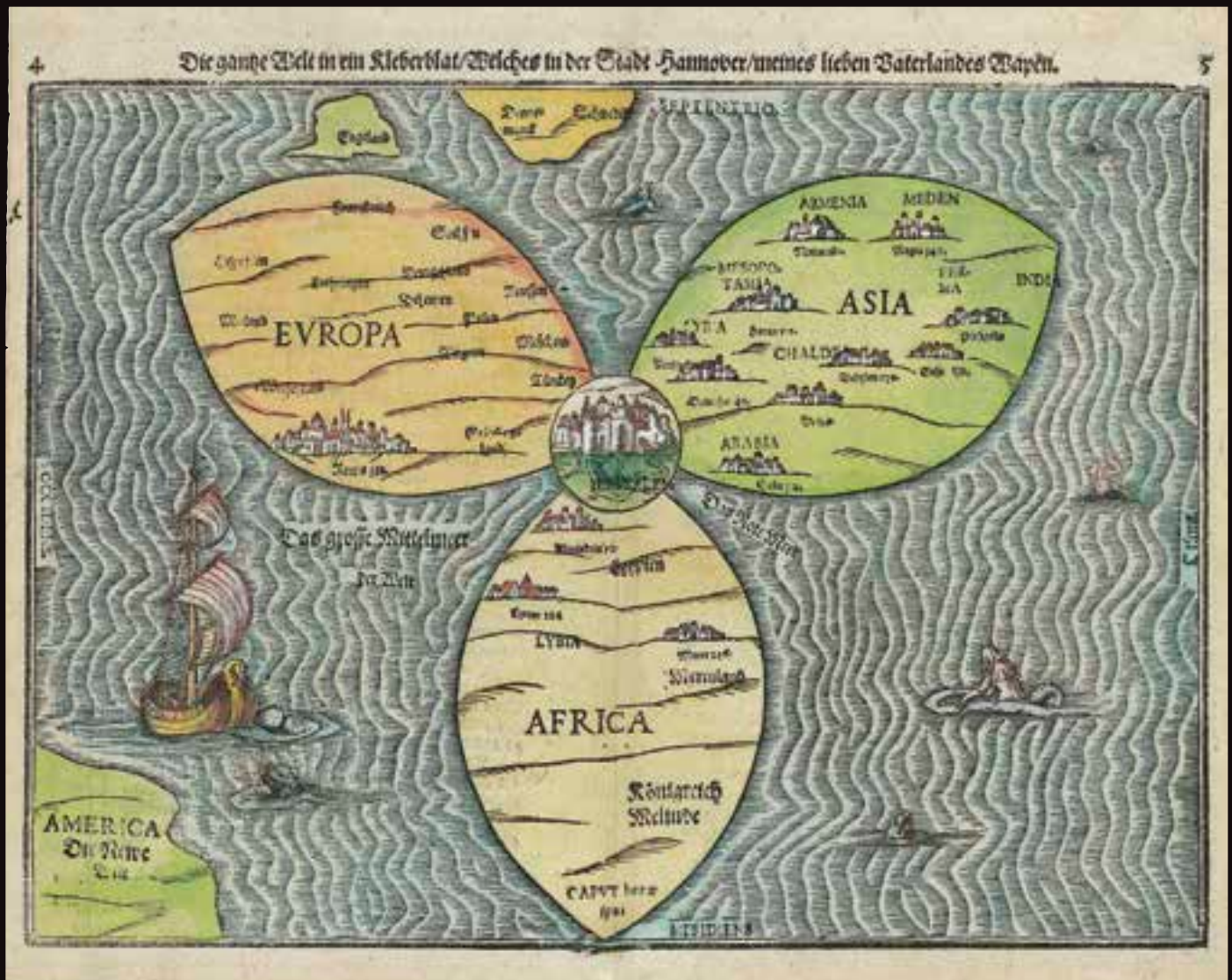


# FINE JUDAICA

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

INCLUDING: HOLY LAND MAPS  
THE COLLECTION OF NATHAN LEWIN, ESQ.



