concerning Sabbatianism. Returning to Prague he served as Dayan and authored works on Shechitah and Targum Jonathan. G. Scholem calls Perlhefter a "learned Rabbi." See EJ vol. XIV col. 1246.



Lot 285

285 **PERLOW, ABRAHAM ELIMELECH OF KARLIN.** (1891-1942). Letter Signed in Hebrew, with a few words autograph at end. Written from Eretz Israel, on personal letterhead with the Karlin address, with the addition "Now in the Holy City of Jerusalem." Concerning receipt of funds and blessings. *One page. 8vo.*

Jerusalem, circa, 1938. **\$300-500**

• Rabbi Abraham Elimelech Perlow of Karlin-Pinsk succeeded his father, R. Yisroel, the "Yenukah" of Stolin, as Rebbe in 1921. He visited Eretz Israel a number of times where he established a Yeshiva and attracted a large following. He returned to Poland in 1939 just prior to the outbreak of World War II despite the entreaties of his Chassidim to stay in the Holy Land. He stated that although he saw dark clouds above Poland, he felt obligated to return there to be with his family and his Chassidim.

[SEE ILLUSTRATION UPPER LEFT]

286 **PERLOW, ABRAHAM ELIMELECH OF KARLIN.** Letter Signed in Hebrew, to R. Zalman Tennenbaum of Brooklyn, on personal letterhead ("Pinsk-Karlin,") offering best wishes for good health and extending extensive New Year's blessings. *One page. Worn, with taped repairs on verso. 8vo.*

Pinsk-Karlin, n.d. **\$300-500**

287 **PERLOW, BRUCHAH SHEINDEL.** Printed Wedding Invitation for the Marriage of her daughter Chanah to Shalom Rokeach, the son of R. Yissachar Dov Rokeach of Belz. Signed by the Rebbetzin at end. *One page. 8vo.*

Stolin, (1928). **\$500-700**

• Rebbetzin Bruchah Sheindel Perlow, wife of the famed "Yenukah" of Stolin, was the daughter of R. David Twersky of Zlatopol. Her son-in-law to be, R. Shalom Rokeach (1907-44) appointed Rebbe of Opatov in 1931, was known to be exceptionally pious, partaking of food just once daily and only late at night.

[SEE ILLUSTRATION LOWER LEFT]



Lot 287

288 **PERLOW, BRUCHAH SHEINDEL.** Letter Signed in Hebrew, on letterhead of her husband, along with her personal stamp. Written to R. Zalman Tennenbaum of Brooklyn, New York, Concerning receipt of funds and blessings for continued financial success. *One page. Accompanied by original envelope (worn). 8vo.*

Stolin, (1928). **\$400-600**

289 **PERLOW, OSHER.** (Son of R. Yisroel, the "Yenukah" of Stolin, d. 1942). Autograph Letter Signed (twice) in Hebrew, on personal letterhead. Written to the Chassidim of Beis Aharon VeYisrael especially the elder Chassid R. Zalman Tennenbaum of Brooklyn, New York. Concerning blessings upon receipt of funds and a request for an affidavit to come to America. *Two pages. Accompanied by original envelope. 8vo.*

Stolin, Tuesday, Tazria-Metzora, 1939. **\$300-500**

• The final paragraph contains a poignant request written shortly prior to the onset of the Holocaust, requesting an "affidavit from any Synagogue (even one that is not not ours) so that I can find passage to America."

**290 PERLOW, YISROEL.** (The “Yenukah” of Stolin. 1868-1922). Printed Wedding Invitation for his daughter Chavah, to be wed to Shalom Safrin, the son of R. Yaakov Moshe Safrin of Komarno. Sent to R. Yitzchak Tennenbaum, with manuscript salutation and signature in Hebrew. *One page. Folds, with taped repairs on verso. 8vo.*

Stolin, (1910). **\$700-1000**

✦ Unique in the annals of Chassidim, the Yenukah (“Child Rebbe”) was crowned leader of his followers aged just five years, following the premature death of his father R. Asher. The young boy was guided by a mentoring Chassidic elder (see next lot) until age 13, whereafter he took over the reins of leadership. In adulthood he more than fulfilled the aspirations of his youth and was highly regarded as a wise and erudite counselor by his followers. See A. Ben-Ezra, *HaYenukah MiStolin* (1951).

[SEE ILLUSTRATION UPPER RIGHT]

**291 PERLOW, YISROEL.** Letter Signed in Hebrew on personal letterhead. Written to R. Zalman Tennenbaum concerning receipt of funds and blessings for health and wealth. *One page. With taped repairs on verso. 8vo.*

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

**292 (PERLOW, YISROEL).** Autograph Letter Signed in Hebrew, by R. Yisrael Binyamin Gleiberman, the Rebbe’s gabbai and mentor. In Hebrew on the Rebbe’s personal letterhead. Concerning distribution of funds and instructions from the Rebbe. *One page. 8vo.*

Stolin, 5th Nissan, n.d. **\$300-500**

✦ R. Yisrael Binyamin Gleiberman was a highly esteemed Karliner chassid who was appointed by the Chassidim to guide and tutor the “Yenukah” when he was crowned as Rebbe at the age of five. Previously having served the prior Rebbes of Karlin he was regarded as being eminently suitable to be the Yenuka’s mentor. In later years he was the Yenukah’s personal gabbai.

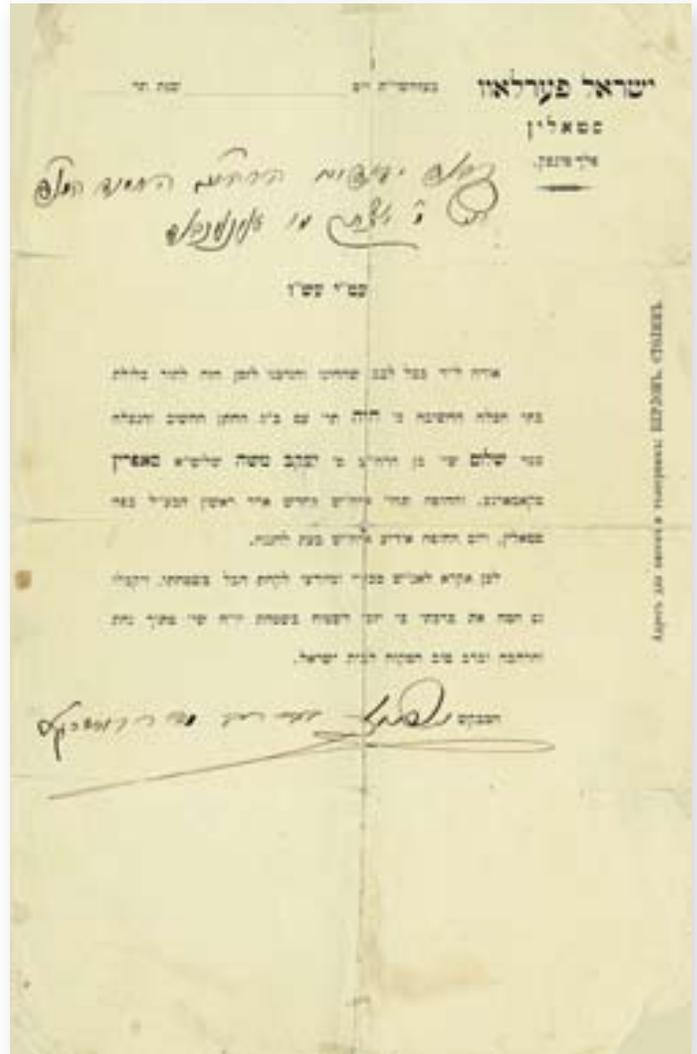
**293 (RABBIS & ROSHEI YESHIVOTH).** Group of c. 95 Autograph and Signed Letters from various Roshei Yeshivoth, Roshei Kollelim, Rabbis and others concerning their institutions and organizations. Including: R. Eliezer Yehuda Finkel of Mir, R. Shabthai Yogel of Slonim, Yitzchak Izak Sher of Slabodka, R. Yechiel Mordechai Gordon of Lomza, R. Reuven Katz of Petach Tikva, R. Yechezkel Sarna of Chevron, R. Tzvi Pesach Frank of Jerusalem, R. Zalman Permut of Kolliel Kovna, R. Shmuel Greineman, R. N.M. Karelitz and S.Y. Karelitz of Kolliel Chazon Ish, Y. Senkawitz and A. M. Alter of Sephath Emeth, Jerusalem, R. Yosef Kahaneman of Ponevitch, R. J.J. Horowitz of Ber Shmuel, R. Nechemiah Malin of Brisk-Washington, R. Tzvi Yehuda Meltzer of Kletsk, R. Moshe Tzvi Neriah of Bnei Akiva, R. Shimon Langbarth of Volozhin-Bnei Brak, R. Shmuel Yitzchak Hilman of Ohel Torah, etc. Mostly all written to Rabbi Leo Jung, New York.

v.p., v.d. **\$4000-6000**

**294 (ISRAEL, STATE OF - CHIEF RABBINATE).** Group of c. 25 Autograph and Typed Letters Signed, in Hebrew and English. Including: Chief Rabbis Isaac Herzog, Ben-Zion Meir Uziel, Isser Yehuda Unterman, Yitzhak Nissim and Yaakov Moshe Toledano.

Almost all addressed to Rabbi Leo Jung, New York. Concerns various halachic and political matters, as well as the opening of Heichal Shlomo in Jerusalem. Few letters headed “Besodiut Gemura,” or “Sodi Behechlet” (Top-Secret).

**\$700-900**



Lot 290

**295 REIFMANN, JACOB.** (Rabbinic scholar, 1818-1895). Autograph Manuscript Signed. “Arba Kenafayim.” Written in a neat cursive Aschkenazi hand. Presented to the author’s friend, Yechiel Mendelsohn. *ff. 48. Contemporary boards, rubbed. 8vo.*

Zamoscz, 1851. **\$400-600**

✦ Four lengthy poems concerning the loss of truth and righteousness. Seemingly unpublished.

In the presentation inscription on the first leaf, Reifmann also mentions Israel Elazar Mintz and Yehudah Leibush Greenfield: “When I receive your reply I will pour out my soul... and tell all my dreams.” The eleven page introduction contains interesting historical material on language, poetry and fables, including a sample fable composed by the author.

Reifmann who lived in humble circumstances in Galicia, was a most prolific scholar, yet served no public position. He carried a wide field of correspondents and wrote numerous books and articles. His studies run across a wide span of Jewish learning: Targum, Talmud, Geonica, Midrash, customs, liturgy, grammar and history as well as biographies of literary giants (Ibn Ezra, R. Zerachiah Halevi, Shadal, et al). Dr. Meir Herskovics published a portion of Reifmann’s correspondence in the rabbinic journal “Hadarom” (1964-69), complete with a scholarly appraisal of Reifmann’s contribution to Jewish learning.

**296 SOLOVEITCHIK, MOSHE.** Autograph Letter Signed in Hebrew to Reuven Katz, Chief Rabbi of Petach Tikva, in praise of the writer's son, Rabbi Joseph Dov (Baer) Soloveitchik of Boston in furthering his candidacy for the open position of Chief Rabbi of Tel Aviv. *Four pages on two sheets of personal letterhead stationary.*

New York, Erev Rosh Hashanah, 1935. **\$8000-10,000**

• **HISTORIC LETTER RELATING TO RABBI J.B. SOLOVEITCHIK'S CAMPAIGN FOR APPOINTMENT AS CHIEF RABBI OF TEL-AVIV.**

Upon the death in 1935 of Solomon Aronson the Chief Rabbi of Tel-Aviv, an intense search began for a successor. The primary candidates vying for the position, considered one of the most prestigious in the rabbinic world, were Moses Avigdor Amiel (1883-1946), Rabbi of Antwerp since 1920, and the relatively young Joseph Dov Soloveitchik (1903-1993), Rabbi of Boston since 1932.

As displayed in the present letter, Soloveitchik's father, R. Moshe Soloveitchik, engaged in intensive lobbying to secure the position for his son. Ultimately however, R. Amiel was elected Chief Rabbi of Tel-Aviv.

R. Moshe Soloveitchik (1876-1941) was the son of R. Chaim Halevi Soloveitchik of Brisk, ("R. Chaim Brisker") renowned for having revolutionized the methods of Talmud analysis. Besides transmitting his father's teachings, R. Moshe applied his own unique methodology and developed novellae in his own right. After a brief stint in the rabbinate, first in Rassein, and later in Chaslavitch, Russia, R. Moshe taught Talmud in the Tachkemoni School of Warsaw. Thereafter he was appointed Rosh Yeshiva of Yeshiva R. Yitzchak Elchanan (Yeshiva University), New York, where he taught until his death.

The present momentous letter is addressed to Reuven Katz, Chief Rabbi of Petach Tikva (author of *Degel Reuven*), formerly Rabbi of Stavisk and one of the fourteen students chosen by the Alter of Slabodka to study under R. Isser Zalman Meltzer in Slutsk.

After extending greetings for the upcoming New Year, R. Soloveitchik thanks Rabbi Katz for the honor he bestowed upon his son, "the extraordinary Gaon," when he last visited the Holy Land. "I request that in the future you will also make an effort on his behalf [to obtain the Tel Aviv Chief Rabbinate.] For there is no doubt that he is the most unique candidate for all aspects of this position. He is the Gaon Hador, the greatest in this generation in regard to comprehension and knowledge in all subject areas of Torah. His understanding reaches unfathomable depths, indeed the Halachah is as he decides, in all areas. He is quite brilliant in secular knowledge too, with clarity and depth and is most influential. His great talents and abilities in all areas grow in breadth each and every day, as waters that have no end, with youthful, invigorated strength. With all this, his fear (of God) comes first before his intellectual abilities. He is a Tzaddik and a Chassid in his conduct. Whatsoever he turns to, he sanctifies the Heavenly Name. He defends the education of Jewish children and brings them close to their Nation and His Torah. He is the person who will influence all ranks and layers of society and will be a crown of beauty for Tel Aviv in particular."

Continuing, R. Moshe Soloveitchik now specifically addresses in the letter, concerns that were widespread: "I hear people say he is too young. Firstly this is not true, he is between thirty and forty. In previous generations the most talented geniuses and the true giants of the generation were accepted to the most important positions at this age and their opinions determined all significant issues within Judaism. Those who were older, lived alongside them in peace and friendliness and each honored the other. This is his greatness - that at his age he is considered as the oldest of the old. Who is old? - one who has gained knowledge. He can say as R. Elazar Ben Azariah - I am as a man of seventy. He also can say that he is like [R. Elazar] in the fact that he was the tenth generation of Ezra. He can say this from both sides (an allusion to both the paternal Soloveitchik and maternal Feinstein pedigrees)... In every generation it is wisdom which has been the determining factor that has built up and defended the Jewish nation... I therefore request from your honor that you be influential in the proper appraisal of this matter with consideration for the good of the nation and the most suitable candidate. Do not consider trivial side issues. Thus everyone will realize that he is the most eligible, fitting individual for this post. No one can be compared with him in all and every aspect."

The Manfred Lehmann Collection possesses a related letter from R. Moshe Soloveitchik written to Jacob Joshua Bauminger, Secretary to the Religious Council of Tel-Aviv, dated Elul 19th, 1935, about which Lehmann wrote, "Tel-Aviv's loss was Boston's gain... (For) as we all know, the vote, two months later, fell on Rav Amiel, and it was through this historic decision that Providence saved the Rav (Soloveitchik) for America. Orthodoxy in America was thereby totally reshaped, for which we must be profoundly grateful."

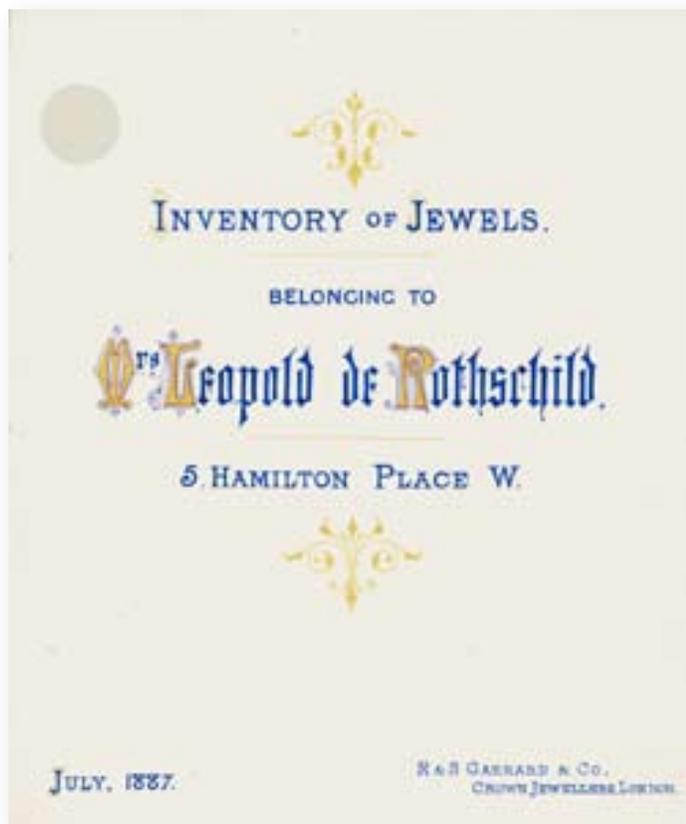
See EJ, Vol. II, cols. 846-7; Vol. III, col. 496; Vol. XV, cols. 127-8, 132-3.

[SEE ILLUSTRATION FACING PAGE]

Handwritten text in Hebrew on the left page of a document. The text is written in a cursive style and covers most of the page. At the top left, there is a printed header: "Rabbi M. Solovitchik 418 Park Washington Ave. New York, N.Y." and "New Washington Heights 2122". At the top right, there is a printed header in Hebrew: "בית דין של אשכנזי" and "מחנה קטן בעיר".

Handwritten text in Hebrew on the right page of a document. The text is written in a cursive style and covers most of the page. At the top left, there is a printed header: "Rabbi M. Solovitchik 418 Park Washington Ave. New York, N.Y." and "New Washington Heights 2122". At the top right, there is a printed header in Hebrew: "בית דין של אשכנזי" and "מחנה קטן בעיר".

Lot 296



Lot 297

**297 (ROTHSCHILD).** Inventory of Jewels Belonging to Mrs Leopold de Rothschild. 5 Hamilton Place W (London). R & S Garrard & Co., Crown Jewellers, July, 1887. Manuscript in English, including blue and red inks along with gilt initials. *ff. iv, pp. 65 pp followed by blanks. Contemporary gilt-tooled morocco, all gilt edges. Rubbed, Sm. folio.*

London, 1887. **\$1500-2000**

✦ **A FINELY PRESENTED MANUSCRIPT INVENTORY OF ROTHSCHILD JEWELS, COMPOSED BY THE CROWN JEWELLERS.**

The index tabulates the collection belonging to Mrs. Leopold de Rothschild, including: diamonds, rubies, emeralds, sapphires, pink pearls, rings, sundries, brooches, bracelets, necklaces and watches. Certain items were altered as fashion changed and the Garrard inventory is marked in red ink to reflect this, for example: "Used in small bar brooch;" or "used for centres of collar;" "broken-up," etc.

Marie Perugia de Rothschild (1862-1937) was the wife of Leopold de Rothschild, the third son and youngest of the five children of Lionel de Rothschild (1808-79) and Charlotte von Rothschild (1819-84).

Marie was the daughter of the Trieste merchant Achille Perugia. Her sister Louise married Arthur Sassoon. A close friend, H.R.H. Edward, Prince of Wales attended the wedding at London's Central Synagogue.

Maria and Leopold de Rothschild were avid collectors of fine art which graced their country manor, Ascott House in Buckinghamshire. In addition to being an avid horseman, who assembled a stable of some of the top thoroughbreds in Europe, Leopold was active in the Jewish community, serving as vice-president of the Anglo-Jewish Association, chairman of the Jewish Emigration Society, and a treasurer of the London Jewish Board of Deputies.

[SEE ILLUSTRATION ABOVE]

**298 SCHNEERSOHN, JOSEPH ISAAC.** (Sixth Grand Rabbi of Lubavitch, 1880-1950). Typed Letter Signed in Hebrew, on personal letterhead, written to R. Chaim (Bloch), concerning letters of the Rebbe of Babroisk. *One page.*

Brooklyn, 17th Sivan, 1941. **\$300-500**

✦ "Although the letters interest me, I do not know what benefit will arise from this." Published in Igroth Kodesh, Vol. V no. 1456.

**299 (SCHOLARS & LITERARY FIGURES).** Group of c. 60 Autograph Letters, other correspondence and paper ephemera in various languages. Including: Joseph Klausner, Micha Berdishewsky, Isaac Last, Senior Sachs, Alexander Marx, Chanoch Yellin, Moshe Lutsky, Chaim Dov Friedberg, Zev Yaavetz, Moritz Steinschneider, Benjamin Moshe Lewin, Simcha Assaf, David Sasoon, Benjamin de Vries, Shai Agnon, Chaim Nachman Bialik, Elie Wiesel, Samuel Sar, E.E. Urbach, C.Z. Slonominsky, Rachel Wischnitzer, Abraham Kahana, and others.

**\$500-700**

**300 (SCHWARTZ, JOSEPH HACOHEN).** Isserles, Moses (ReM" A). Darkei Moshe [on Tur Yoreh Deah]. With commentary Orach Mishor by Yochanan Kremnitzer. **FIRST EDITION.**

Extensive autograph marginal notes and a lengthy inscription on the front flyleaf and title page by R. Joseph HaCohen Schwartz. And with signature of Wolf HaLevi Boskowitz on title (author of Seder LeMishnah on Maimonides's Mishneh Torah). *ff. (1), 105 (of 109). Fore-edges worn, stained. Modern boards, housed in a modern fitted calf box. Folio. Vinograd, Sulzbach 32.*

Sulzbach, M. Bloch, 1692. **\$800-1200**

✦ Editor of the Torah journal Vayelaket Yoseph, Rabbi Joseph HaCohen Schwartz (1875-1944) was one of the most prominent pre-war Hungarian rabbinic scholars. Among his works are Ginzei Yoseph, Hadrath Kodesh, VaYitzbor Yoseph, Zikaron LeMoshe, Moed Ko Chai, and many other monographs and biographies. His notes to the present work exhibit exceptional erudition and a wide breadth of knowledge with a particular focus in areas of history and bibliography.

**301 (ZIONIST & OTHER PUBLIC FIGURES).** Group of c. 70 Autograph Letters, other correspondence and paper ephemera in various languages. Including: Nachum Sokolow, Chaim Weizmann, Herbert Samuel, David Wolfson, Henrietta Szold, Chaim Nachman Bialik, David Yellin, Benjamin Mintz, Moshe Shapira, Abba Eban, Mayor Ish Shalom, Nahum Glatzer, Herman Struck, Zerach Warhaftig, Yaakov Herzog, Bruno Kisch, Chaim Tchernowitz, Irving Lehman, Isaac Wolfson, Herman Wouk, Isaac Asimov, Robert Briscoe, and others.

**\$800-1200**

– IBERIAN & SEPHARDIC-RELATED BOOKS –

- 302 (ANTISEMITICA) Contreras, Antonio De. Mayor Fiscal Contra Judios [“Great Criticism of the Jews”] **FIRST EDITION.** ff. (16), 1-224, 285-396. *Browned. Contemporary limp vellum, gutter split. 8vo.*

Madrid, Gabriel del Barrio, 1736. \$500-700

☛ On pp. 95-96, the Author quotes the Jerusalem Talmud and its views concerning Jewish attitudes toward Christian belief and its efficacy in regard to medical health. The Spanish Catholic theologians were fond of quoting this passage from Talmud Yerushalmi to point out how Jews blaspheme.

The passage from the Yerushalmi is quoted in Tosafot, Avodah Zarah 27b, (s.v. shanei minuth de-mashcha.).

[SEE ILLUSTRATION UPPER RIGHT]

- 303 ASHER BEN YECHIEL (RO”SH). Shailoth U’Teshuvot [responsa] Amended edition. ff. 180, (17), 2. *Some staining, previous owner’s stamp on verso of title and final leaf. Modern calf. Folio.* Vinograd, Venice 1034.

Venice, Zanetto Zanetti, 1607. \$400-600

☛ These responsa are divided into one hundred and eight thematic groups and provide a most vivid picture of the conditions of Jewish life in 14th-century Spain. See M. Waxman, *History of Jewish Literature* (1933) Vol. II, pp.167-169; EJ, Vol. III, cols. 706-08.

[SEE ILLUSTRATION MIDDLE RIGHT]

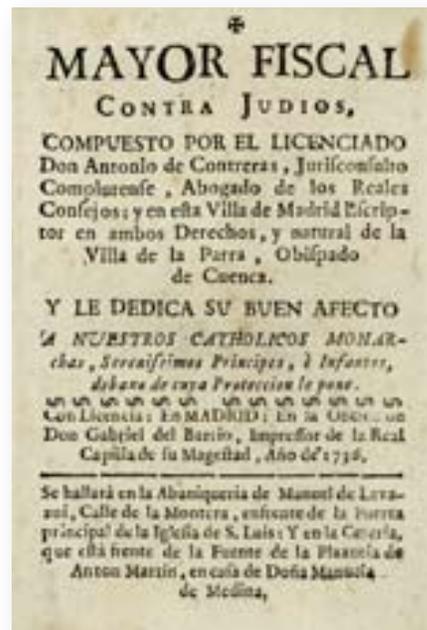
- 304 BARRIOS, MIGUEL (DANIEL LEVI) DE. Aplauzos Academicos e rellação do felice successo da celebre victoria do Ameixial. Oferecidos ao excelentissimo Senhor Dom Sancho Manoel, Conde de Villaflor, Pello Secretario da Academia dos Generosos e Academico Ambicioso. [“Academic applause upon the Portuguese military victory at Ameixial, offered to Dom Sancho Manoel, Count of Villaflor.”] **FIRST EDITION.** Engraved title between architectural columns. Engraved frontispiece portrait of the Count de Villa-Flor on horseback. On p. 209, yet another engraving preceding Barrios’s poem “Palacio.” One divisional title. Interesting graphic designs on p. 95 (of first pagination) and p. 195 (of second pagination). Initial and tailpiece. pp. (26), 1 (i.e.,3)-245, 250-384; 236. *Trace foxed and wrinkled. Intermittent stains. Contemporary vellum with calf ties, starting. Lg. 4to.*

Amsterdam, Jacob van Velsen, 1673. \$4000-5000

☛ A work composed in honor of Dom Sancho Manoel, Count of Villaflor. It includes contributions in Spanish, Portuguese and Latin by several authors, including poetry of Marrano poet Miguel de Barrios. Especially noteworthy is Barrios’s Palacio de la Sabiduria (Palace of Knowledge) on concluding pages 209-236, a sprawling epic poem in praise of Lusitania, i.e., Portugal. Other characters in Barrios’ poem relate directly to Jewish mystical literature: The Angels Kaphziel, Michael, Samael, Raphael, Gabriel, Zadkiel and Hanael. Besides this particular contribution by Barrios, there are others spread throughout the volume. (See the page facing p.1 and p. 384 [signed D.M.D.B. for “de Miguel de Barrios”] of first pagination; and pp. 2, 27,159,183-4,193, 200 of second pagination).

Jonathan Schorsch observes: “In a poem celebrating an important Portuguese military victory of 1663 and dedicated to the Count of Villaflor, Barrios rehearses the history of Portuguese military triumphs and lauds ‘the Portuguese paradise.’” See *Swimming the Christian Atlantic: Judeoconvertos, Afroiberians and Amerindians in the Seventeenth Century* (2009) p. 341, n.11.

[SEE ILLUSTRATION LOWER RIGHT]



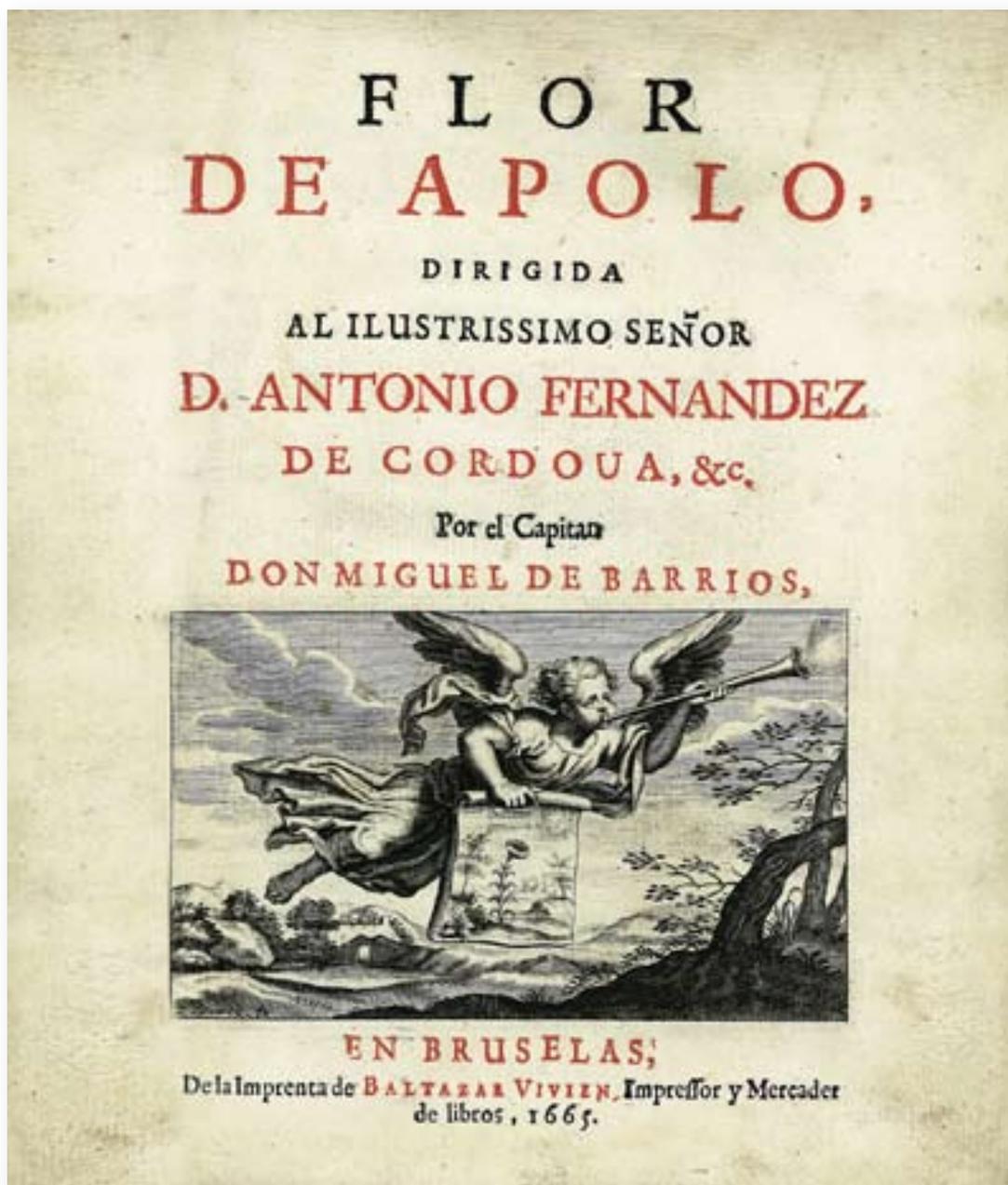
Lot 302



Lot 303



Lot 304



Lot 305

**305 BARRIOS, MIGUEL (DANIEL LEVI) DE.** Flor de Apolo ["Flower of Apollo": collected poetry]. **FIRST EDITION.** Title in red and black with engraving of flower and Apollo the Sun deity. Numerous sumptuous engravings by the Dutch artist Peter Clouwet. Headpieces, initials, tailpieces. Wide margins. *pp.* (24), 1-100, (4), 101-256, 55, (1 blank), (8), 107, (4), (1 blank). *Some leaves browned, some stains and old tape repairs. Contemporary mottled calf, rubbed. Thick 4to.*

Brussels, Baltazar Vivien, 1665. **\$5000-7000**

• **SUMPTUOUS EDITION OF COLLECTED POETRY BY ONE OF THE MOST CELEBRATED SEVENTEENTH-CENTURY MARRANO POETS.**

Miguel de Barrios (1635-1701) was born in Montilla, Spain to Marrano parents. In 1659 he emigrated to Italy, where he publicly embraced Judaism in Livorno (then a safe haven for Spanish Marranos) and assumed the Jewish name "Daniel Levi de Barrios." After a brief stint in Tobago in the West Indies, Miguel returned to Europe in 1662 and entered military service, becoming a Captain in the Spanish cavalry. After retiring from the military in 1674, he relocated to Amsterdam where he became a leading literary figure and founding member of Amsterdam's literary salons: The Academia de los Sitibundos and the Academia de los Floridos. During the eruption of Messianic fervor surrounding the person of Shabbethai Tzevi, De Barrios was a fervent believer. His grave can be located to this day in the famed cemetery of the Spanish-Portuguese Jews in Ouderkerk, Holland.

Kayslerling considered Flor de Apolo, Barrios's earliest published collection, to be his finest.

See M. Kayslerling, *Biblioteca Española-Portuguesa-Judaica*, pp. 16-17; T. Oelma, *Marrano Poets of the Seventeenth Century* (1982), pp. 219-91; L. Hagoort, *Het Beth Haim in Ouderkerk aan de Amstel* (2005).

[SEE ILLUSTRATION ABOVE]



Lot 306

**306 BIBLE.** Former Prophets (Nevi'im Rishonim). With Targum Jonathan and commentaries by David Kimchi (Rada"K) and Levi ben Gershom (Ralba"g or Gersonides). **FIRST EDITION OF TARGUM JONATHAN AND GERSONIDES.** Four volumes. Texts of Bible and Targum Jonathan with vocalization (nikud) and cantillation (te'amim or "trope").

\* Vol. I (Joshua): ff. 65 (with duplicated leaves).

\* Vol II (Judges) ff. 82 (of 86).

\* Vol. III (Samuel): ff. 230 (of 231).

\* Vol. IV (Kings): ff. 59. *In total: ff. 456 (of 620).*

*Detailed collation available upon request. Many leaves expertly remargined and laid to size, variously stained, some worming restored. Modern morocco. Folio. Vinograd 6; Goff 23; Goldstein 99; Offenberg 28; Steinschneider, p. 4, no. 18; Thesaurus B27; Wineman Cat. 62a-b.*

Leiria, Dom Samuel de Ortas and Sons, 1494. **\$50,000-60,000**

🔗 **ONE OF THE LAST HEBREW BOOKS PRINTED BEFORE THE PORTUGUESE EXILE OF 1497. THIS BIBLE IS THE MOST VOLUMINOUS OF ALL HEBREW INCUNABLES.**

With the Expulsion of the Jews from Spain in 1492, neighboring Portugal took its place as the center of Hebrew printing in the Iberian peninsula. Thus the fortified town of Leiria, less than a hundred miles north-east of Lisbon, now became a source of Hebrew books. Between the years 1492-96, Samuel de Ortas, a native of Orthez, France, together with his three sons, produced a total of seven Hebrew titles. But de Ortas' most famous creation would be in Gothic letters. That would be the Latin version of the Spanish Jew Abraham Zacuto's astronomical table, Almanach Perpetuum, which it is said to have guided Christopher Columbus on his monumental voyage to America.

[SEE ILLUSTRATION ABOVE]

**307 (BIBLE, Spanish).** Biblia en lengua Española traduzida palabra por palabra dela verdad Hebrayca por muy excelentes letrados vista y examinada por el officio dela Inquisicion. **FIRST TRANSLATION OF OLD TESTAMENT INTO SPANISH.** Printed in double columns. Floriated or historiated initials throughout. Edited and published by Abraham Usque (Duarte Pinel, Portuguez) and Yom Tob Atias (Jeronimo de Vargas, Español).

Spanish marginalia in an early hand indicating the Haphtaroh of any given Parashah. ff. (2 of 8), 1-240, 240-381, 384-389 (of 400, i.e., 401). Wanting preliminary ff.(3-8); ff. 382-383, 390-400 and final 3ff. A complete copy has a total of ff. 412, the present copy has a total of ff. 390, thus ff. 22 are wanting. Lightly stained in places, trace wormed text mostly unaffected, expert marginal repairs, ff.195 and 312 bound in backwards. Later tree-calf, rubbed, new endpapers. Folio.

Ferrara, 1553. **\$30,000-50,000**

**OF UNPARALLELED RARITY, THE FERRARA BIBLE REPRESENTS ONE OF THE GREAT LANDMARKS IN THE HISTORY OF PRINTING.** It is the first printed Spanish translation of the entire Hebrew Bible, the work of Jews who had carried the language with them into their exile. The Gothic typography and the presswork of this stately folio volume are exceedingly fine. The text, based upon older medieval Castilian versions that had circulated among the Jews of Spain, became virtually canonical for Sephardic Jews in Europe.

#### **HISTORICAL BACKGROUND:**

A Jewish community existed in the north Italian city of Ferrara as early as the 13th-century. The local Italian Jews and Aschkenazic Jewish immigrants from Germany, were joined by Jewish exiles from Spain following the expulsion in 1492. Thereafter, Marranos, that is, New Christians, began to arrive in Ferrara with the intention of returning to Judaism. The rulers of the city, the House of Este, valued the contribution to the city's economy made by these immigrants, and they accorded them privileges, disregarding the fact that they had abandoned Christianity in order to rejoin the Jewish people. This was in stark contrast with most of the towns and cities elsewhere in Italy, in which the Jews were subject to numerous prohibitions and restrictions due to pressure from the Catholic Church.

Conditions of toleration prevailed in Ferrara under the protection of Duke Alphonso and his son Ercole, which allowed for Jewish printing to flourish beginning in the 1550s. Vernacular books intended for Marranos who had lost familiarity with the Hebrew language were produced. Basic texts of Judaism, especially the liturgy and the Bible, were an imperative. Texts in the Spanish language were preferred, both because of a tradition of translation of sacred texts into that language dating back to the Middle Ages, and also because many of the Marranos were descended from exiles from Spain and knew Castilian well.

#### **THE TEXT:**

Completed on March 1st, 1553, the Ferrara Bible is a remarkable achievement. The entire Spanish text is obviously Jewish from beginning to end, avoiding all the Christological nuances and mistranslations of the Vulgate. There is much discussion among scholars regarding variant issue-points, yet it is clear that all versions of the Ferrara Bible, no matter their variant, are fundamentally Jewish and ultimately represent a single edition.

The title page of the Bible proclaims that it is a "word for word translation from the Hebraic Truth." It also states that the translation was "seen and examined by the Office of the Inquisition." On the bottom of the page is recorded that the book was printed "under a privilege from the Duke of Ferrara." There is no doubt that the Duke permitted the Jews to print the book, but it is inconceivable that this translation could have been approved by the Inquisition. The Catholic Church would have approved of no translation other than the Vulgate, which was its official version. Moreover, it would not have given approval to a translation based upon the Hebrew text, edited in a style that was faithful to the traditional Jewish Bible commentaries. Aside from that, authorizations by the Inquisition never appeared as part of the title of a book, but rather as a seal on the title page or the last page. Such authorizations did not refer to the "Office of the Inquisition," but rather to the "Holy Office" (Santo oficio). Most likely the formula printed here on the title page was coined for the sake of appearances and Duke Ercole II probably agreed to this deception.

Important to note is the tragic iconography of the title-page which is truly emblematic of the entire era. In the top center of the ornate woodcut frame is the head of a bearded Neptune, who, with bulging cheeks, is blowing a storm. Beneath the lines of text, a ship flounders in the waves of a raging sea, its sails torn, its mast broken. The ship represents the afflicted Jewish people, particularly the Spanish and Portuguese exiles, in their perilous search for a safe haven. Further symbolism may be found: At the top of one of the masts there is an armillary sphere which represents a dramatically inverted symmetry. The very same device that was for Portugal, a sign of its great age of exploration and its hope for glory, becomes here, a symbol of Jewry's latest age of wandering, and its hope for a secure refuge from the storm of its sufferings.