KESTENBAUM & COMPANY  
THURSDAY, JUNE 26TH, 2014



KESTENBAUM & COMPANY

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



כפר



הולדות יעקב יוסף

[illegible]

דרכי...  
אברהם...  
משה...

[illegible]

נרפס מה קק קארעין

הנהגת המערכת (המנהל) תהיה אחראית על כלל ההוצאות וההכנסות של המערכת.

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בשנת יקמת מלכות משיח

Catalogue of

# FINE JUDAICA

.....

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

INCLUDING:

HOLY LAND MAPS FROM THE COLLECTION OF  
NATHAN LEWIN, ESQ.

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To be Offered for Sale by Auction,  
Thursday, 26th June, 2014  
at 3:00 pm precisely

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Viewing Beforehand:

Sunday, 22nd June - 12:00 pm - 6:00 pm

Monday, 23rd June - 10:00 am - 6:00 pm

Tuesday, 24th June - 10:00 am - 6:00 pm

Wednesday, 25th June - 10:00 am - 6:00 pm

No Viewing on the Day of Sale

*This Sale may be referred to as: "Aquila" Sale Number Sixty-Two*

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

KESTENBAUM & COMPANY

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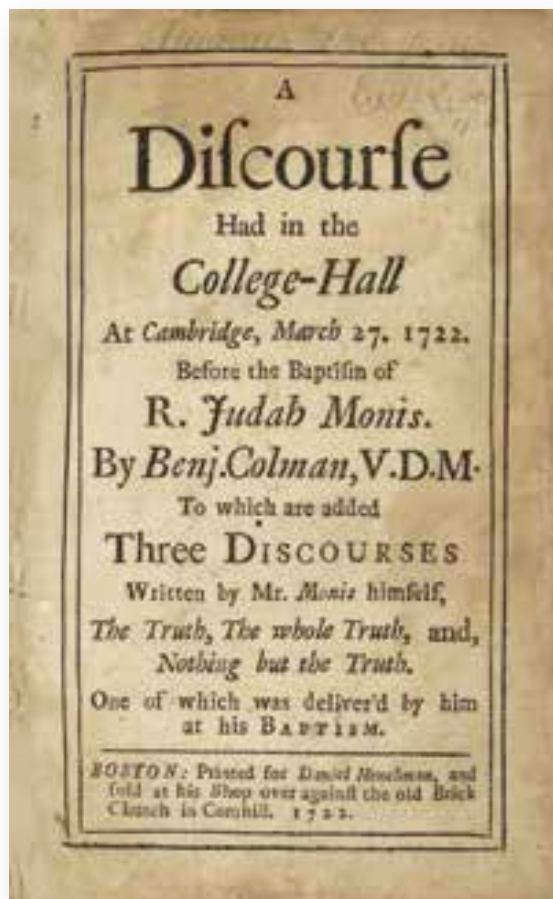


## **Order of Sale:**

Printed Books: Lot 1-166  
Autograph Letters & Manuscripts: Lots 167-222  
Maps of the Holy Land: Lots 223-253  
Graphic Art: Lots 254-295  
Ceremonial Objects: Lots 296– End of Sale

Front Cover Illustration: Buenting's celebrated "Clover Leaf" map of the world (see lot 229)  
Back Cover Illustration: Zalman Kleinman, "The Chassidic Violinist." Oil on canvas (see lot 257)

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



Lot 1

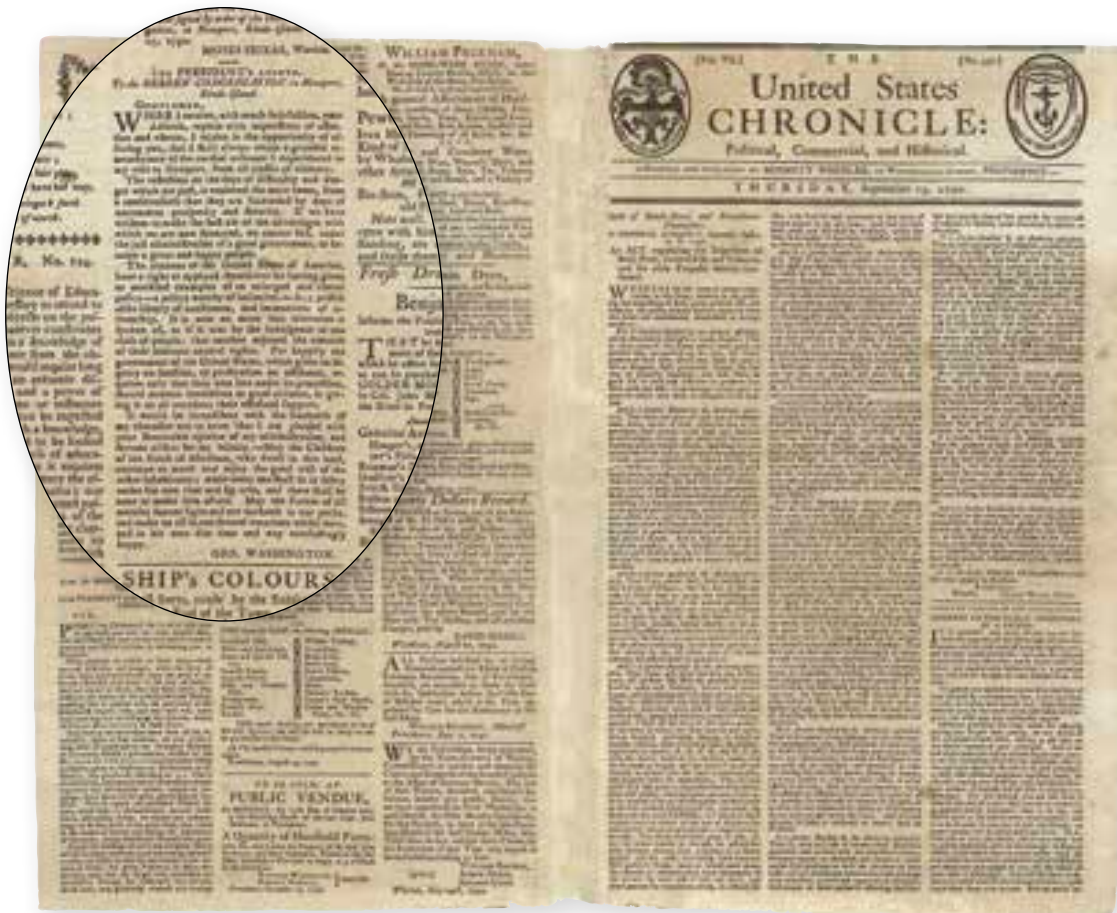
- 1 (AMERICAN JUDAICA) Benjamin Colman. A Discourse had in the College-Hall at Cambridge, March 27th, 1722. Before the Baptism of R. Judah Monis... to which are added Three Discourses written by Mr. Monis himself, The Truth; The Whole Truth; and, Nothing but the Truth. One of which was deliver'd by him at his Baptism. **FIRST EDITION.** Four parts in one volume. Four title pages. Several notes throughout in a contemporary hand by Isaac Townsend. *pp.* (4), 27; (2), 4, 6, 36; (2), 40; (2), 26. *Browned and stained, lower blank portion of p. 27 removed, large section of final title-page torn away, ex-library with book-plates on front and rear pastedowns. Contemporary calf, worn and soiled. Sm. 8vo.* Rosenbach 17-22; Singerman 15-18; Evans 2324; Sabin 14477

Boston, Daniel Henchman, 1722. **\$8000-10,000**

✦ Judah Monis (1683-1764) was North America's first college instructor of the Hebrew language and author of the first Hebrew textbook published in North America ("A Grammar of the Hebrew Tongue," Boston, 1735). Monis was also the first Jew to receive a college degree in the American colonies. Born in Italy into a family of former Portuguese conversos and educated at Jewish academies in Italy and Holland, Monis emigrated to New York City around 1715, where he established a small store and taught Hebrew to both Christians and Jews. By 1720 he moved to Cambridge, Massachusetts, home of Harvard College.