**THE FERRARA BIBLE, A MASTERPIECE OF 16TH-CENTURY JEWISH BOOK PRODUCTION, BECAME THE CLASSIC SPANISH VERSION OF THE BIBLE FOR THE MARRANOS WHO RETURNED TO JUDAISM AND INDEED FOR THE ENTIRE SEPHARDIC DIASPORA AS A WHOLE, FOR CENTURIES THEREAFTER.**

For a penetrating historical insight to the Ferrara Bible, see Y.H. Yerushalmi & J.V. de Pina Martins' edition of S. Usques', *Consolacao as Tribilacoes de Israel* (1989) pp. 84-93.

See also C. Roth, *The Marrano Press at Ferrara 1552-1555* in: *Modern Language Review*, XXXVIII (1948) pp. 307-317. See also the careful and judicious analysis of almost all extant copies by S. Rypins, *The Ferrara Bible at Press* (London, 1955).

[SEE ILLUSTRATION FACING PAGE AND COVER OF CATALOGUE]

LIBRO DEUTERONOMIO

PARA 24.44.



**G**UARDAS LAS palabras que fablo Moyses arodo y fraclaque de del yarde: en el desierto en la llanura: a escuētra Supb entre Paran y entre

Zbophel y Zaban y Hazeroth y Diabab. Onze dias del Doreb carrera de mōte de Sebir: fasta Kades Barneab. Y fue en quarēta años ē onze meses en vno al mes: fablo Moyses a hijos de ysacl como todo lo q̄ ēcomēdo. A. a el pa ellos. Despues de su fazer berir a Sibon rey del Emoreo q̄ estā ē Hefbō: y al Bog rey del Basā q̄ estā ē Hasteroth ē bedrebi. De aquēde del yarde en trsa de Moab euolūto Moyses declarar a la ley esta por dezir. A. nro Dio fablo a nos ē Doreb por dezir: abasta a vos citar enl mōte este. Bolued y moued a vos y venid a mōte del Emoreo y a todos sus vezinos ē la llanura enel mōte y ē la batura y enl ane ridiō y en puerto de la mar: trsa del Kenabaneo y el Zenanō fasta el rio el grāde rio Suphrates. Escud de delāte vos a la trsa: venid y heredad a la trsa q̄ juro. A. a vros padres a Abiāhā y ysbac y a ya bacob por dar a ellos y a su semē enpos ellos. Y dire a vos ē la hora esta por dezir no puedo a mis solas soportar a vos. A. vfo Dio mochiguo a vos y he vos oy como estrellas de los cielos a muchedūbre. A. Dio de vros padres añada sobre vos como vos mil vezes: y bēdiga a vos como fablo a vos. Como soportare a mis solas: vfo trabajo y vfo cargo y vfas barajas. Dad a vos varones sa-

bios y ēcēdidos y sabidos de vros tribos y ponerlosbe en vfas cabeceras. Y respōdistes a mi y dixistes buena la palabra q̄ fableste por: hazer. Y tome a capitanes de vros tribos varones sabios y sabidos y di acellos capitanes sobre vos: mayores de miles mayores de ciētos y mayores de cincūeta y mayores de diezes y alguaziles a vros tribos. Y ēcomēde a vros juezes ē la hora esta por dezir: oy en do ētre vros hermanos y juzgaredes justedad ētre varō y ētre su hermano y entre su peregrino. No conofcades fazes enel juizio como el pequeño como el grāde oyredes: no temades de delante de varō q̄ el juizio del Dio es y la cosa q̄ se endureciere de vos allegaredes a mi y oyrlac. Y encomēde a vos en la hora esta: a todas las palabras q̄ fariades. Y mouimōnos de Doreb y aduimōnos a todo el desierto el grāde y el temeroso esse q̄ vistes carrera de mōte del Emoreo como encomēdo. A. nro Dio a nos: y venimos fasta Kades Barneab. Y dire a vos: venistes fasta mōte del Emoreo que. A. nro Dio dan a nos. Escudio. A. nro Dio delāte ti a la tierra: sube bereda como fablo. A. Dio de mis padres a ti no temas y no seras quebrantado. Y llegastes a mi todos vos y dixistes Ebiemos varones delāte de nos y esculquē a nos a la tierra: y tomen a nos respuesta ala carrera que subiremos por: ella y a las villas q̄ verne mos a ellas. Y plugo en mis ojos la cosa: y tome de vos doze varones varon vno por tribo. Y bolueron y subieron al mōte y vinieron fasta arroyo de escol y esculcaron a ella. Y tomaron en su mano de fruto de la tierra y descendieron a nos: y tomaron a nos respuesta y dixeron buena la tierra que. A. nuestro Dio dan a nos. Y nō quisistes por: subir: y rebellastes a dicho de. A. vfo Dio. Y murmurastes en vfas tiendas y dixistes con aborriciō

*Su ator a em y fia u capt prim  
entre ometmo capt semesa and diu  
brofeta de ysacl sala b entre omelmo e abt*

2

**308 (CONVERSOS).** Thirteen Manuscript Documents relating to the Spanish Conchillos Family.

Most interesting cache of personal papers of one of the great Marrano families who wielded great power in Aragon and the Americas in the early 16th century.

All documents in Spanish, all on paper (except 1486, on vellum), all unbound. A detailed collation of each manuscript is available upon request.

Tarazona, (Spain), 15th-17th centuries. **\$12,000-18,000**

☛ These 13 documents vividly convey the wealth and influence of the noble Conchillos, or de Conchillos dynasty, major landed proprietors in and around the city of Tarazona, Aragon, throughout the early modern period. By the last quarter of the 15th century, when this documentation begins, members of the family had distinguished themselves in war and occupied prominent positions in government and the church. However in the first quarter of the 15th century, the Conchillos had been one of the 300 families that made Calatayud, Aragon (38 miles from Tarazona), one of the strongest Jewish communities in Spain.

All that changed around 1414, in the aftermath of the “rigged” Disputation of Tortosa, which so demoralized Aragonese Jews and emboldened Christians. A barrage of new restrictions and threats led to wholesale defections among Calatayud Jews, with many leading families among the defectors. The number of conversions was so high that by 1415 the synagogue was ready to become a church—voluntarily. One Calatayud Jew baptized at this time, Azariah Chinillo, took the new name Luis de Santangel; it was his grandson and namesake who served as chancellor at the court of Ferdinand and Isabella and is immortalized as the principal enabler of Columbus and, also in 1492, of the maritime voyages of the Spanish Jewish refugees.

The Conchillos, similar in many ways to the Chinillos, are represented in the mid- and late- 15th century by the brothers Lope Conchillos and Pedro Conchillos. Lope, a canon lawyer and churchman, was dean both of Tarazona and of Jaca, up in the Pyrenees in the north of Aragon. His brother Pedro, having conducted himself gallantly fighting the Moors in Granada, was rewarded with a crown appointment as governor of Tarazona—an important center of trade, where Aragon shares a border with Castile and Navarre, and, like Calatayud, home to a major Jewish community. Pedro married another New Christian, Margarita Quintana, whose uncle was—like Santangel and Columbus’s other “correspondent” at court, Sanchez, one of the coterie of administrators of Jewish extraction to whom Ferdinand elected to entrust his affairs.

Among the children of Pedro and Margarita were: Gonzalo de Conchillos, the principal beneficiary of his uncle Lope’s will (item 1 in this lot) and Lope’s successor as Dean of Jaca—though evidently not a priest, if his marriage contract (item 2 in this lot) is any indicator; Garcia de Conchillos, a leading knight of one of the Spanish military orders, in which capacity he controlled great estates in Aragon; and Jaime de Conchillos, bishop of two Aragonese Italian possessions: Gerace (Calabria) and Catania (Sicily), and then, from 1512-42, Bishop of Lleida (Spanish: Lérida) in Aragon. Here he made what may be the Conchillos family’s greatest contribution, doing much, as a patron of the arts, to promote the Plateresque Gothic-Renaissance style of architecture and decoration.

The eldest of the brothers rose to an even higher echelon of fame and fortune, yet none of his accomplishments is so unambiguously positive. Lope de Conchillos y Quintana was quite possibly the most successful (and quite possibly the most corrupt) Spanish politician of his time. Introduced into government as a young man by his mother’s courtier uncle, he rose to be first secretary to Ferdinand the Catholic in the generation immediately following Santangel and Sanchez. Indicative of his extraordinary political prowess, he managed to remain in power for the rest of his life, serving as trusted “prime minister” not only to Ferdinand but to the next three sovereigns or regents of Aragon: Joanna the Mad, Philip the Handsome, and the Holy Roman Emperor Charles V. His service was interrupted only by a period of imprisonment, meant to get him out of the way while his much wronged mistress, Joanna, was falsely institutionalized. This association with her may be the great redeeming feature of his life. Certainly, he needs redeeming, as the strongest advocate for aggressive exploitation of the mineral wealth, and, thus, the indigenous people, of Spain’s American colonies. This stance made him the nemesis of Fray Bartolomé de las Casas, Bishop of Chiapas and official Protector of the Indians. It did endear him to his employers, though, all of whom reaped vast quick-and-dirty profits, as did he. For his efforts, he was ennobled as Count of Villa Umbrosa and granted the city of Arecibo and large tracts of land elsewhere in Puerto Rico.

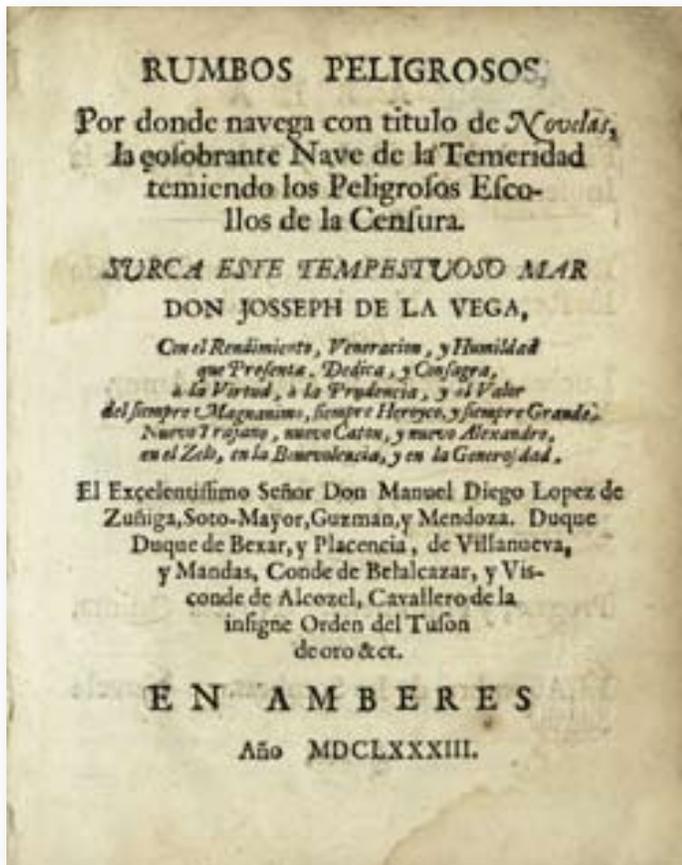
**THE DOCUMENTS COMPRISING THIS LOT ARE AS FOLLOWS:**

- (i) Last will and testament of Lope de Conchillos, Doctor of Civil and Canon Law, Dean of Jaen. Tarazona, 1486.
- (ii) Marriage contract of Gonzalo de Conchillos to Elvira, daughter of Diego and Catalina de Castejon, 1489.
- (iii) Deed of sale by the Confraternity of San Francisco of property in Tarazona to Pedro de Conchillos, 1520.
- (iv) Deed of sale of property of the Tudela road at Tarazona to Alonzo de Soria, Archdeacon of Tortosa, 1524.
- (v) Transfer of property by Gonzalo de Conchillos, 1525.
- (vi) Inventory of the movable property of Gonzalo de Conchillos, 1525.
- (vii) Specific bequests from the “houses, vineyards, olive groves, orchards, fields, and property of Don Hernanado de Conchillos in the city of Tarazona in 1564.” Beneficiaries include his sister Isabel and the chantry at the cathedral of Tarazona endowed by his great-grandfather, Gonzalo de Conchillos.
- (viii) Ledger recording the acquisitions and gifts made by Pedro and Gonzalo Conchillos, early 16th century.
- (ix) Rent-roll of property acquired by Pedro de Conchillos in Tarazona, 1615.
- (x) Rent-roll of the estates held by the Count of Villa Umbrosa in the city of Tarazona, 1639.
- (xi) Transfer to the Conchillos family of a royal endowment originally originally gifted to Sancho de Rojas, archbishop of Toledo, in 1419. Not before 1668.
- (xii) and (xiii) Narrative accounts of early 16th-century property acquisitions by Lope (the younger) and Gonzalo de Conchillos in Tarazona and of subsequent actions on the part of their heirs as late as 1647.

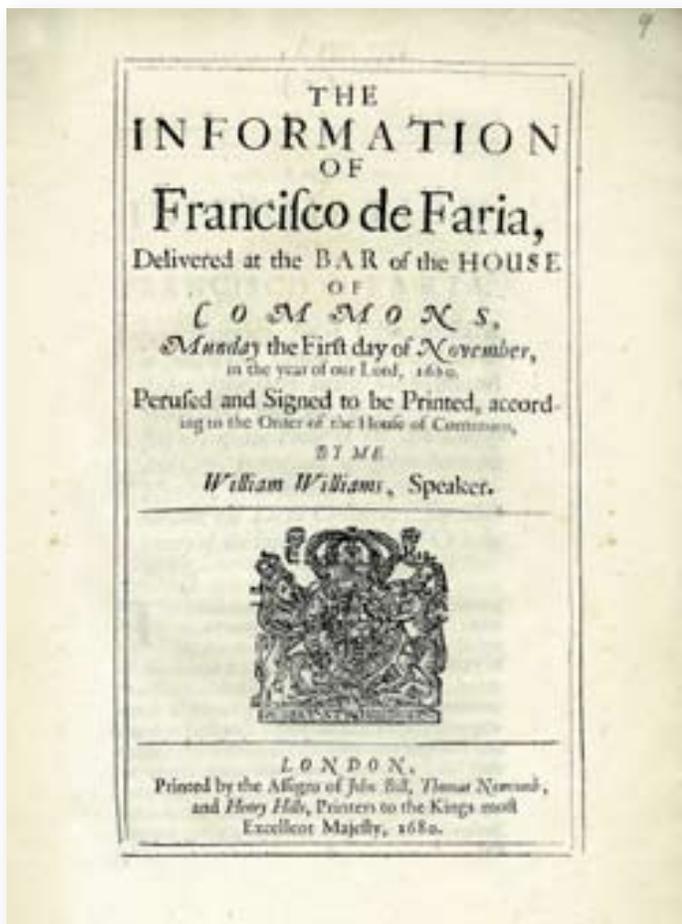
For more on the Conchillos family and the sources of its immense wealth, see A. Franco Silva, “El primer oro de las indias: La fortuna de Lope Conchillos, secretario de Fernando el Católico,” in: *Historia, Instituciones, Documentos* 33 (2006) 123-171.

[SEE ILLUSTRATION FACING PAGE]





Lot 309



Lot 310

**309 DE LA VEGA (PENSO), JOSEPH.** Rumbos Peligrosos ["Dangerous Directions": three short novels]. **FIRST EDITION.** pp. (34), 64, (8), 65-169 (lacking pp. 67-70), (9), 169-295 (lacking pp. 267-270), (2), (1 blank). Introductory leaves misbound, browned, minor neat repair to title. Contemporary vellum, some wear. Sm. 4to.

**\$2000-3000**

Joseph Penso de la Vega (c.1650-92), the son of Isaac Penso Felix and Esther de la Vega, was born in Espejo (near Cordoba), Spain. His wealthy father took his family and fled to Amsterdam (via Antwerp) following his release from incarceration by the Spanish Inquisition. On the very day of his arrival on the free soil of Holland at Middleburg, Isaac was circumcised as a Jew. Joseph, after a brief stay in Livorno, established himself in Amsterdam and later Hamburg. At the tender age of seventeen, he composed a Hebrew drama, Asirei HaTikvah (Amsterdam, 1673), an allegorical depiction of the victory of the will over one's passions. In addition, he authored several funeral orations and epithalamia.

The present work, Rumbos Peligrosos, is regarded as one of the finest examples of the Spanish short story in its time. It contains laudatory poems by Antonio de Castelo, Duarte Lopes Rosa, Alvaro Dias, Antonio Fernandez and Miguel de Barrios. Joseph de la Vega and Miguel de Barrios were the leading lights of the Amsterdam "academias" or literary salons. See T. Oelman, Marrano Poets of the Seventeenth Century (1982), p. 42, n. 30.

In general, de la Vegas's other works evidence an interest in politics. His Triumphos del Aguila (1683) celebrates the relief of Vienna by John Sobieski. Likewise, his Retrato de la Prudencia (1690) extols the wisdom and valor displayed by William of Orange in mounting the throne of England. One of Penso's outstanding works is Confusion de Confusiones, a whimsical depiction of Amsterdam's bourse, believed to be the very first work to treat the workings of the stock exchange.

See EJ, Vol. XIII, cols.230-1; C. Roth, A History of the Marranos (1932), pp. 336-7.

[SEE ILLUSTRATION UPPER LEFT]

**310 (FARIA, FRANCISCO DE).** The Information of Francisco de Faria, Delivered at the Bar of the House of Commons. On title, seal of Great Royal Crest, "Honi soit qui mal y pense." pp. (4), 12. Unbound, housed within modern solander case. Sm. folio. Roth, Magna Bibliotheca Anglo-Judaica, p. 248, no. 1.

London, John Bill, Thomas Newcomb, and Henry Hills, Printers to the King, 1680. **\$1000-1500**

Francisco de Faria was born in Pernambuco, Brazil, son of John de Faria, a Jew, of St. Giles, Belgium.

The information de Faria provides here was considered essential in uncovering the infamous "Popish Plot," a Catholic endeavor to overturn the Protestant government of England.

We learn from his testimony that de Faria was recruited as an agent in Antwerp, where he made the acquaintance of several English Catholics, who convinced him to travel to London where he became personal assistant to the Portuguese ambassador. Along with his brother Abraham, Francisco de Faria was subsequently hired by the Portuguese as an assassin.

A tale of considerable intrigue and suspense. See AJHSP, Vol. XX, pp. 115-32.

[SEE ILLUSTRATION LOWER LEFT]

311 (HEBREW). Da Paz, Francisco. Compendio dos Principios da Grammatica Hebraea. **FIRST EDITION.** Portuguese interspersed with fully vocalized Hebrew. Printer's device on title. Headpieces, initials, tailpiece. Scattered marginalia. From the Cassuto Collection. *pp.*158. *Title starting, two small neat repairs to first two leaves. Contemporary half-calf over marbled boards, rubbed. Sm. 4to.*

Lisbon, Royal Typographic Office, 1773. **\$200-300**

312 (HEBREW). Joannem Ab Incarnatione. Dikduk Leshon HaKedoshah / Grammatica Linguae Sanctae. **FIRST EDITION.** Latin interspersed with fully vocalized Hebrew. *pp.* (8), 4, 549, (1 blank). *Lightly browned. Contemporary calf-backed marbled boards. 4to.*

Coimbra, Typis Academiae, 1789. **\$500-700**

☛ Rare Hebrew grammar printed in Portugal. It might strike one as ironic that at the height of the Inquisition, when Portugal had been purged of Judaism, the Hebrew language - "the sacred tongue" - was studied by Catholic theologians at the prestigious University of Coimbra.

WorldCat shows but a single copy of this book, located in the Sterling Library, Yale University.