At that time, all Harvard undergraduates were required to study Hebrew. The assumption being that no Christian gentleman could be considered truly educated unless he could read the Bible in its original language. Monis was approved by the college as instructor of the Hebrew language - Harvard's first full-time Hebrew instructor - but not as a Jew, since Harvard required all its faculty to be professing Christians. One month before assuming his post at Harvard, Monis converted to Christianity - a conversion that attracted widespread notoriety. Some Christian clergy expressed concern that Harvard's requirement that its faculty members be Christian had pushed Monis to an insincere conversion. In the present three sermons Monis defended his conversion arguing he left Judaism out of religious conviction and not opportunism. Monis, the descendant of conversos, himself became a convert.

Monis' life presents a particular case of how a Jew made a place for himself in colonial America. He came to Cambridge, which had no Jewish institutions, to teach Hebrew to Christian students. Having chosen to leave a mature Jewish community in New York City he entered Harvard as a Christian. But the Christian community looked on him with skepticism. Both the Cambridge First Church as well as the Harvard College records often refer to Monis as "the converted Jew," "the converted rabbi," and "the Christianized Jew." Church records indicate concern that Monis may have quietly continued to observe the Sabbath on Saturday. The headstone of his grave in the Northboro churchyard bears witness to the double identity by which Monis lived in Massachusetts. Using the Christian image of a grafted tree for conversion, the inscription reads in part: "A native branch of Jacob see. Which once from off its olive brook/ Regrafted, from the living tree." (Jewish Virtual Library).



Lot 2

2 **(AMERICAN JUDAICA).** (Newspaper). The United States Chronicle. Vol. VII, no. 352. Four pages complete. Contains on page 4, the full texts of the historic exchange of letters between Moses Seixas of the Hebrew Congregation of Newport, and President George Washington. Somewhat trimmed, light stains, expert paper repairs. Folio.

Providence, Rhode Island, 23rd September, 1790. **\$8000-10,000**

🕒 **ORIGINAL NEWSPAPER REPORT CONTAINING THE MOSES SEIXAS - GEORGE WASHINGTON "TO BIGOTRY NO SANCTION" LETTERS.**

Issued following President George Washington's visit to the Hebrew Congregation of Newport - known today as the Touro Synagogue the oldest Synagogue building extant in North America. This visit by Washington to Rhode Island (soon after becoming the last state to ratify) along with members of his administration, including Thomas Jefferson, ranks among the seminal episodes in the history of American Jewish religious liberty.

The President was met at the Newport Synagogue by Moses Seixas, one of the leading officials of this bustling port city's Jewish community, who gave an eloquent welcome speech, expressing the Jewish community's satisfaction with democracy, and their desire for a life in America free from the shackles of old-world prejudice. After his departure, George Washington wrote a letter to the Jews of Newport, which contained his famous passage addressing bigotry.

**THIS LETTER IS CONSIDERED A FUNDAMENTAL DOCUMENT ESTABLISHING WASHINGTON'S BELIEF IN THE SEPARATION OF CHURCH AND STATE.**

The United States Chronicle was printed in Touro Synagogue's home-state of Rhode Island and here contains the full text of both Seixas' original address to Washington, as well as the President's famous response:

"For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support ... May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants. While every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid."

Although the Address to President Washington by Seixas, was written as an expression of welcome, it was also to voice the concerns of America's Jewish citizenry that their rights be safeguarded. The pivotal phrase in his address: "A government which to bigotry gives no sanction, to persecution no assistance" – was reiterated by Washington himself in his reply to the congregation (see above).