[SEE ILLUSTRATION RIGHT]

313 (HOLY LAND). Fr. Theodore. Funesta, e lamentavel relaçao do que succedeo em 30 de abril do anno de 1756: na cidade maritima de Jafa quarenta milhas, (ou quasi quatorze leguas) distante da Santa Cidade de Jerusalem causado por huma tumultuosa revoluçao de Arabios, e Turcos contra os Religiosos Menores do Serasico P.S. Francisco da Familia da Observancia, a quem esta' entregue a custodia, e guarda dos Santos Lugares de Jerusalem, e Terra Santa. *pp.* 10, [2]. *Modern wrappers. Sm. 4to.*

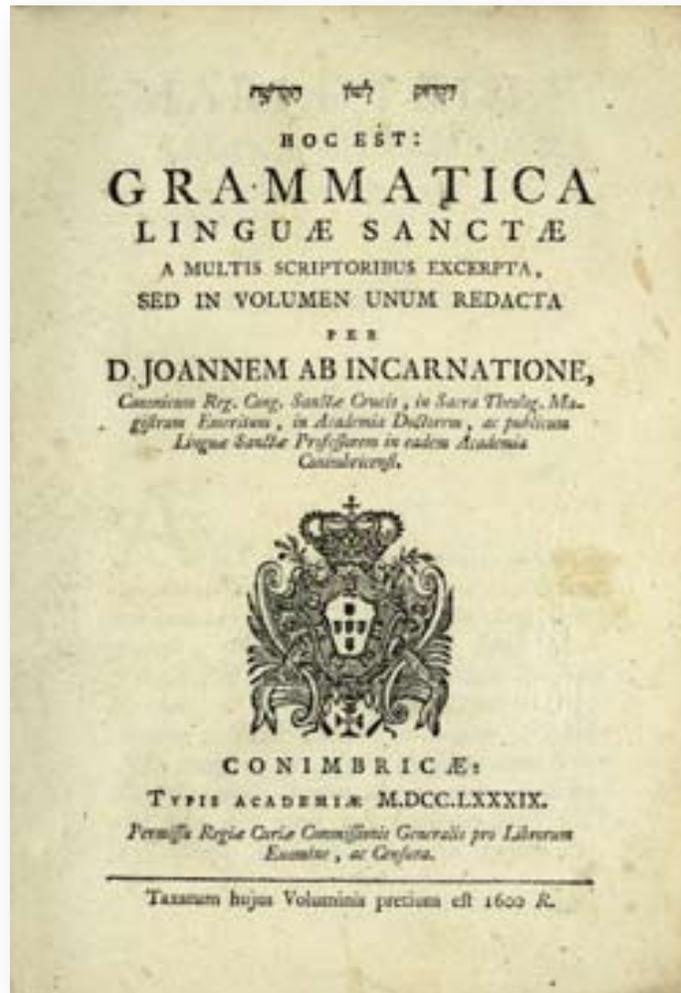
Lisbon, Pedro Ferreira, 1757. **\$300-400**

☛ A lamentable account of the Arab attack on the Franciscan friars in Jaffa on 30th April 1756.

314 (INQUISITION). Eymerich, Nicholas. Directorium Inquisitorum [Inquisitorial Directory]. With Commentary by Francis Pegña. Second Emended Edition. Title in red and black. Printed in double columns. Historiated initials, tailpieces. Allegorical engraving on final page. One divisional title. *pp.* (32), 744, (56); (8), 193, (1 blank), (14). *Light stains. Contemporary boards, some wear. Folio.*

Rome, n.p., 1585. **\$800-1200**

☛ Roman Catholic theologian Nicholas Eymerich [Catalan Nicolau Aymerich] (c.1316-99) served as Inquisitor General of the Crown of Aragon. Eymerich was infamous for his torture of those suspected of heresy, earning him the enmity of King Peter IV of Aragon. Especially notorious was his brutal treatment of the Jew Astruc Dapiera of Barcelona in 1370 who was suspected of sorcery and sentenced to life imprisonment after publicly repenting. Eventually King Peter became so hostile to Eymerich—, who by then had begun persecutuion of the Lullists, (followers of the theologian Ramon Llull—), that Eymerich was forced to flee from Barcelona to Avignon, France. There in 1376, he composed his work Directorium Inquisitorum, in which, based on handbooks of witchcraft that he had confiscated, he described sorcery at great length. Directorium Inquisitorum became the handbook of Inquisitorial procedure well into the seventeenth century. See Y. Baer, A History of the Jews in Christian Spain (1966), Vol. II, pp. 86-87.



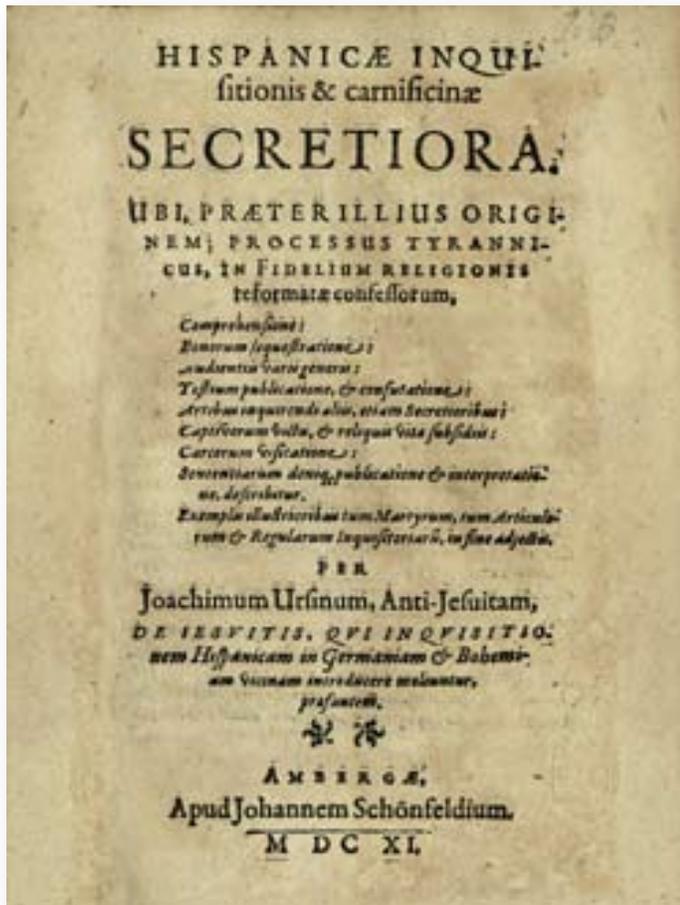
Lot 312

315 (INQUISITION). Como, Bernardo Da. Lucerna Inquisitorum Haereticæ Pravitatis ["Lamp of the Inquisition": laws and regulations of the Inquisition]. With annotations by Francisco Pegña and additions of Jean Gerson. Second edition. Printer's device on title. Scattered marginalia. *pp.* (7), (1 blank), 184, (28). *Name removed from title. Contemporary calf, scuffed. 4to. Palau 217346 (1st ed.).*

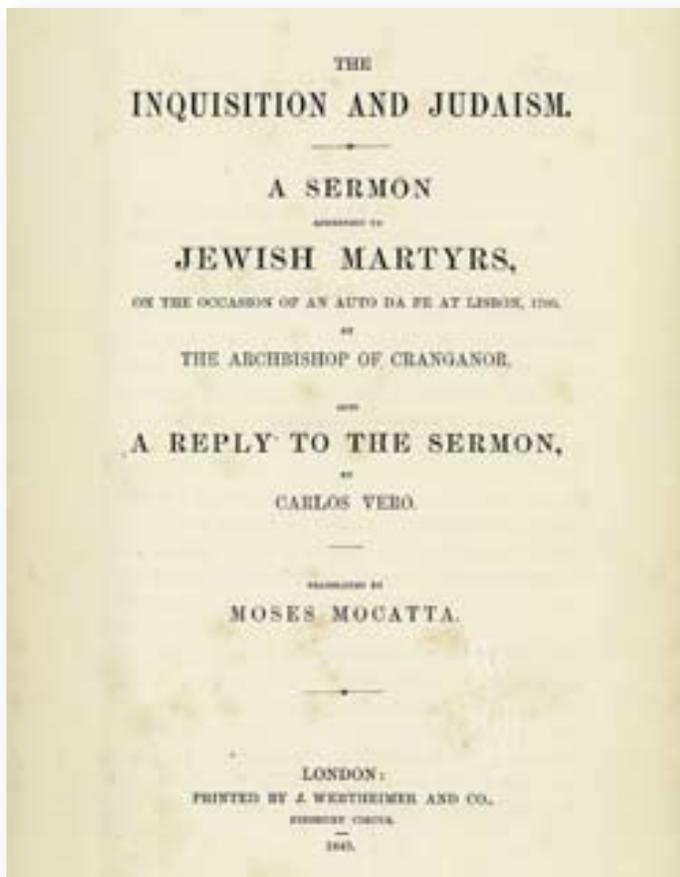
Venice, Marc Antoni Zalteri, 1596. **\$600-900**

☛ Bernardo Retegno da Como was appointed Inquisitor of Como in 1505. Henry Charles Lea refers to him as one of "the demonologists of the fifteenth century," which is to say that he specialized in the persecution of witches. He is credited as having been instrumental in Innocent VIII treating witches as a new heretical sect in his papal bull Summis desiderantes (1484). See H.C. Lea, A History of the Inquisition of Spain, Vol. IV (1907), p.207.

On pp. 70-72 there are several laws relating to Jews: Jews inducing Christians to their rite may be punished by the Inquisitor; Jews who were baptized, even as infants, and thereafter revert to Judaism may be punished by the Inquisitor; if a Jew impedes another Jew who wishes to be baptized from doing so, the Inquisitor may proceed against him, etc.



Lot 317



Lot 319

316 **(INQUISITION)**. Paramo, Luiz De. De Origine et Progressu Officii Sanctae Inquisitionis [Of the Origin and Progress of the Office of the Holy Inquisition] **FIRST EDITION**. Four books in single volume. Printed in double columns. Headpieces, historiated initials, tailpieces. *pp.* (120), 887, (1 blank). Names removed from title-page, some underlining, damp-wrinkled. Contemporary calf, rubbed; spine in compartments, gilt extra. *Sm. folio*. Palau 212156.

Madrid, Joannem Flandrum, 1598. **\$800-1200**

317 **(INQUISITION)**. Beringer, Joachim. Hispanicae Inquisitionis & Carnicinae Secretiora. ["The Spanish Inquisition and the Secret Torture Chamber."] **FIRST EDITION**. *pp.* 334. *Foxed*. Contemporary vellum, discolored. *8vo*.

Amberg (Bavaria), Johannes Schönfeld, 1611. **\$500-700**

✦ Anti-Inquisitorial tract, based mainly on the earlier work of Reginaldus Gonsalvius Montanus (pseudonym of the Spanish theologian and Bible translator Casiodoro de Reina), Sanctae Inquisitionis Hispanicae Artes (Heidelberg, 1567).

[SEE ILLUSTRATION UPPER LEFT]

318 **(INQUISITION)**. Escobar Del Corro, Juan. Tractatus Bipartitus de Puritate et Nobilitate Probanda. Allegorical engraving on title. *pp.* (12), 448, (72). Final leaves marginally wormed, text unaffected. Contemporary elegantly blind-tooled calf, spine in compartments, gilt extra. *Folio*.

Leiden, Laurentii Arnaud, Petri Borde, Joannis & Petri Arnaud, 1678. **\$300-500**

✦ This work promulgated the notion that since the so-called New Christians were in fact descended from Jews, their character was tainted as a matter of heredity.

319 **(INQUISITION)**. The Inquisition and Judaism. A Sermon Addressed to Jewish Martyrs, on the Occasion of an Auto-da-Fe at Lisbon, 1705. By the Archbishop of Cranganor. Also a Reply to the Sermon, by Carlos Vero [i.e., David Nieto]. Translated by Moses Mocatta. **FIRST EDITION**. Translated into English from the original Portuguese and Spanish. Single line of Hebrew on p.xiv. *pp.* xiv, (2), 191, (1 blank). Trace foxed. All edges gilt. Marbled endpapers. Later half-calf, scuffed. *Sm. 4to*. Roth, Bibliotheca Anglo-Judaica, p. 257, no. 8.

London, J. Wertheimer & Co, 1845. **\$500-700**

✦ The vicious sermon delivered by Dom Diego da Annunziaro Justiniano, the titular Archbishop of Cranganor, India, before sixty-six miserable victims of an auto-da-fé held in Lisbon in 1705, was a brutal tirade in which the Archbishop attempted to prove from Jewish sources the truth of Christianity. Upon publication, David Nieto, the celebrated Haham of London, was moved to provide a response, penned under the nom-de-plume Carlos Vero ("Charles Truth"). This was necessitated by the relentless pressure exerted by the Inquisition upon the Marranos of Portugal, a painful and ongoing problem of 18th-century Jewish life. Moses Mocatta produced the first English translation of the notorious sermon and Haham Nieto's celebrated refutation in 1845. It was later published by Isaac Leeser in Philadelphia in 1860.

See H.P. Salomon, "New Light on the Portuguese Inquisition: The Second Reply to the Archbishop of Cranganor," in: *Studia Rosenthaliana*, Vol. V, No. 2 (1971) pp.178-186; I. Solomons, "David Nieto and Some of His Contemporaries," in: *JHSE Transactions*, Vol. XII (1931) pp. 53-56, 77.

[SEE ILLUSTRATION LOWER LEFT]

**320 (INQUISITION).** Rodrigo, Francisco Xavier G[arcia]. *Historia Verdadeira da Inquisição*. Translated from Spanish by Manoel José Gonçalves Preza. Complete in two volumes. *Vol. I: pp. 544. \* Vol. II: pp. 594, (1), (1 blank). Old tape repair on pp. 375-6 of Vol. II. Trace foxed. Uniform contemporary calf-backed marbled boards, rubbed. 4to.*

Guimaraes, Livraria Editora de Texeira de Freita, 1882. **\$200-300**

☛ Traces the history of the Spanish Inquisition from its inception in 1480 until its final abolition in 1834.

**321 KRAUSKOPF, JOSEPH.** *The Jews and Moors in Spain*. **FIRST EDITION.** Opening blank inscribed: "With the Compliments of The Author, Philad. Jan. 8th, '89." *pp. 21, 3-246. Original boards, rubbed. Sm. 4to. Singerman 3564.*

Kansas City, 1887. **\$100-150**

☛ Based on a series of lectures delivered to the members of Congregation B'nai Judah of Kansas City, Missouri, this work traces the interaction between Jews and Moors in Spain from the Islamic conquest until the Expulsion of 1492.

**322 (LA PEYRÈRE, ISAAC).** *Praeadamitae...Primi Homines ante Adamum conditi* ["Pre-Adamite...The First Men Before Adam"] **FIRST EDITION.** Device on title (doubles as tailpiece). One divisional title. Initials. Foldout map of the Holy Land. *pp.70, (16), 317, (7). Trace foxed. Contemporary vellum. 12mo.*

(Amsterdam, Elzevir), 1655. **\$500-700**

☛ Isaac La Peyrère (1594 or 1596-1676) was a French Bible critic of Marrano background. His book *Praeadamitae* - which claimed that Adam was not the first man, that the Flood was a local event, and that Moses did not write the Pentateuch - was deemed heretical, banned and burned. It is believed that La Peyrère's views influenced the budding Spinoza.

See R.H. Popkin, *Isaac La Peyrère: His Life, Work and Influence* (1987); A.J. Saraiva, "Antonio Vieira, Menasseh Ben Israel et le Cinquieme Empire," *Studia Rosenthaliana* Vol. VI, No. 1 (January 1972), pp. 38-43; EJ, Vol. X, cols.1425-6.

**323 LEÃO (LEON), GIL NUNES DO.** *Sonetos a D. Guiomar, Filha do Doutor Pedro Nunes* ["Sonnets to D. Guiomar, Daughter of Pedro Nunes"]. Edited by Joaquim Ignacio de Freitas. Second enlarged edition. Uncut copy. *pp. 12. Modern wrappers. 8vo.*

Coimbra, Imprensa da Universidade, 1826. **\$300-400**

☛ Gil Nunes do Leão (Leon) was the nephew of the celebrated 16th-century chronicler and grammarian Duarte Nunes de Leão (1530-1608). Besides writing works on the Portuguese language, Duarte Nunes do Leão wrote *Descrição do Reino de Portugal* (1610) which was edited by the nephew Gil Nunes do Leão.

According to H.P. Salomon et al, Duarte Nunes do Leão was a New Christian (i.e., of Jewish descent). See A.S. Saraiva, H.P. Salomon, I.S.D. Sassoon, *The Marrano Factory: The Portuguese Inquisition and Its New Christians, 1536-1765* (2001) p. 121.



Lot 324

**324 LEON, JACOB JUDAH (TEMPLO).** *Tavnith Heichal - Libellus Effigiei Templi Salomanis*. **FIRST HEBREW EDITION.** Separate Hebrew and Latin titles. Spanish dedication to the Parnassim of the Sephardic Congregation Talmud Torah of Amsterdam, followed by a Hebrew translation of the Privileges granted by the United Dutch Provinces. Numerous previous owner's marks, including various members of the Belmonte Family. *ff. 6, (1), 4-38. Ex-library, some staining. Contemporary calf, worn, spine taped. Sm. 4to. Vinograd, Amsterdam 179 (unseen); Fuks, Amsterdam 266.*

Amsterdam, Marcus Levi, 1650. **\$1000-1500**

☛ Treatise on the exterior, interior and ritual objects of the Temple of Solomon. The name "Templo" was added to the author's family name on account of the celebrated copper engravings of Solomon's Temple that Jacob Judah Leon prepared for his scarce work, *Retrato del Templo de Selomoh* (1642).

[SEE ILLUSTRATION ABOVE]

**325 LIMBORCH, PHILIPP VAN.** *Theologia Christiana*. Second edition. Frontispiece engraved portrait of Author. On title, allegorical engraving of cherubs and sphinxes. *pp. (16), 852, (24). Brownd, final leaf touch wormed, new endpapers. Later vellum, rebacked. Folio.*

Amsterdam, Henri Wetstein, 1695. **\$300-500**

☛ A work of Dutch Remonstrant theology by Philipp van Limborch (1633-1712) a Calvinist theologian, professor at the Remonstrant Seminary in Amsterdam. Limborch includes a reference here to the philosophy of Benedict de Spinoza (pp. 92-93).



Lot 326

**326 NIETO, DAVID.** Mateh Dan / Cuzari Chelek Shen. **FIRST EDITION.** Hebrew with dedication in Spanish. Decorated title, architectural arch incorporating portrait-roundel of Rabbi Judah the Prince flanked by armor-suited angels. Initials and tailpieces. Printed in two columns. On title, in cursive Sephardic script, signature and Hebrew inscription of former owner: "This book was given to me as a gift by the great Rabbi Israel, may he live - I the insignificant Yedidyah Tarikah" (see below.) Scattered rabbinical marginalia in old Sephardi hands (see ff. 4, 8v, 9v,13r). ff. (6),118. *Ex-library, lightly browned throughout. Modern blind-tooled morocco, gilt extra. 4to.* Vinograd, London 5; Roth, London 5.