Moses Seixas (1744-1809) had a long history as a revolutionary patriot, he remained in Newport after it was occupied by the British during the war and signed a document during the occupation pledging loyalty to the patriotic cause. Additionally, his brother Rabbi Gershon Mendes Seixas, minister of New York's Shearith Israel Congregation and known as the "patriot rabbi" was one of fourteen clergymen officiating at Washington's 1789 Presidential inauguration.

See JE, Vol. XI, p. 161; T. Lewis, History of Touro Synagogue, Bulletin of the Newport Historical Society, No. 159 (Summer 1975), Vol. 48, Part 3, pp. 288, 292-94.

**THESE LETTERS ARE OF FUNDAMENTAL IMPORTANCE DEMONSTRATING THAT THE FOUNDING FATHER OF THE UNITED STATES HAD SANCTIONED IN FULL THE INCLUSION OF JEWS INTO THE NEW AMERICAN NATION.**

3 **(AMERICAN JUDAICA).** Letter of Moses Mendelsohn, to Deacon Lavater. **INSCRIBED AND SIGNED BY REBECCA GRAETZ ON TITLE-PAGE.** pp. 15. *Light wear. Contemporary salmon wrappers, signature on upper cover.* 8vo. Singerman 0337; Rosenbach 214.

New York, J. Kingsland, 1821. **\$6000-8000**

✎ Moses Mendelssohn (1729-86) achieved fame and distinction as the father of the Jewish Haskalah or Enlightenment, which entailed reconciling the Jewish religion with the broad universalist principles of the European Enlightenment. Mendelssohn pioneered Jewish engagement in non-Jewish intellectual life in Germany, embracing the philosophical project begun by Leibniz and developed thereafter by Christian Wolff. Mendelssohn remained faithful to Orthodox Judaism, but challenged Jewish traditionalism by translating the Pentateuch into German and by generally advocating the adoption of the High German language and other forms of acculturation into German society. After the Swiss clergyman Johann Caspar Lavater (1741-1801) challenged Mendelssohn to convert to Christianity, he penned the following reply, which silenced Lavater and earned Mendelssohn much respect among Enlightenment intellectuals. Noteworthy are Mendelssohn's very pointed formulation of the disadvantages faced by Jews in Christian society and his measured praise for the degree of toleration enjoyed by the small Jewish community in Frederick II's Prussia.

Inscription by Rebecca Graetz to her niece, Sara Graetz Moses, and dated, March, 1836. Rebecca's sister Rachel married Solomon Moses, the son of Isaac Moses. Sara Moses was the mother of Henry Joseph of Montreal.

**FIRST TRANSLATION OF MENDELSSOHN'S LETTER INTO ENGLISH.**



Lot 3

4 **(AMERICAN JUDAICA)** The New Jamaica Almanack and Register, Calculated to the Meridian of the Island for the Year of our Lord 1798. On p.15: "Kalendar of Months, Sabbaths, and Holidays, which the Hebrews or Jews Observe and Keep, for the Years 5558 and 5559 of the Creation." The names of the Jewish holidays and new months are noted in English and Hebrew.

With several 18th- and 19th-century inscriptions in various hands on opening and closing blanks, including inscriptions by the MacDermots of Coolavin in front; an emotional record of the death of a loyal servant, 1798; seven pages of poetry at end. pp. 157, (15). *Lightly browned. Contemporary gilt-ruled calf, worn and shaken, backstrip starting.* 8vo.

Kingston, (Jamaica), Stevenson and Aikman, 1797. **\$3000-5000**

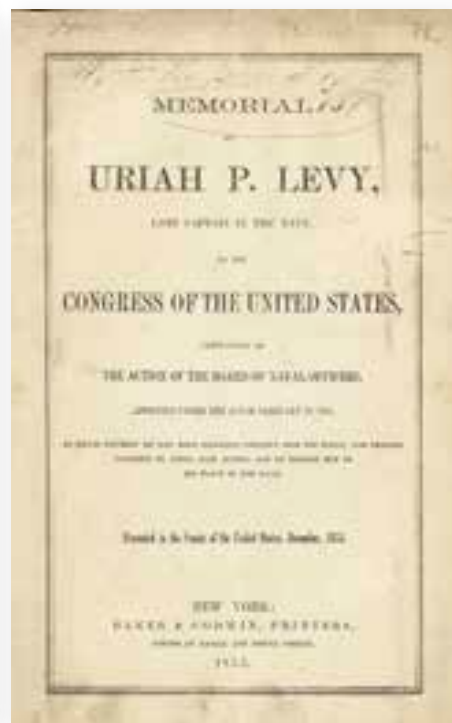
✎ Almanacs issued in Jamaica included a page of the Jewish calendar as early as 1776, which "would seem to be an indication of the importance of Jewish residents in the eyes of Christian Jamaicans." (See B. W. Korn, "The Haham DeCordova of Jamaica," in: *American Jewish Archives* 18.2 (Nov. 1966), p. 141 n.2). These Jamaican calendars therefore, represent the very **EARLIEST APPEARANCES OF HEBREW FONT IN THE WESTERN HEMISPHERE**, in a publication intended specifically for Jews. Earlier works with Hebrew type, such as Judah Monis's *Hebrew Grammar*, were intended for a Gentile audience. The first Hebrew calendar on the American continent was not printed until 1851 (Singerman S463).



Lot 4



Lot 5



Lot 6



Lot 7

- 5 **(AMERICAN JUDAICA)** Charter and Bye-Laws of Kaal Kadosh Mickve Israel of the City of Philadelphia. English interspersed with Hebrew. pp. 24. Stained. Contemporary wrappers. 8vo. Rosenbach 262 (illustrated); Singerman 399.

Philadelphia, John Bioren, 1824. **\$1000-1500**

♣ First Printing of a Charter and Official Incorporation of a Synagogue in America.

- 6 **(AMERICAN JUDAICA)**. Memorial of Uriah P. Levy, late captain in the Navy, to the Congress of the United States: Complaining of the action of the Board of Naval Officers, appointed under the Act of February 28, 1855, by means whereof he has been illegally stricken from the rolls, and praying Congress to annul such action and to restore him to his place in the Navy. Inscription on upper cover: "HON JAMES BUCHANAN...(indecipherable)" pp. 30. Original printed wrappers. 8vo. Singerman 1389.

New York, Baker & Godwin, 1855. **\$5000-7000**

♣ A veteran of the War of 1812, Uriah Phillips Levy (1792-1862) was instrumental in helping to end the US Navy's practice of flogging. During the course of his long naval career, Levy faced considerable anti-Semitism. In 1855, after appealing for years for a commission, he received a letter from the Board of Naval Officers telling him of his removal from the Navy. Convinced he was a victim of intolerance, an enraged Levy wrote this memorial to petition Congress to restore his captaincy. Congress convened a Court of Inquiry and in 1858 Levy was restored to active duty. In 1860, President James Buchanan gave Levy command of the Mediterranean squadron and promoted him to Commodore, the highest naval rank ever reached by a Jew.

- 7 **(AMERICAN JUDAICA)**. Raphael D'C Lewin. The American-Jewish Ritual As Instituted in Temple Israel, Brooklyn. Final leaves with manuscript family record of the Siegmán family, 1837-99. pp. xvii, 273. Original gilt-tooled morocco, rubbed, spine rebacked. 8vo. Singerman 2215.

New York, L. H. Frank, 1870. **\$1500-2000**

♣ Born in the West Indies, Raphael De Cordova Lewin (1844-86) studied for the rabbinate in London and after arriving in the United States served congregations in Shreveport, Louisiana, Savannah, Georgia, and Brooklyn, New York.