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

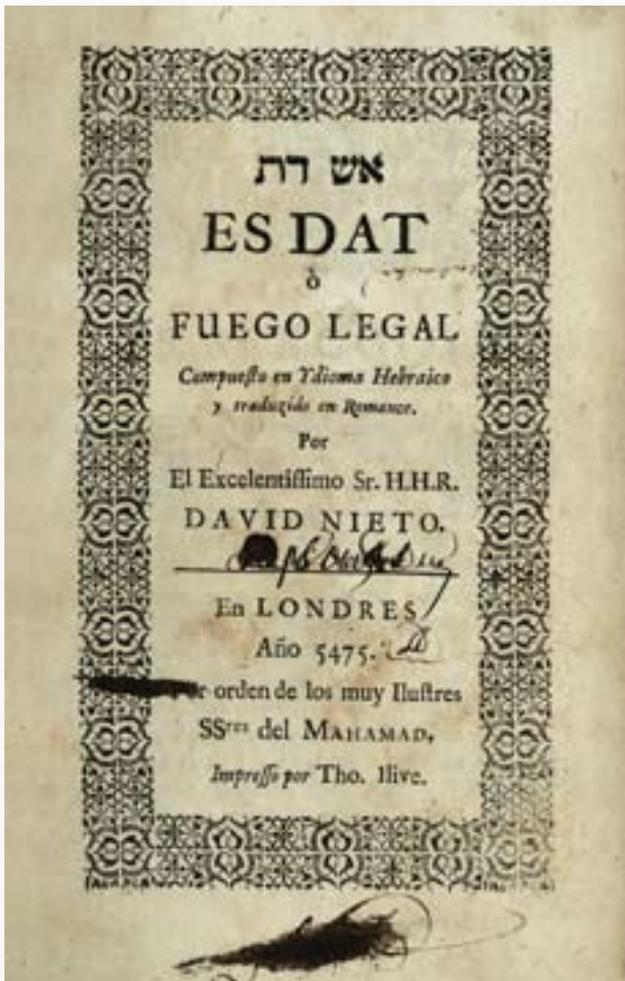
❖ R. David Nieto composed the Mateh Dan as a defense of rabbinic Judaism from the scorn of free-thinking former Marranos. Nieto considered his work a continuation of the tradition of Judah Halevi's Kuzari (Fano, 1506), a philosophical exposition of Judaism, opposing the attacks of Karaites, heretics and other creeds.

The present copy formerly belonged to R. Yedidyah Tarikah (b.1713) a native of the Isle of Rhodes, who served as Rav Av-Beth-Din of that community beginning in the year 1740. He was a close colleague of Rabbi Elijah Israel (c.1715-84), another native of Rhodes.

While some of the marginalia in the book appear to be in R. Yedidyah Tarikah's own hand, others appear to be the handwriting of another, perhaps of the previous owner R. Elijah Israel.

See S. Vanunu, Arzei HaLevanon (2006) Vol. II, p. 759 and Vol. I, p. 268; JE, Vol. X, p. 401.

[SEE ILLUSTRATION UPPER LEFT]



Lot 327

**327 NIETO, DAVID.** Es Dat, o Fuego Legal. Spanish text. pp. (xii), 169. \* Bound With: Eish Dath. Hebrew text. ff. (1), 38. **FIRST EDITION.** Foxed and stained, tear on p. 36 of Hebrew section. Contemporary blind-tooled calf, rubbed, boards starting. 8vo. Vinograd, London 27-28; Roth London 7; Kayserling, p. 77.

London, Thomas Ilive, 1715. **\$2000-2500**

❖ Spanish-Hebrew polemic against crypto-Sabbatian Nehemiah Hiya Hayon.

Italian-born David Nieto (1654-1728), Haham of the Spanish-Portuguese community of London, was a master of the dialogical style of writing, which he first employed in 1714 in his comprehensive philosophic work, Mateh Dan-Kuzari Shen (see previous lot).

The present work, Es-Dat, is also structured as a dialogue between "Naphtali" and "Dan." While Naphtali is caught up in the heretical works of Nehemiah Hayon, Dan is able to clearly judge the pernicious nature within these writings. Nieto originally composed his work in Hebrew and then saw it necessary to translate it into Spanish for the benefit of the laymen of his congregation in London.

See E. Carlebach, The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies (1990), pp. 75-159; and M. Fischheimer, Anyone Who Looks at the Brass Serpent Shall Survive: A New Inquiry into the Thought of Nehemiah Hayon (Hebrew) in: Kabbalah, Vol. 24 (2011) pp. 241-61

[SEE ILLUSTRATION LOWER LEFT]

**328 PINA E DE MELLO, FRANCISCO DE.** Triumpho da Religião. Poema Epico-Polemico. pp. (24), 55, (3), 331, (1 blank).

\* WITH: Segunda reposta a os novos reparos, que se fizeraõ ao Triumpho da Religião. pp. 63, (1), 55, (1). Together, two volumes. **BOTH FIRST EDITION.** *Few leaves browned. Contemporary calf, scuffed. Sm. 4to.*

Coimbra, 1756 and 1757. **\$600-900**

☛ The rhymed couplets of this sprawling epic poem celebrate the triumph of Religion, which is to say Catholicism, over its many adversaries: Atheism, Polytheism, Deism, Religious Libertinism, Mohammedanism, Judaism, Lutheranism and Calvinism. (A book is devoted to each of these.)

In Book VII (“Contra o Hebraismo”), the Author displays his familiarity with the Rabbinic tradition. Thus, in the footnote to p.154 he presents the opinions of Rabbino Kimchi (Radak) and Rabb. Salomaõ (Rashi) and the various Targums concerning the proper interpretation of the verse in Genesis 49:10

**329 (POETRY).** Dos Reys, Antonio & Sousa Caria, João. Imagens Conceituosas [“Esteemed Images”] **FIRST EDITION.** Vol. I (of two). Latin and Portuguese on facing pages. Exquisite headpieces, richly historiated initials. pp. (268), 127, (1 blank). *Contemporary mottled calf, spine in compartments, scuffed. 4to.*

Lisbon, Officina da Musica, 1731. **\$500-700**

☛ This sprawling poem is a virtual encyclopedia of Portuguese poets and their literary creations. The footnotes are full of bibliographic information.

In the Index of poets mentioned in the work, one notes the names of several Marrano poets: Antonio Henriques Gomes, Bernardino Ribeiro, Manuel Bocarro Frances Rosales, Manuel Tomas, Miguel de Barr[i]os, Miguel da Silveira, Violante do Ceo and Manoel de Leão.

World Cat lists but a single copy, that in the Thomas Fisher Rare Book Library of Toronto. According to the precis in WorldCat, a second volume of this work was issued in Lisbon in 1733.

**330 (PORTUGAL).** Royal Edict of King Philip II to eradicate the stigma of “New Christian” Floriated initial. pp. (2). *Ex-libris on lower corner of p.1. Modern wrappers. Sm. folio.*

Lisbon, December 11th, 1601. **\$1000-1500**

☛ Philip II of Portugal (and Spain) was most sympathetic to the so-called New Christians, i.e., Christians of Jewish descent who were treated as social pariahs. In this Edict, Philip threatens with fines, confiscations and imprisonment anyone calling another “New Christian,” or “Marrano” or “Jew.”

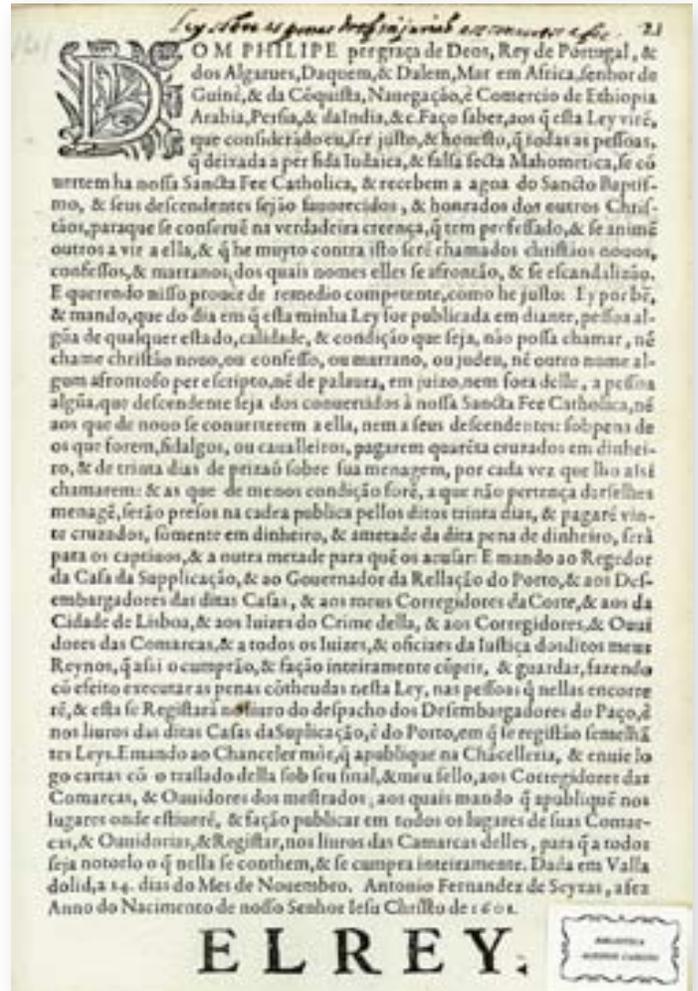
See A.S. Saraiva, H.P. Salomon, I.S.D. Sassoon, The Marrano Factory: The Portuguese Inquisition and Its New Christians, 1536-1765 (2001) p. 139.

[SEE ILLUSTRATION UPPER RIGHT]

**331 (PORTUGAL).** Edital da Real Meza Censoria. [“Public Notice of the Royal Censor”: list of proscribed books] **FIRST EDITION.** pp.89-94. *Unbound. Folio.*

Lisbon, October 6th, 1770. **\$400-600**

☛ This extensive list of books considered anathema by the Catholic Church includes several works of Judaic content, as well as works by free-thinkers, such as Spinoza’s Tractatus. By royal order of King Joseph these books were to be suppressed.



Lot 330

**332 (PORTUGAL).** Ley Sobre a Gente de Naçam. [“Law Regarding People of the Nation” - i.e. the Jewish Nation] Floriated initial. pp. (3). *Light stains. Modern wrappers. 4to.*

Lisbon, March 20th, 1610. **\$600-900**

☛ In 1577, King Sebastian, in order to fund his Moroccan campaign, granted New Christians the right to leave or reenter Portugal at will, for a consideration of 250,000 cruzados.

In the present Royal Edict of 1610, King Phillip II of Portugal “at the behest of the Inquisition” rescinded this right of free travel for New Christians.

See A.S. Saraiva, H.P. Salomon, I.S.D. Sassoon, The Marrano Factory: The Portuguese Inquisition and Its New Christians, 1536-1765 (2001) p. 198.



Lot 336



Lot 337

333 (PORTUGAL). Edital da Real Meza Censoria. ["Public Notice of the Royal Censor": condemnation of Anacephaleoses da Monarchia Lusitana by Manoel Bocarro Francez] **FIRST EDITION**. Royal Seal. pp. (4). Unbound. Folio.

Lisbon, December 16th, 1774. \$700-900

⚠ First published in Lisbon in 1624, Anacephaleoses da Monarchia, Luzitana Bocarro's epic poem in 131 octaves, was dedicated to King Philip IV of Spain (who was simultaneously King Philip III of Portugal). Though comprised of four parts, only the first part was ever published. Tracing the Portuguese monarchy from its inception to the Author's day, the poem is interwoven with astrological and kabbalistic allusions.

All three editions of the work (Lisbon, 1624; Rome, 1625; and Hamburg, 1626) were condemned to be burnt upon the pyre in Lisbon's Praça do Commercio on the 16th of December, 1774. Evidently what aroused the ire of the Royal Censor was the Author's seditious suggestion that there would arise a new Portuguese Empire supplanting the present dynasty. The book's preoccupation with the pseudo-science of Alchemy seems to have been another reason for its proscription.

Marrano physician, philosopher, mathematician and astronomer Manoel Bocarro Frances (Jacob Rosales) (1588-1662) was born in Lisbon and studied at the University of Coimbra and the University of Montpellier, France - thus his sobriquet "Frances." Bocarro fled before the Inquisition to Italy, where he befriended the astronomer Galileo Galilei. From Rome he continued to Amsterdam, and eventually in 1631 to Hamburg, where he opened a medical practice, became physician to the Danish court and was an active member of the thriving Sephardic community. He corresponded with the Dutch Rabbi Menasseh ben Israel and also with the preeminent Marrano physician of the day Zacutus Lusitanus.

334 (PORTUGAL). Dom José por graça de Deos Rei de Portugal. **FIRST EDITION**. Historiated initials containing royal seal. pp. 14, 12. Trace foxed. Modern marbled boards. Sm. folio.

Lisbon, Regia Officina Typografica, May 27th, 1773. \$500-700

⚠ A Royal Edict abolishing all discrimination between Old Christians and New Christians, (i.e. Catholics of Jewish descent). The removal of the legal disabilities from the New Christians was part of the overarching scheme of Portugal's progressivist chef d'etat, Pombal Sebastião José de Carvalho e Melo (1699-1782). Pombal succeeded in breaking the hegemony of the Jesuits and bringing a backwater Portugal into the mainstream of the European Enlightenment.

335 (SPINOZA, BENEDICTUS DE). Traitté des Ceremonies Superstitieuses des Juifs tant Anciens que Modernes ["Treatise of the Superstitious Ceremonies of Jews, Ancient as well as Modern."] Bookplate of Friedrich Lessing. pp. (30), 531, (30), (1 blank), 30. Trace foxed. Contemporary mottled calf with gilt spine, scuffed. 12mo. Kingma & Offenberg, no. 15.

Amsterdam, Jacob Smith, 1678. \$700-1000

⚠ By ordinance of the Magistrate of Utrecht in 1678, it was forbidden not only to print, but even to own any of Spinoza's works. Consequently, this French translation bears a false title-page and is in fact Spinoza's Tractatus Theologico-Politicus.

See F. Bamberger, The Early Editions of Spinoza's Tractatus Theologico-Politicus, in: Bibliography and Booklore (1961). See also Jewish Political Studies Review (Vol. 7, Nos. 1-2; Spring 1995), recording a colloquium on Spinoza's theories as presented in the Tractatus, by scholars Daniel J. Elazar, George Gross, Harvey Shulman, Martin Yaffe, et al.

[SEE ILLUSTRATION UPPER RIGHT FACING PAGE]

**336 (SEPHARDICA).** Reformaço das Escamoth, Reglamentos, e ordenaçoens para o bom governo da Santa Irmandade Misheneth Zequenim, Bordaõ dos Velhos. Portuguese with smattering of Hebrew. *pp.* 32. *Light wear. Contemporary marbled wrappers. Sm. 4to.* Kayslering, p.13.

Amsterdam, n.p., 1753. **\$800-1200**

✎ “Reformation of the laws for the governing of the Old Age Home Mishkeneth Zequenim, instituted in the city of Amsterdam... Revised and approved by the very illustrious Senhores of the Mahamad.” (The Mahamad was a council of laymen that governed the affairs of the Portuguese community of Amsterdam.).

The Mishkeneth Zequenim Home for the Elderly was one of the earliest Jewish institutions of its kind. Includes here a prayer in Hebrew and Portuguese (p. 26) on behalf of the founders and administrators of the society.

[SEE ILLUSTRATION UPPER LEFT FACING PAGE]

**337 (SEPHARDICA).** Hamuy, Abraham. Gabar Israel [encyclopedia of Rabbinic knowledge arranged alphabetically]. Translated from the Hebrew by Israel Gabay. **FIRST EDITION.** *pp.*12, 364. *Ex-library, brittle, final leaf torn with loss. Contemporary calf-backed boards, rubbed. 8vo.* See Kayslering, Biblioteca Española-Portuguesa-Judaica (1971) p.184, no. 40.

Linea de la Concepcion, [Spain], La Linea, 1882. **\$1500-2000**

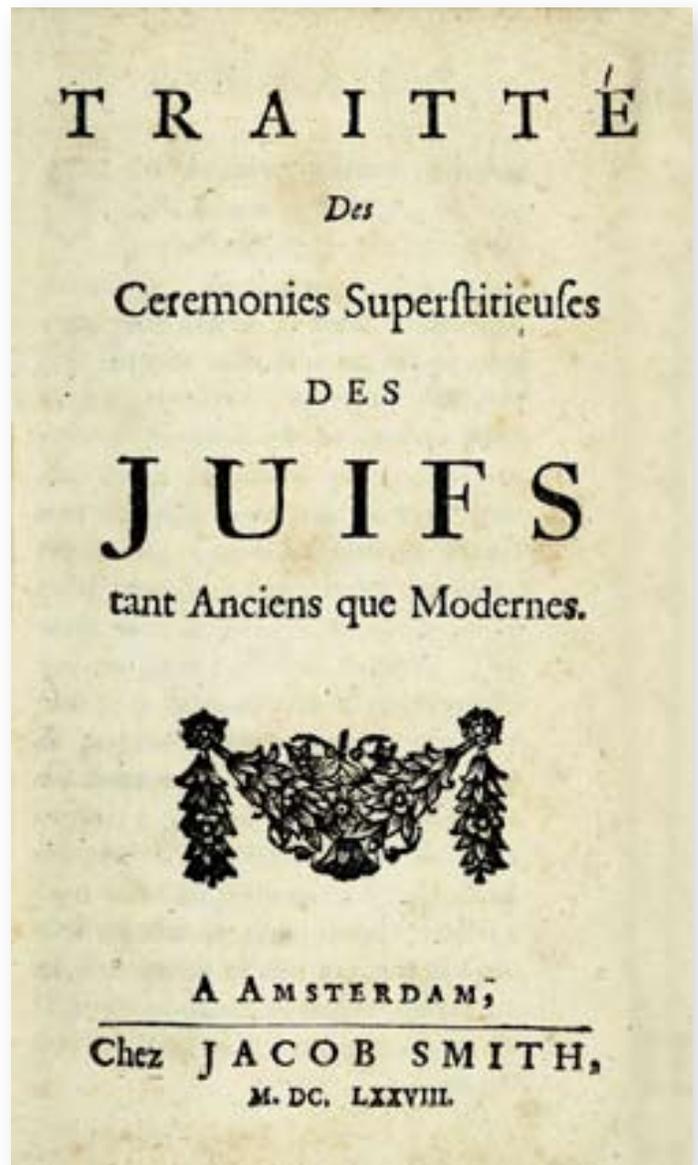
✎ Gibraltarian Rabbinic Work in Spanish.

Conforms to the uniquely Sephardic Rabbinic genre, whereby the laws (halachoth) are arranged in Hebrew alphabetical order.

Both the author, Abraham Hamuy, and the translator Israel Gabay, resided in the British possession of Gibraltar. Hamuy writes in his Preface that the book’s title “Gabar Israel,” by metathesis comes out to read “Gibraltar” [p. vi]. This explains the fact that the work was printed nearby in La Linea, the Spanish town abutting the frontier with Gibraltar. In his Translator’s Prologue, Gabay explains that he was forced to transliterate the Hebrew words into Roman characters, as the La Linea press lacked Hebrew type (p. xi).

R. Abraham Shalom Hamuy (or Hamway) (1839-88), a native of Aleppo, travelled in the course of his life from India in the East, to Gibraltar in the West, consulting local scholarly libraries and publishing sacred works along the way. His Hebrew works are graced by the Approbations of the great luminaries, such as R. Chaim Palache of Izmir, the Rishon LeZion, R. Abraham Ashkenazi; and R. Suleiman Mani, Av-Beth-Din of Hebron. Many of Hamuy’s works abound in seguloth and he was venerated in certain communities as a miracle-worker. See D. Sutton, *Aleppo: City of Scholars* (2005) pp.194-196, no. 269; S. Vanunu, *Arzei HaLevanon* (2006) Vol. I, pp. 185-87.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

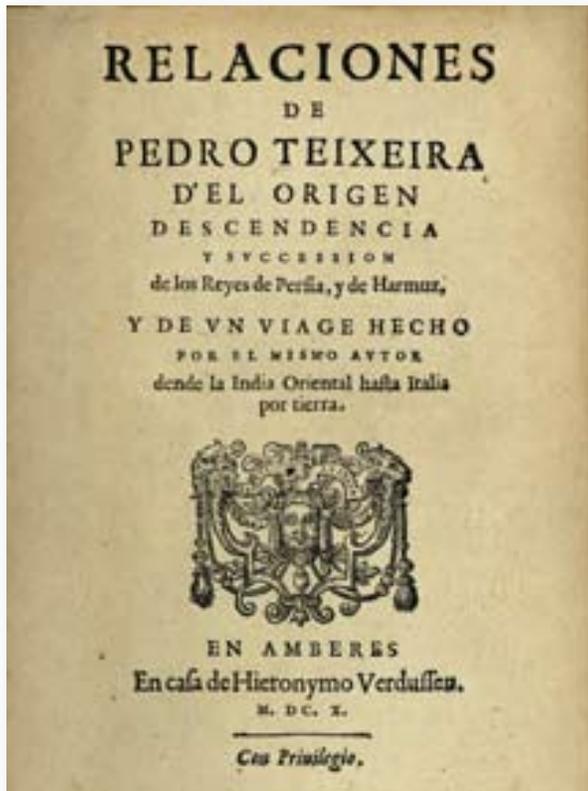


Lot 335

**338 REMEDIOS, J. MENDES DOS.** Os Judeus em Portugal. **FIRST EDITION.** *pp.* (6), 454, (4). *Lightly browned. Contemporary calf-backed marbled boards. 4to.*

Coimbra, França Amado, 1895. **\$200-300**

✎ “History of the Jews of Portugal.” This was the Author’s doctoral dissertation submitted to the Faculty of Theology of the University of Coimbra. Of special interest are the appended documents, including the Edict of Expulsion of the Jews from Portugal (pp. 431-32).