In the preface of this newly instituted prayer-book Lewin writes that although he has now associated himself with a congregation organized to follow the doctrines and practices of Reform, he did not simply discard the older traditional liturgy, but revised it only where necessary, in accordance with the principles of humanitarian Judaism.

- 8 **(AMERICAN JUDAICA)**. Machzor LeChag HaSukoth - Form of Prayers for the Feast of Tabernacles. According to the Custom of the German and Polish Jews. Hebrew with English translation. pp. 11, 48, 4, 180, 20. Foxed and browned in places. Contemporary boards, backstrip removed. 8vo.

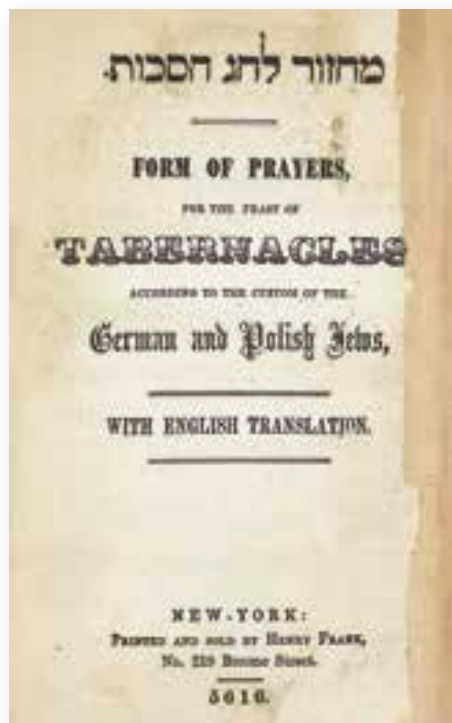
New York, Henry Frank, 1856. **\$3000-5000**

♣ **THE FIRST ASCHKENAZIC SUKOTH MACHZOR PRINTED IN AMERICA.**

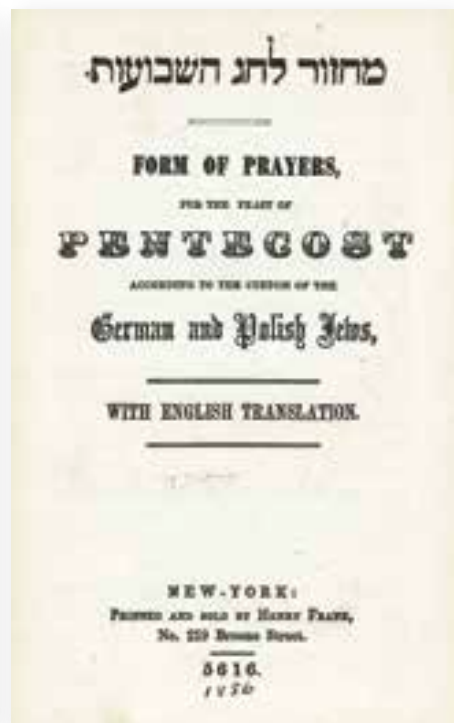
Issued alongside a volume for Shavu'oth and Pesach, this "completes the separate German and Polish liturgies begun in 1854" (Goldman 43).

Based upon the celebrated Wolf Heidenheim edition, this prayer book was issued by the Jewish printing establishment of Henry (Chaim) Frank of New York, thus enabling the newly rising community of Aschkenazic American Jews to conduct services according to their own custom, as opposed to that of the Sephardic rite.

SEE ALSO NEXT LOT.



Lot 8



Lot 9



Lot 10

- 9 (AMERICAN JUDAICA). Machzor LeChag HaShavu'oth - Form of Prayers for the Feast of Pentecost. According to the Custom of the German and Polish Jews. Hebrew with English translation. pp. 168, 20. Lightly browned in places, pencil scribbling on final blank. Contemporary straight-grain red morocco, gilt extra, a.e.g., rubbed, spine defective. 8vo.