Lot 339

339 (TRAVEL). Teixeira, Pedro. Relaciones de Pedro Teixeira d'el Origen, Descendencia y Succession de los Reyes de Persia, y de Harmuz, Y de un viage hecho por el mismo autor dende la India Oriental hasta Italia por tierra. pp. (8), 384, (8), 115 (i.e., 215), (17). [Kayslering, p.105]. Antwerp, Hieronymus Verdussen, 1610.

\* Bound With: Keckermann, Bartholomaeus and Alsted, Johann Heinrich. Politica Specialis Gemina Prior Polonica [parodical work of political science]. pp.70. Hannover, Guilielmum Antonium, 1611. Two works bound in one. BOTH FIRST EDITION. Lightly browned. Contemporary blind-tooled calf, spine in compartments, starting. In central cartouche, front and rear, coat-of-arms of J.A. de Thou (see below). Thick 8vo.

\$2000-3000

✦ The Portuguese Marrano explorer Pedro Teixeira (1570-1650), a native of Lisbon, circumnavigated the globe. His first journey took him to China and the Philippines, from there to the Americas, and finally back to Lisbon in 1601. His second journey (1603-1609) took him to India, Persia and the Middle East.

In his travelogue, Teixeira comments upon conditions in the Jewish communities along the way, such as Baghdad and Aleppo (pp.174-76). In Efeḡel (Al Kifl, Iraq) he visits the tomb of the Prophet Ezekiel, (p.102); reports that in Baghdad he came across a dozen Jewish families who affirmed that they were descended from the first Babylonian captivity (p.121); reports a visit to the tomb of Joshua the High Priest in Baghdad, to which are attributed miracles (p.124). Teixeira notes that the Jews who were travelling together with him in the same caravan stopped come Friday afternoon: "The Jews remained there because the following day was Saturday when they could not travel" (p.94). The travelogue also contains information concerning the New World, especially Mexico and Cuba (see pp. 57-61).

Provenance: Binding with coat-of-arms of Jacques Auguste de Thou (1553-1617), French historian, book collector and President of the Parlement de Paris. De Thou's lasting monument is his multi-volume Historia sui temporis (1604-08).

[SEE ILLUSTRATION UPPER LEFT]

340 VILLA-REAL, M[ANUEL] F[ERNANDEZ] DA. Epitome Genealogico del Eminentissimo Cardenal Duque de Richelieu y Discursos Politicos sobre algunas acciones de su vida. FIRST EDITION. Engraved portrait of Cardinal Richelieu. Foldout genealogical chart. Ornate headpiece, historiated initials. Wide-margined copy. pp.(36), 252. Title laid down, browned. Contemporary limp vellum, worn. 4to. Palau 89932.

Pamplona, Juan Antonio Berdun, 1641. \$700-1000

✦ Manuel Fernandez da Villa-Real, a native of Lisbon, served as Captain and Portuguese Consul-General in Paris. Upon his return to Lisbon in 1650, he was imprisoned by the Inquisition for his adherence to Judaism, and two years later, on December 1, 1652, executed by garroting.

This biography of Cardinal Richelieu (1585-1642) French Prime Minister under King Louis XIII, is prefaced by a chanson and sonnet dedicated to him, as well as a sonnet honoring the Author, M.F. Villa-Real, all composed by Villa-Real's friend, Spanish Marrano poet Antonio Henriques Gomes (circa 1600-1663).

Concerning Gomes (or Gomez), see T. Oelman, Marrano Poets of the Seventeenth Century: An Anthology of the Poetry of João Pinto Delgado, Antonio Enriquez Gomez, and Miguel de Barrios (1982), pp. 137-139; M. Kayslering, Biblioteca Española-Portuguesa-Judaica (1971) p. 49.

[SEE ILLUSTRATION LOWER LEFT]



Lot 340



Lot 341

341 (AMERICA). Americans All! Victory Liberty Loan. Framed. 39 x 27 inches. Trace worn at top margin.

(Boston, 1919), (Boston, 1919).. **\$400-600**

• This World War I era government-issued poster designed by Howard Chandler Christy, encouraging Americans that it was their patriotic duty to buy war bonds. The poster sought to appeal to specific ethnic groups by listing family-names from many different nationalities on the Honor Roll, reflecting the fact that soldiers from all immigrant groups had fought and died in the war, viz: Du Bois, Smith, O'Brien, Andrassi, Levy, Kowalski, Gonzales, etc.

[SEE ILLUSTRATION ABOVE]



Lot 342

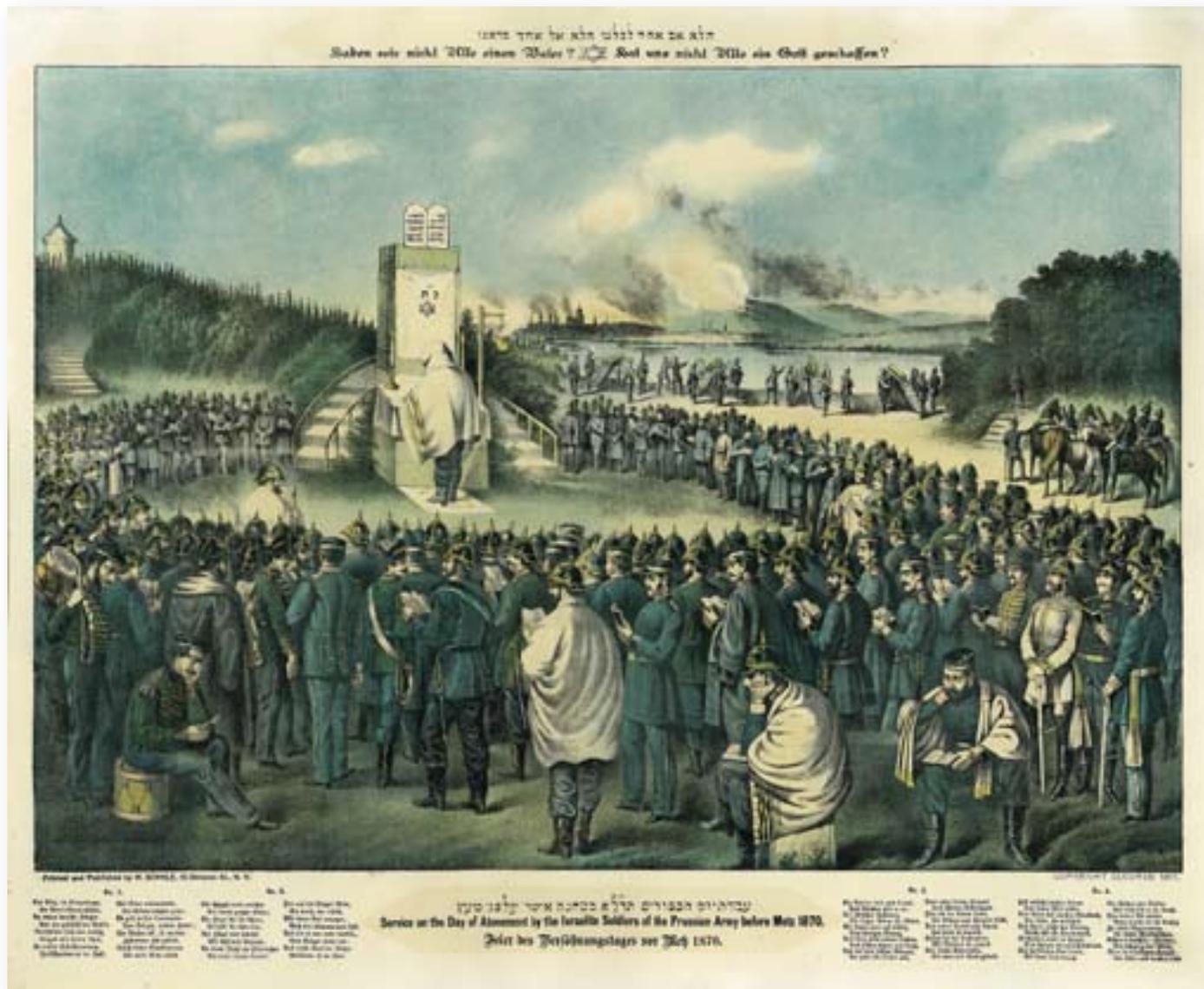
342 (AMERICA). Shpeiz Vet Gevinen di Krieg! ["Food Will Win the War!"] Poster. Laid down onto board. 30 x 20 inches.

New York, (1918), New York, (1918). **\$800-1200**

• This poster designed by Charles Edward Chambers and issued by the United States Food Administration, implies to newly-naturalized citizens that the way to repay America for its welcome mat, is by supporting the Allies in the war effort: "You Came Here to Find Freedom, Now You Must Help to Defend it. We Must Supply the Allies With Wheat. Do Not Let Anything Go to Waste."

See Judah L. Magnes Museum Catalogue, Witnesses to History: The Jewish Poster (1989) p. 16.

[SEE ILLUSTRATION ABOVE]



Lot 343

343 (AMERICAN JUDAICA). Service on the Day of Atonement by the Israelite Soldiers of the Prussian Army before Metz 1870. Colored lithograph. Text in German, English and Hebrew. 27 x 22 inches.

New York, H. Schile, 1871. \$6000 - 7000

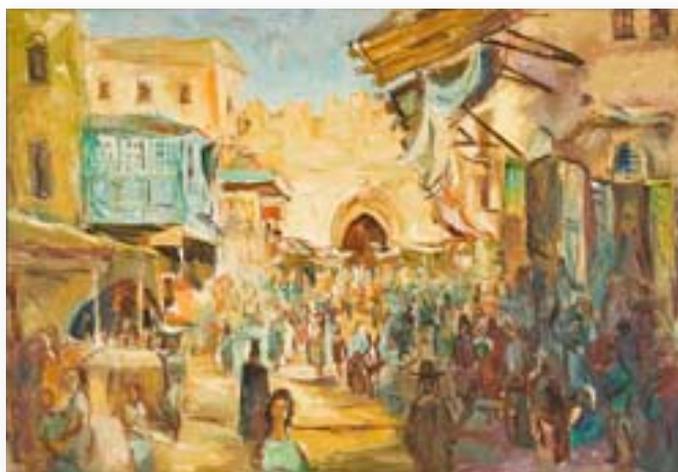
• This lithograph depicts the Kol Nidre service performed on Yom Kippur 1870, for Jewish soldiers in the Prussian army stationed near Metz (Alsace region) during the Franco-Prussian War of 1870-71.

The Germans had occupied Metz by August of 1870, however were unable to capture the town's formidable fortress, where the remaining French troops had sought refuge. During the siege, Yom Kippur was marked while hostilities still continued, as depicted in the lithograph.

It seems surprising that such an image would appeal to American Jews, an event both geographically and politically distant. Perhaps it was an attempt to gain the sympathy of American Jewry. The lithograph is unknown to Singerman, who equally fails to record any of the publisher's other productions.

A similar image was produced on linen, see Catalogue of the Jewish Museum (London), p. 135, no. 664.

[SEE ILLUSTRATION ABOVE]



Lot 344

**344 ADLER, ELIAHU.** Jerusalem Marketplace. Oil on canvas. Signed and inscribed "Jerusalem, 1967" by the artist in Hebrew lower right. Framed. 27.5 x 39 inches.

Jerusalem, 1967. **\$2000-2500**

• Born in 1912 in Romania, the artist Eliahu Adler immigrated to Israel in 1949, he was awarded the Nordau Prize for Art in 1975.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

**345 BEZALEL SCHOOL OF ART.** Tiberias. Wood inlay. Noted in Hebrew "Bezalel, Jerusalem" lower right. Framed. 15 x 21 inches.

c. 1900. **\$1000-1500**

• A Bezalel work produced by way of the Intarsia-method, that is, utilizing woods of differing color and grain to achieve depth and perspective.

[SEE ILLUSTRATION LOWER LEFT]

**346 EDELMANN, J.** Morning-Prayers. Oil on canvas. Signed and inscribed "Wien, 1930" by the artist lower right. Framed. 30 x 24 inches. Some canvas wear.

Vienna, 1930. **\$3000-5000**

[SEE ILLUSTRATION UPPER RIGHT]

**347 FORST, SIGMUND.** The Messiah. Oil on board. Signed. Framed. 15.5 x 11.5 inches to mat.

**\$1000-1200**

• Viennese-born Siegmund Forst, found sanctuary in America in 1939, escaping from Nazi-ravaged Europe. He was one of just a tiny handful of religious Jews able to make a professional career from his considerable artistic talents.

Provenance: The Estate of Daniel M. Friedenberg.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 346



Lot 347



Lot 345



Lot 349

348 **HIRSCHFELD, AL.** Self Portrait in Eighty-Sixth Year. Lithograph on paper. Signed in pencil lower right and annotated 'Printer's Proof.' 21.5 x 19.5 inches.

(1989). **\$600-900**

♣ Albert "Al" Hirschfeld (1903-2003) was an American artist best known for his highly creative caricature-portraits of celebrities and other public figures.

[SEE ILLUSTRATION LOWER LEFT]

349 **HIRSCHFELD, AL.** New York City Opera's "The Golem." Lithograph on paper. Signed in ink lower right. Framed. 10 x 15 inches to mat.

(1962). **\$600-900**

[SEE ILLUSTRATION UPPER LEFT]

350 **HIRSCHFELD, AL.** The Marx Brothers. Lithograph on paper. Signed in pencil lower right and numbered: "AP 35/50" 22.5 x 18.5 inches.

**\$1300-1500**

[SEE ILLUSTRATION LOWER RIGHT]



Lot 348



Lot 350



Lot 351



Lot 351

**351 INDO-PERSIAN JEWISH FOLK-ART.** Pair of Biblical Portraits: Moses and Aaron. Oil on canvas (remounted). Framed. Each: 20 x 16.5 inches.

19th century. **\$2000-3000**

• Folk-art portraits feature the biblical characters of Moses and Aaron with their respective iconography: Moses holding the Decalogue and bearing the rays of light above his head and Aaron in the priestly vestments beside the Menorah. Both portraits are set below a large Star-of-David with floral surround and coronet atop, suspended and flanked by angelic cherubim.

Provenance: The Estate of Daniel M. Friedenber.

Sotheby's Tel Aviv Judaica, 30 October 2002, Lot 223.

Jay Weinstein, *A Collector's Guide to Judaica*, London, 1985 p. 185, no. 247 (one illustrated).

[SEE ILLUSTRATIONS ABOVE]

**352 LOZOWICK, LOUIS.** Shipbuilding. Lithograph, signed in pencil lower right. 11.5 x 14.5 inches to mat.

1936. **\$1000-1500**

• Russian-born Louis Lozowick (1892-1973) arrived at Ellis Island as a teenager. He became struck by the enormity of America's industrial strength which went on to form the subject matter of so much of his later work.

[SEE ILLUSTRATION RIGHT]



Lot 352



Lot 353

**353 POLENOV, VASILY DMETREVICH.** (Attributed to). View of Jerusalem. Oil on canvas. Signed in Russian lower left. Framed. 27 x 39 inches.

Russian, circa 1900. **\$4000-5000**

• The Russian landscape painter Vasilli Dimetrevich Polenov (1844-1927) was associated with the Peredvizhniki Movement of realist artists. "He was one of the first Russian artists who achieved a plein-air freshness of color combined with artistic finish of composition."

[SEE ILLUSTRATION UPPER LEFT]

**354 GROSS, CHAIM.** Israeli Aviation - Chanukah, 1970. Watercolor. Signed and dated lower right. Framed. 6 x 19 inches.

**\$1000-1200**

• Chaim Gross (1904-91) was an Austrian-born American sculptor who, by way of close identification with his religious heritage, included much Jewish-influenced themes within his work.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 354

**355 (MENDELSSOHN, MOSES).** Fine half-length engraved portrait of Mendelssohn by Wolf Pascheles. Text in Hebrew and German below. 11.5 x 15.5 inches.

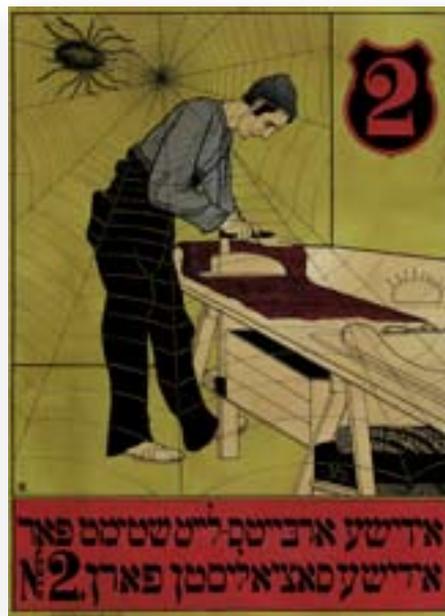
Prague, 1838. **\$800-1000**

• An attractive portrait in a library setting. Below the image, many Hebrew honorifics as well as a record of all of Mendelssohn's published works.

[SEE ILLUSTRATION LOWER LEFT]



Lot 355



Lot 357

**356 (NOGARD, SOLOMON).** Pair of Miniature Portraits: Yemenite Children. Oil on ivory(?). Signed with separate initials in Hebrew. Finely framed. 3.5 x 2.5 inches each, to mat.

Russian / Israeli. **\$600-900**

[SEE ILLUSTRATION LOWER RIGHT FACING PAGE]

**357 (POSTER).** Yiddishe Arbeits. Election-poster, Jewish Socialist Party. 24 x 17 inches.

Russia, circa 1920. **\$2000-2500**

• After a design by E. M. Lilien that appears in his *Lieder des Ghetto*.

[SEE ILLUSTRATION LOWER RIGHT]

**358 (POSTER).** Chag HaBikurim - Jewish National Fund Youth Festival. Central Park Mall. Laid down. 24.5 x 19.5 inches.

New York, 1949. **\$500-700**

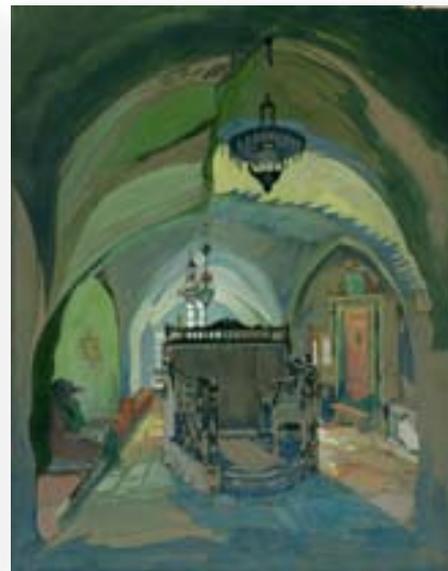
• In commemoration of the Biblical First Fruits Festival - In honor of the First Anniversary of the State of Israel.



Lot 361



Lot 362



Lot 360

359 **(RABBINIC PORTRAIT)**. Contemplation. Oil on canvas. Signed upper right (indecipherable). Framed. 16 x 17 inches.

20th century. **\$1000-1500**

[SEE ILLUSTRATION LOWER LEFT]

360 **RASKIN, SAUL**. Synagogue. Gouache and color pencil on board. Signed by artist lower right. Framed. 19.5 x 15.5 inches. Brittle, tiny loss at top.

Jerusalem. **\$3500-4500**

[SEE ILLUSTRATION UPPER RIGHT]

361 **RASKIN, SAUL**. Self Portrait Dressed as a Chassid. Acrylic. Signed in pencil below. From the collection of Lucile Dauby and Robert Hays Gries. 17 x 12.5 inches to mat.

**\$600-900**

[SEE ILLUSTRATION UPPER LEFT]

362 **RASKIN, SAUL**. Grandfather. Engraving. Signed in pencil (lower left and titled (lower right)). From the collection of Robert Hays Gries. 17 x 12.5 inches to mat.

**\$400-600**

[SEE ILLUSTRATION UPPER MIDDLE]



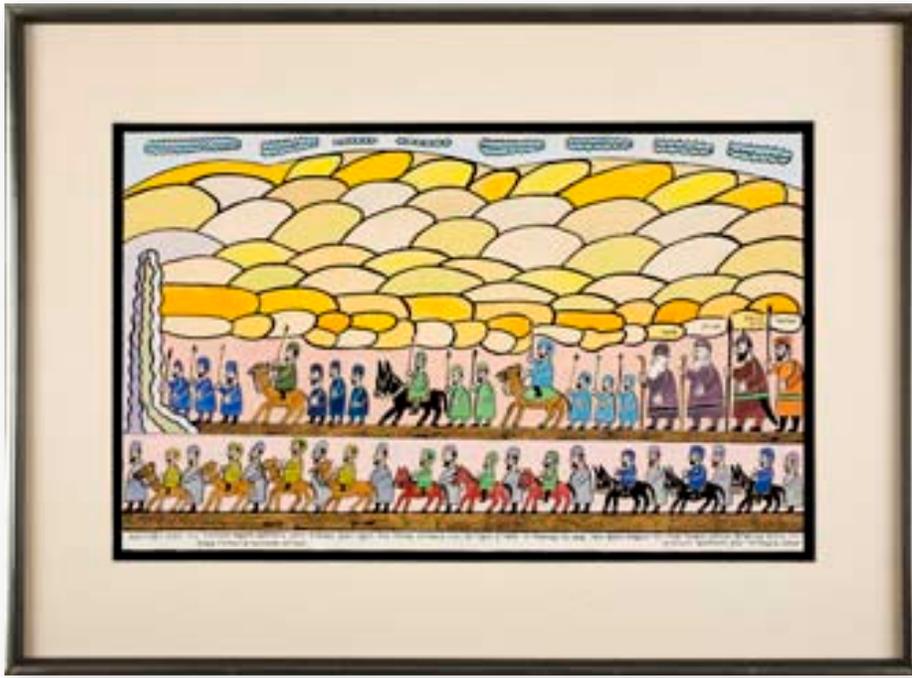
Lot 358



Lot 359



Lot 356



Lot 363

**363 SHALOM MOSKOWITZ OF SAFED.**  
Exodus. Watercolor on paper. Signed in Hebrew along with relevant Biblical inscriptions. Framed. 12 x 18 inches to mat.

**\$2000-3000**

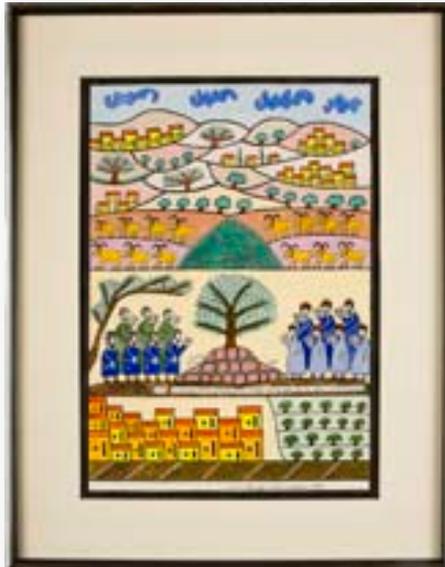
[SEE ILLUSTRATION UPPER LEFT]

**364 SHALOM MOSKOWITZ OF SAFED.**  
Kabbalists of Tzfat. Visiting the grave of Benayahu ben Yehoyoda. Gouache on paper. Signed in Hebrew, along with relevant inscriptions. Framed. 17.5 x 12.5 inches to mat.

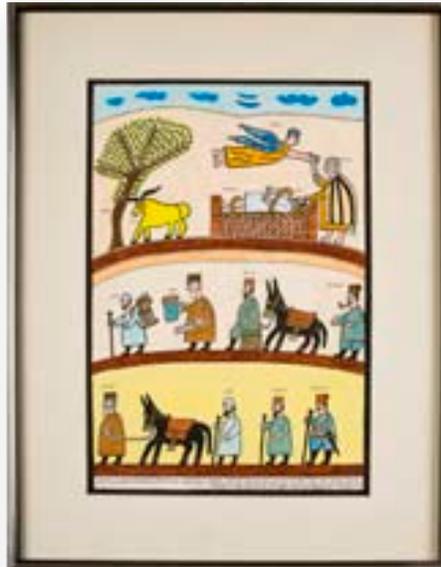
**\$2000-3000**

♣ A traditional, pious Jew, Shalom of Safed (1887-1980) lived his whole life in the Galilee. In the later third of his lengthy life he painted images of the Bible and Jewish lore and tradition. Formally untrained, his conceptions of color and form and his ability to tell a story made him a great master in a classic folk style.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 364



Lot 365

**365 SHALOM MOSKOWITZ OF SAFED.**  
Sacrifice of Isaac. Gouache on paper. Signed in Hebrew lower center (beneath mat), along with lengthy Biblical inscription. Framed. 17.5 x 11.5 inches to mat.

**\$1500-2000**

[SEE ILLUSTRATION MIDDLE RIGHT]

**366 (RUSSIA).** A Poster Announcing a Lottery in Aid of OZET. 13.5 x 18 inches.

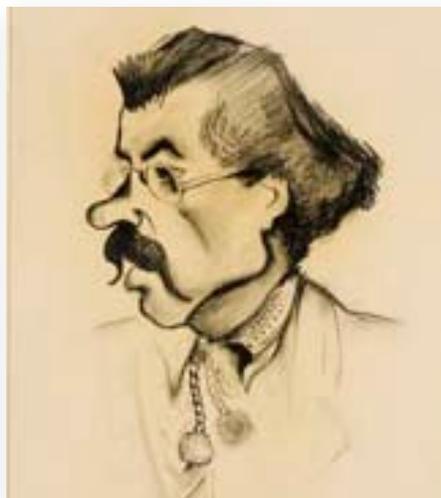
Moscow, 1928. **\$1500 - 2000**

♣ OZET, the Russian acronym for the "Society for Settling Working Jews on the Land" was a Soviet body created in 1925 in order to establish Jewish agricultural settlements. OZET engaged in fundraising, advocacy and the development of educational programs. From 1928 to 1933 there were five OZET lotteries, by means of which the new settlements were supported - especially the area of Birobidzhan, when OZET refocused its activities from the European part of Russia to the creation of a Jewish Autonomous Region close to the border of China. However in 1938 Jewish national districts were eliminated and Stalin disbanded and purged the leadership of OZET.

(Information extracted from the website of the Museum of Jewish History, Moscow, Russia. See also Swarthmore College's online exhibition "Stalin's Forgotten Zion: Birobidzhan and the Making of a Soviet Jewish Homeland.")



Lot 368



Lot 369

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

**367 SZYK, ARTHUR** Declaration of Independence.

Colotype lithograph with the complete text of the Declaration of Independence mounted on heavy card stock.

Text within decorative border in the rich, vibrant colors of Szyk's illustrations from his "George Washington" series of 1930. Depicts the flags of all the US states and territories, vignettes from the American Revolution, the Liberty Bell, as well as a large vignette of President Washington. Below the text are the names of all the signers. 29.5 x 23.5 inches.

New Canaan, Connecticut. 1950. **\$2000 - 3000**

• Majestic illumination of one of the most important documents in American history, capturing the patriotic and ambitious spirit of Szyk's adopted country. The Declaration is the largest of Szyk's artworks, nonetheless, it contains the same fine detail and miniaturist style as his smaller masterworks.

[SEE ILLUSTRATION UPPER RIGHT]

**368 RYBACK, ISSACHAR.** Jewish Woman Calling Out with Raised Hand. Oil on paper. Framed. 11 x 9 inches to mat.

Russian, circa 1925. **\$2500-3500**

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

**369 RYBACK, ISSACHAR.** Ukranian Jew. Charcoal on card. Framed. 14 x 10.5 inches to mat.

Russian, circa 1925. **\$1500-2000**

[SEE ILLUSTRATION LOWER RIGHT FACING PAGE]



Lot 367

**370 STERN, YOSSI.** Rabbi with Student. Watercolor. Signed in Hebrew and English lower right. Framed. 19.5 x 15 inches to mat.

Israel, 20th-century. **\$800-1200**

• Hungarian-born Yossi Stern (1923-92) immigrated to Israel in 1939 and was a student in the Bezalel School of Art in Jerusalem.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 370



Lot 366



Lot 372



Lot 373

**371 WALKOWITZ, ABRAHAM.** Family Around Table. Original graphite drawing, signed and dated lower left. Framed. 5.5 x 8 inches.

1900. **\$1000-1200**

✦ Abraham Walkowitz (1878-1965) was a Russian-Jewish immigrant who joined the avant-garde Modernist art movement gravitating around photographer Alfred Stieglitz's 291 Gallery.

[SEE ILLUSTRATION LOWER LEFT]

**372 (SYNAGOGUE ART).** Two cherubim flank an elaborate candelbrum. The Hebrew writing reads "For out of Zion shall go forth the Law and the Word of the Lord from Jerusalem" (mis-spelled) (Isaiah 2:3). Oil on canvas. Unsigned. Framed. 27 x 19 inches.

circa 1900. **\$2000-2500**

✦ From the Estate of Daniel M. Friedenber, who notes on the reverse, that the painting likely stems from Bremen, Germany.

Provenance: Sotheby's Tel Aviv Judaica, 30 October 2002, Lot 247.

[SEE ILLUSTRATION UPPER LEFT]



Lot 371

**373 WEINTRAUB, WILLIAM.** Old Sage. Oil on panel. Signed lower left. Framed. 16 x 12.5 inches to mat.

**\$800-1200**

✦ American born William Weintraub was a US Merchant Marine during the Second World War. His presence in the European Mediterranean Basin permitted him a rich array of characters from which to draw inspiration for his art. Post-war, Weintraub fought in the Israeli War of Independence and thereafter settled in Israel.

[SEE ILLUSTRATION UPPER RIGHT]

— CEREMONIAL ART —



Lot 374

**374 LARGE VIENNESE SILVER CHANUKAH MENORAH.** In two parts. Lower section features large urn atop sloped, squared base set on four floral supports, fine Bright-cut engraved decoration. Upper section neatly fits into the candleholder, consists of eight baroque-styled arms emanating from central shaft. Detachable servant light (later). Marked. Height: 29 inches.

circa 1890. **\$6000-7000**

**375 GERMAN SILVER MENORAH.** Of tree-form with bird atop central branch. Removable servant-light. Marked. Height: 10.5 inches.

circa 1900. **\$6000-8000**



Lot 376



Lot 375

**376 VIENNESE SILVER CHANUKAH LAMP.** Removable oil-tray set on couch-form, with repousse backplate. Marked. Height: 8.5 inches.

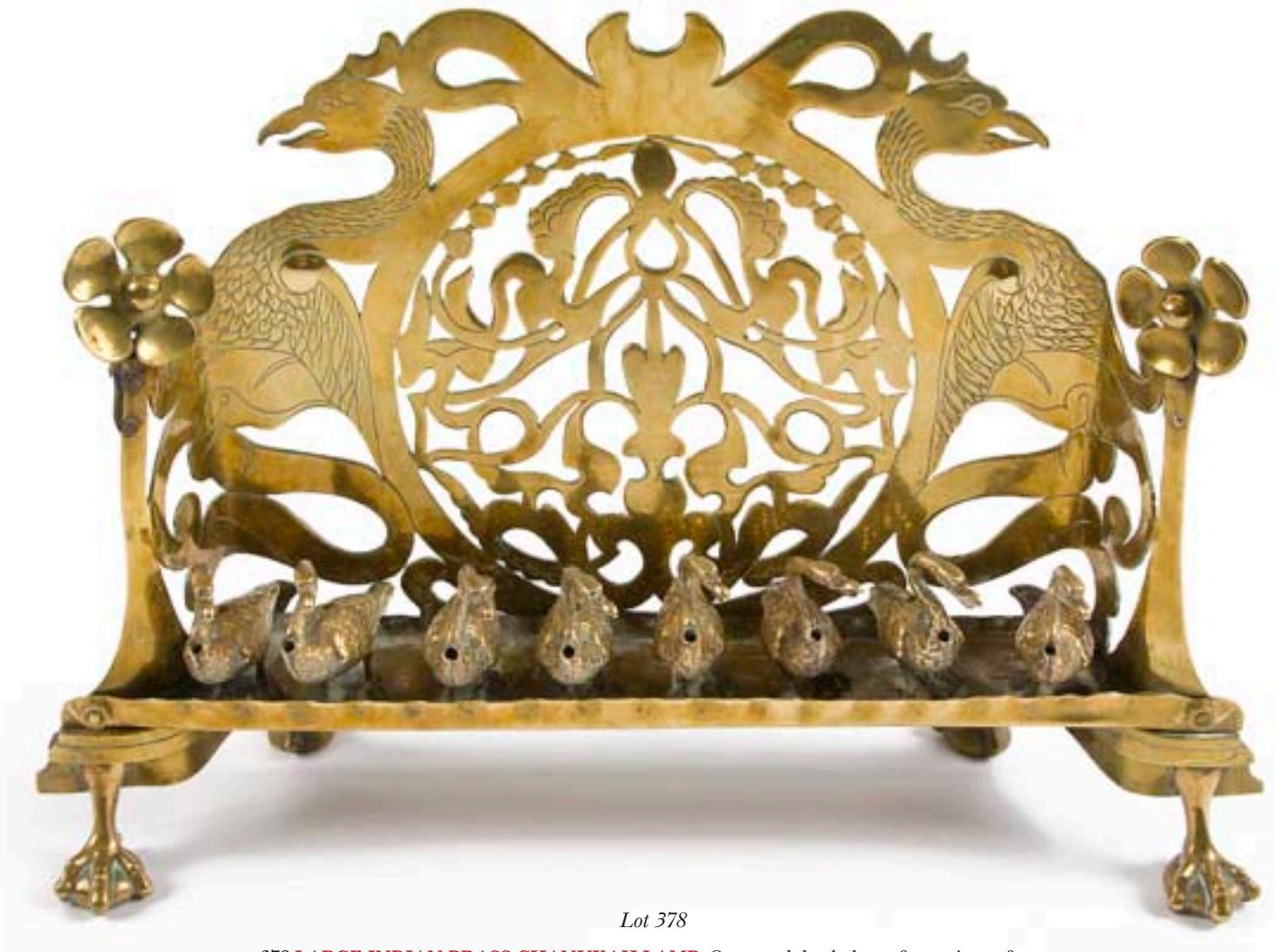
1853. **\$4000-6000**

**377 SILVER CHANUKAH LAMP, "ALT-WIEN"** Row of spoon-form oil troughs, repousse backplate. Lacks servant light. Marked. Height: 8 inches.

circa 1850. **\$5000-6000**



Lot 377



*Lot 378*

**378 LARGE INDIAN BRASS CHANUKAH LAMP.** Openwork backplate of prominent form, featuring row of eight swan-form oil containers. Set on four large ball-and-claw supports. 11.5 x 17 inches.

Early 19th-century. **\$10,000-15,000**

• Large, exceptional example of an exotic Chanukah lamp.

[SEE ILLUSTRATION ABOVE]



*Lot 379*

**379 LARGE DUTCH BRASS CHANUKAH LAMP.** Prominent drip-pan encloses cast openwork lamp, the upper-section with four elongated fleurs-de-lis, large servant-light attached at center over central rectangular plaque with inscription: "For the Commandment is a Lamp, the Teaching is a Light" (Proverbs VI:23). 9.5 x 12 inches.

circa 1700. **\$15,000-18,000**

✦ This type of lamp originated within the 17th-century Portuguese Jewish community in the Netherlands.

[SEE ILLUSTRATION ABOVE]



*Lot 380*

**380 POLISH BRASS CHANUKAH LAMP.**

With openwork backplate and side-panels; row of eight oil channels fronted by latticework balustrade. Servant light and facing companion-socket serve as Sabbath candle-holders. 8.5 x 8.5 inches.

18th-century. **\$4000-6000**

**381 ITALIAN HEAVY-BRONZE CHANUKAH LAMP.**

Openwork backplate featuring pair of cherubs flanking central cartouche. Base with row of eight oil fonts. 6 x 8 inches.

17th-century. **\$8000-10,000**



*Lot 381*

**382 UKRANIAN PAINTED PORCELAIN CHANUKAH LAMP.** Of sofa form, set on four feet. Painted in multiple colors and glazed (with some color loss.) Row of eight candleholders and featuring miniature goblet and dish set against backplate; flanked by animal (lions?) at top. 5.5 x 8 inches.

19th-century. **\$5000-7000**

• For another example of this rare Chanukah-Lamp of a most uncommon folk origin, see I. Shachar, *Jewish Tradition in Art: The Feuchtwanger Collection of Judaica* (1971) no. 371, p. 142.



Lot 382



Lot 383

**383 SILVER CHANUKAH LAMP.** After a classic Polish-style lamp. 16 x 10 inches. Sold not subject to return.

**\$4000-5000**

Recently accomplished utilizing older silver. Cf. M. Narkiss, *The Hanukah Lamp* (1939) no. 118.

**384 HIGHLY ATTRACTIVE BEZALEL SILVER CHANUKAH LAMP.** Shaped back plate, partial filigree with two prominent crouched lions, turquoise stone at center. Hinged lid at front containing row of eight oil-chambers with individual wick-holders. Removable servant-light. 3.5 x 5 inches.

**\$3000-5000**

[SEE ILLUSTRATION ON BACK COVER]



Lot 384



Lot 386



Lot 385

**385 BEZALEL SILVER MENORAH.** Jugendstil influence. Removable servant-light. Marked. Height: 5 inches.

**\$800-1200**

**386 BEZALEL SILVER MENORAH/ SABBATH CANDELABRA.** Detachable candle-row. Removable servant-light. Marked. Height: 7 inches.

**\$1500-2000**

**387 IRAQI SILVER KIDDUSH BEAKER.** Accompanied by etched scalloped tray and domed-shaped lid with bird ornamentation. Height: 3 inches.

19th-century. **\$1500-2000**

**388 ENGLISH SILVER KIDDUSH BEAKER.** Detailed floral repousse-work. Hebrew inscriptions along upper and lower rims. Marked. Height: 3.5 inches.

1900. **\$1500-2000**

**389 GERMAN SILVER KIDDUSH GOBLET.** Hexagonal-form, Hebrew inscriptions along sides. Marked "Posen." Height: 5.5 inches.

circa 1900. **\$2500-3000**

**390 ENGLISH SILVER KIDDUSH GOBLET AND ACCOMPANYING COASTER.** With Hebrew gift inscription from the Premishlaner Rebbe. Marked. Height: 4.5 inches.

circa 1947. **\$1000-1500**

✦ Grand Rabbi Yisroel Aryeh Margulies of Przemyslan (1892-1957) immigrated to England in 1927 and established his shtiebel in the East End of London. He later moved to the Cricklewood in north-west London and then Hampstead Garden Suburb. He is buried in Enfield Cemetery, one of the few Chassidische Rebbes be buried in England.

**391 LUDWIG WOLPERT DESIGNED SILVER KIDDUSH BEAKER.** Marked: "Wolpert-Tobe Pascher Workshop." Height: 4 inches.

**\$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.



Lot 387



Lot 388



Lot 389



Lot 390



Lot 391

**392 LUDWIG WOLPERT DESIGNED SILVER HONEY DISH.** Central removable lidded honey-pot set on domed plate. Diam: 9 inches.

**\$6000-8000**

• A most original production by Wolpert, a honey-dish for use on Rosh Hashanah, the Jewish New Year.

The rim of the plate carries a Hebrew adage with blessings for a Sweet New Year.

**393 ENGLISH SILVER FILIGREE SPICE-TOWER / HAVDALAH GOBLET.** Removable spire contains spice compartment fitted with petite hinged door. Lower element serves as wine goblet. Height: 8 inches.

**\$4000-5000**

• Base inscribed "Presented by the Rev. Dr. Adler to S.F.P. June 1856.

**394 SILVER FILIGREE SPICE-TOWER, "ALT-WIEN"** Set on wire-supports, body with removable spire that contains spice compartment. Base and pennant inscribed in Hebrew. Marked. Height: 5 inches.

(1858). **\$800-1200**

**395 UKRANIAN SILVER-CASED ESTHER SCROLL.** Cylindrical case with basket-weave decoration featuring birds amidst foliate designs. Silver thumbpiece.

Full manuscript Esther-scroll written on vellum within. Length: 11 inches. Housed in original velvet-covered hinged box.

19th-century. **\$8000-10,000**



Lot 392



Lot 393



Lot 394



Lot 395



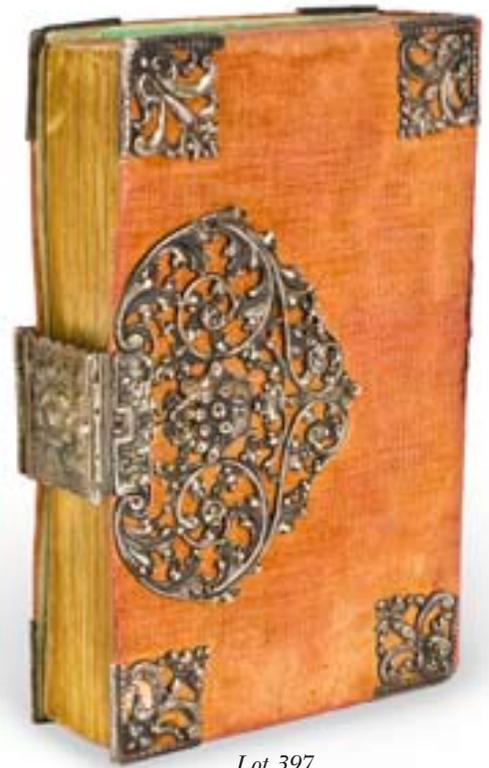
Lot 396

**396 BEZALEL MINIATURE SILVER-CASED ESTHER SCROLL.**

Filigree cylindrical case surmounted by crown, tapered handle, thumbpiece marked "Bezalel."

Full manuscript Esther-scroll written on vellum within. Length: 5.5 inches.

**\$3000-4000**



Lot 397

**397 FINELY BOUND PRAYER-BOOK.** Hebrew Prayer-book, including Psalms and Women's Techinoth (supplications). Printed in Roedelheim by Wolf Heidenheim, 1843.

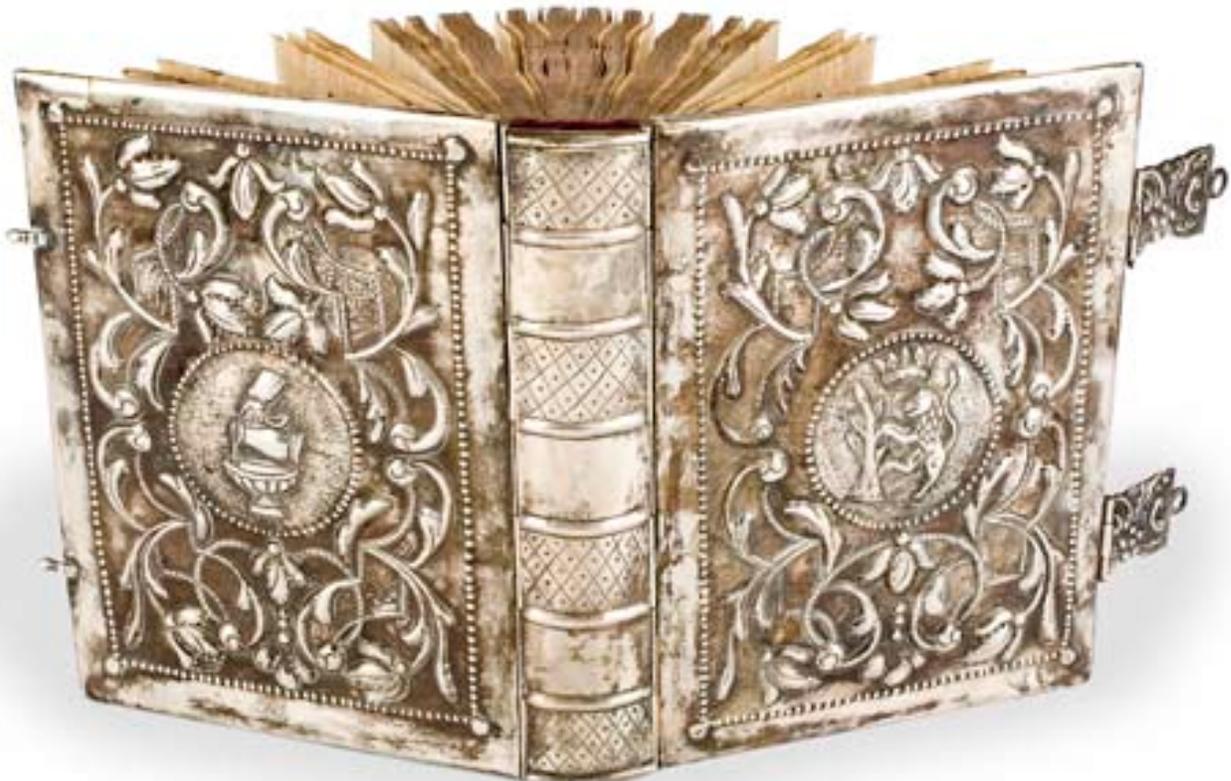
Velvet-bound with elaborate openwork silver fittings and central hinge and clasp. Height: 7.5 inches.

**\$3000-4000**

**398 SILVER BOUND PRAYER-BOOK.** Hebrew Festival Prayer-book. Printed in Venice by Stamperia Bragadina in 1750.

Embossed overall with Baroque style decoration, including swirls and foliage. Upper cover with central vignette of the sign of the Levite; rear cover of rampant lion aside tree with crown above. Pair of clasps and hinges. Height: 7.5 inches. Kassel, 1770.

**\$4000-5000**



Lot 398



*Lot 399*

**399 EXCEPTIONAL SET OF SILVER TORAH ORNAMENTS.** Created by Kurt J. Matzdorf (1922-2008).

**Crown:** Comprised of ten tentacle-like features, each displaying one of the Ten Commandments from the Decalogue, set with golden bells between. 8 x 10 x 7 inches.

**Shield:** A futuristic representation comprised of concave planes creating a fluted motif over the famous adage: Am Yisrael Chai (“May the Nation of Israel Live Forever.”) The fluidity of the design complements the eternal effect of the Biblical verse. The shield hangs from a multi-link chain topped by four pomegranates symbolizing life and fertility. 23 x 8 inches.

**Finials:** Set with aerodynamic repeating pattern of fluted accents and hammered silver trimming features with golden bells surround. Similarly features the Hebrew verse as the Shield. H: 11.5 inches.

**Pointer:** Complementing the finial style of the near-conical abstract shape atop, ending in the traditional extended index finger. L: 9 inches.

**\$15,000-20,000**

☛ Internationally renowned silversmith and founder of the State University of New York College at New Paltz’s Fine Metals Program, Kurt J. Matzdorf, taught at SUNY New Paltz from 1957 to 1985. Professor Emeritus of Metals, he founded the College gold and silversmithing programs in 1966.

Born in Stadtoldendorf in Germany’s Lower Saxony region in 1922, Matzdorf immigrated to England on a Kindertransport in 1939. He completed an art degree in sculpting at the University of London, but it was only upon moving to New York in 1949 that he discovered his talent for gold and silversmithing.

Matzdorf’s work in precious metal fashioning Judaica, is a modern interpretation of traditional ritual objects that visually celebrate Jewish history. Common in Matzdorf’s work is the incorporation of classic symbolism paired with ingenious contemporary design. His use of linear symmetry and streamline sculptural effects, successfully creates an almost aerodynamic element to his geometrically-inspired sparse designs.

[SEE ILLUSTRATION ABOVE]



Lot 403



Lot 404



Lot 400

**400 POLISH SILVER FILIGREE TORAH POINTER.** A fine example of classic form, ending in a cuffed silver-gilt hand with extended finger. Length: 11.5 inches.

Early 19th-century. **\$3500-4500**



Lot 291

Lot 402

**401 AMERICAN SILK MATZAH COVER.** Issued as a gift to its supporters by Yeshivath Chaim Berlin of New York. Features Jewish and American flags and images of the Yeshiva. Diameter: 16 inches. Framed.

1927. **\$400-600**

**402 CONTINENTAL TORAH COVER (MANTEL).** Featuring embroidered crown flanked by metallic embroidered rampant griffins, geometric sphere below. Hebrew text recording name of donor and Hebrew year. 24.5 x 16.5 inches. Unexamined out of frame.

19th-century. **\$1500-2000**

**403 DAMASCENE AMULETIC PLATE.** Silver inlaid verse amidst silver arabesque designs and copper border elements. Diam: 7.5 inches.

Syria, circa 1900. **\$1500-2000**

✦ The Hebrew inscription is from the blessing that Jacob gave Joseph and often appears on objects intended to function as amulets for luck and protection.

**404 LARGE PORCELAIN COMMEMORATIVE PLATE.** Features prayers at the Western Wall, superimposed the deceased's name in Hebrew and German. Diam: 15 inches.

Circa 1902. **\$2000-2500**

✦ Provenance: Christie's Amsterdam Judaica, December 15, 1988, Lot 148. The Estate of Daniel M. Friedenber.



Lot 401



Lot 405

**405 REUVEN RUBIN DECORATIVE CERAMIC PLATE.** Featuring the prophet Isaiah's prophecy of 'Swords Beaten into Plowshares.' Signed by Rubin on reverse and numbered "89/150." Diameter: 14.5 inches.

**\$1200-1500**

**406 AMERICAN ANTI-SEMITIC GLAZED CERAMIC TILE.** Designed by Arthur Osborne. Depicts a religious Jew clutching a money-bag. Marian maxim on the upper corner of the tile reads: "NVNQVAM SATIS." On reverse, tile is well marked with the usual signature markings including: "The J & JG Low Patent Art Tile Works, Chelsea Mass. (est. 1878)." 6 x 6 inches.

circa 1881. **\$1200-1800**

The tile uses the Christian expression of praise "Never Enough" in the context here, of degrading the money-hungry Jew.

See William Benton Museum of Art Exhibition Catalogue (1979): American Decorative Tiles 1870-1930, p. 31, no. 87.

**407 ANTI-SEMITIC PEWTER PLAQUE.** Infamous image of the "Three Peddlars." Cast in high relief. 2.5 x 3.5 inches.

Alsace, 18th century. **\$ 1000- 1500**

For an identical depiction in ivory, see Israel Museum Catalogue "Les Juifs d'Alsace" (1991) pl. 16.



Lot 406

**408 ZIONIST MEDALLION.** Hebrew worded rim reads "Youth Committee Be'ograd 1923." Composed in a highly stylized Art Deco form, a Zionist pioneer is depicted clearing rock. Gilded metal. Diameter: 3 inches.

Belgrade, Serbia 1923. **\$ 1000- 1500**

Due to the modestly numbered pre-war Jewish population of Serbia (16,000), and subsequent wartime destruction (14,500 murdered), Serbian-Jewish artifacts are rare.



Lot 408



Lot 407



Lot 412



Lot 413



Lot 409



Lot 410

**409 RARE AUSTRIAN IVORY CHANUKAH DREIDEL.** Of classic form, with the four traditional Hebrew letters on each side. Length: 2.5 inches.

**\$1500-2000**

♣ For another example see Catalogue Historisches Museum der Stadt Wien: Sammlung Max Berger, Judentum in Wien no. 2/5.2.35.

**410 AMERICAN PEWTER TANKARD.** U.S. Navy Presentation Cup. Engraved: "To Lindsay Musel from Purser Etting New Year's Day 1855." Height: 4 inches.

**\$300-400**

Henry Etting (1799-1876) was a Baltimore-born Jew who enlisted into the U.S. Navy in 1818 as midshipman and subsequently rose in rank to that of commander (Nov. 7, 1830.) After fifty-three years of active service he was finally placed on the retired list as pay-director, with the rank of commodore. (Jewish Encyclopedia).

**411 HUNGARIAN COPPER WASHING-CUP.** With "Netilath Yadayim" in Hebrew. Height: 5 inches.

circa 1930. **\$400-600**

**412 POLISH SILVER MEZUZAH-CASE.** Hinged window against engraved body that includes Star-of-David and the Hebrew word "Zion." Length: 5 inches.

Early 20th-century. **\$700-1000**

**413 POLISH SILVER FILIGREE MEZUZAH-CASE.** Of classic Torah-Ark form with prominent coronet above. Length: 7 inches.

Mid 19th-century. **\$2500-3500**

♣ For another example, see Juedisches Kulturmuseum Augsburg-Schwaben, Aisstellung "Die Mesusa" (November, 1987).



Lot 411

**414 UKRANIAN SILVER ETHROG CONTAINER.** Ovoid filigree basket with alternating floral and star motifs; swinging carrying-handle. 8.5 x 7.0 inches.

Early 19th-century. **\$2500-3500**

• A similar ethrog basket from the early 19th-century is illustrated in: Jewish Art Treasures in Venice p. 81, number 33.



Lot 414

**415 ISRAELI TIN CHILDREN'S SAVINGS-BANK.** In the form of Noah's Ark. Issued by Bank Leumi. Length: 7.5 inches.

circa 1948. **\$600-800**

**416 TIFFANY-DESIGNED PORCELAIN CHARITY BOX.** A limited edition of 1200 designed exclusively for the Jewish National Fund by Tiffany & Co. 3 x 3 inches.

"Made in Japan". **\$200-300**



Lot 415



Lot 416



*Lot 417*

**417 LARGE AMERICAN SYNAGOGUE CHANUKAH MENORAH.** Nine-branched Menorah set on wooden base, with gilded finish. Fitted with proportionate-sized candles. 18 x 40 inches.

20th-century. **\$1000-1500**

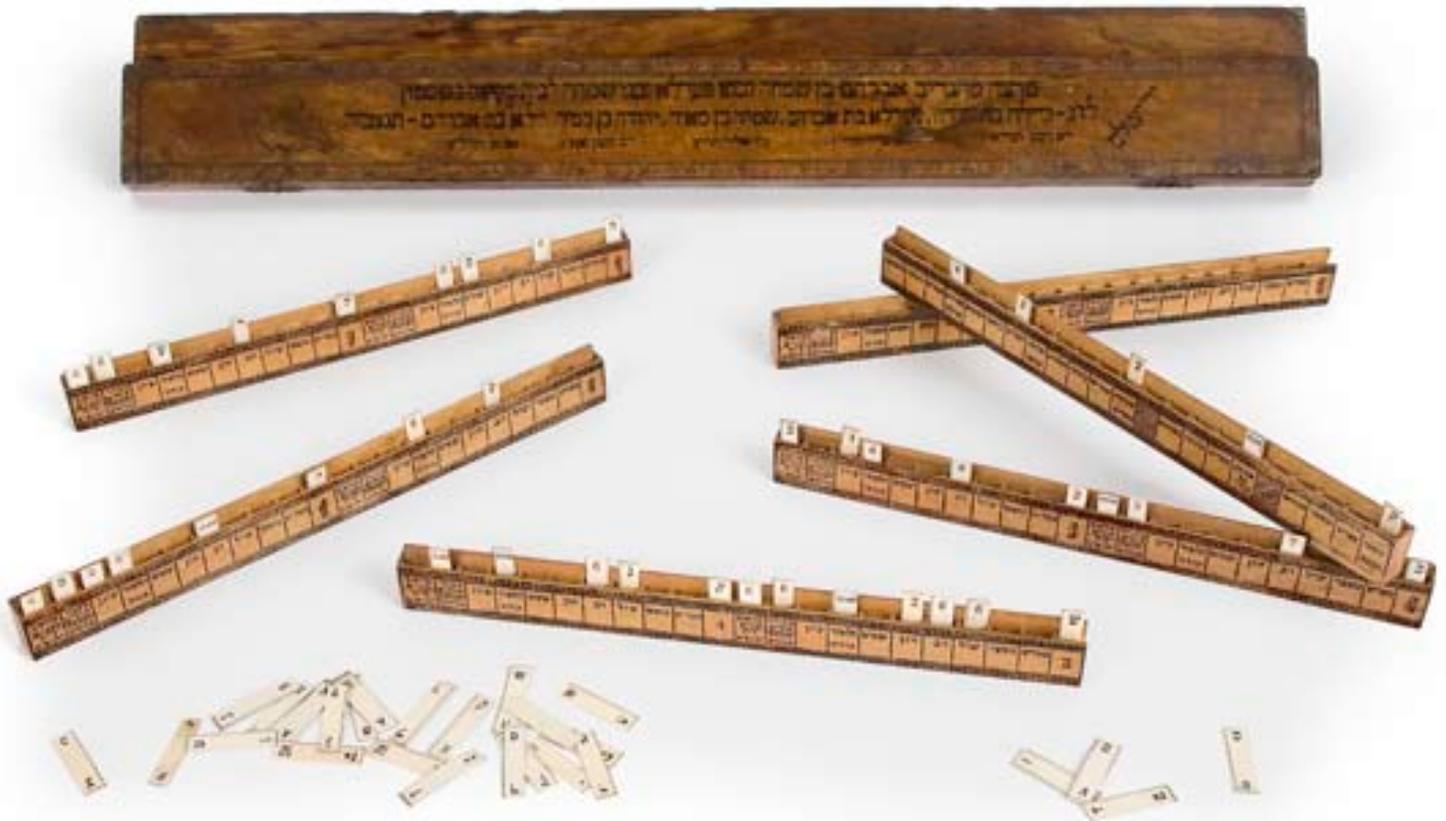


*Lot 418*

**418 LARGE AMERICAN PAINTED WOOD AND PLASTER SYNAGOGUE ARK ORNAMENT.** To be placed above the Ark containing the Torah Scrolls. Grandly carved, featuring central Decalogue with related Hebrew words. 26 x 72 inches.

20th century. **\$1500-2500**

The consignor relates that his father purchased this item in the 1960's from a disused synagogue in the Philadelphia area.



*Lot 419*

**419 INGENIOUS AMERICAN SYNAGOGUE SABBATH CHARITY DEVICE.**

Six wooden record-keeping devices, specifying details of: Synagogue honorarium, the relevant members name and address, as well as choice of charity designated, such as: orphanage, old age home, etc.

Along with set of paper tabs with Hebrew and English letters and dollar amounts. The whole housed within olive-wood hinged box. Length: 28 inches.

Early 20th-century. **\$1000-1500**

☛ Hinged lid with lengthy Hebrew inscription by the Marcus Family of Boston. Recording the names of family members to be memorialized.

**420 CONTINENTAL HEAVY SCULPTED BRONZE.** Composed in a high-relief style. Consists of three, seemingly disconnected narrative sections: At top, pair of bearded angelic-styled figures; below, pair of worshippers each wearing a Talith and rolling an open Sefer Torah. Large central register features a religious man with book propped open upon a synagogue-shtender and flanked by two petitioners, one of whom is a younger man wearing a traditional Polish-Jewish cap.

There is no text anywhere on the piece except for the Hebrew words: Am Keshei Oref ("A stiff-necked people.") 33 x 19 inches.

20th century. **\$3000-5000**

A most atmospheric item clearly created by an artist comfortably familiar with Orthodox Jewish ritual and character. And yet it is difficult to determine for what purpose this artwork served, or indeed what actually is the narrative behind the three component parts. Having said that, all in all, it is a handsome, decorative and well designed piece.



*Lot 420*

— END OF SALE —

— NOTES —





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3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.
6. We are not responsible for purchases left on our premises 90 days from their date of sale

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