New York, Henry Frank, 1856. \$3000-5000

⚠ THE FIRST ASCHKENAZIC SHEVU'OTH MACHZOR PRINTED IN AMERICA.

Issued alongside a volume for Sukoth and Pesach. Goldman (no. 43) does not provide a collation of this Shavu'oth Machzor as "A COPY OF THE PENTECOST VOLUME COULD NOT BE LOCATED."

SEE ALSO NEXT LOT.

- 10 (AMERICAN JUDAICA). Machzor shel Pesach - Form of Prayers for the Feast of Passover. According to the Custom of the German and Polish Jews. Hebrew with English translation. pp. 300, 20. Trace foxed. Contemporary boards, worn. 8vo.

New York, Henry Frank, 1856. \$3000-5000

⚠ THE FIRST ASCHKENAZIC PESACH MACHZOR PRINTED IN AMERICA.

Issued alongside a volume for Shavu'oth and Sukoth, this "completes the separate German and Polish liturgies begun in 1854" (Goldman 43).

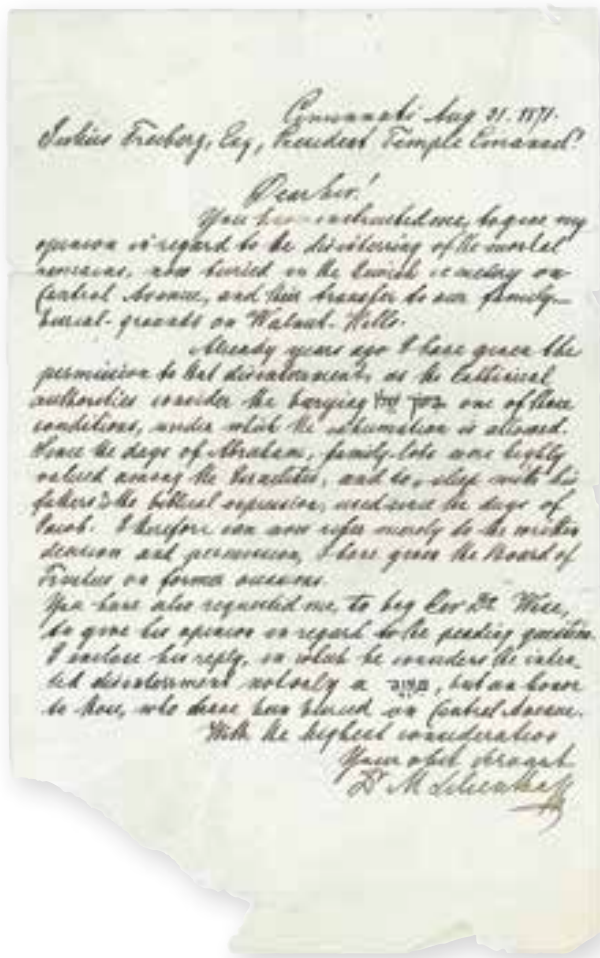
- 11 (AMERICAN JUDAICA). Avodath Yisrael - Israelitish Prayer Book for all the Public Services of the Year. Originally Arranged by Rev. Dr. Benjamin Szold. Second edition (Hebrew and German). Revised by Rev. Drs. M. Jastrow and H. Hochheimer. Hebrew and English Edition...by M. Jastrow. Additional title: Songs and Prayers and Meditations for Divine Services of Israelites. pp. (2), vi, 590, (7), (iv), 104. Part Four bound after Part One. Worn from use, few stains. Original uniform boards, gilt-tooled spines. 8vo. Singerman 2399; Goldman 61.

Philadelphia, by The Editor, 1873. \$1500-2000

⚠ "Rabbi Benjamin Szold's prayerbook in German and Hebrew first published in 1864 was relatively conservative in its approach to reforming the liturgy - certainly by comparison with the work of Einhorn, Wise, or Merzbacher. Later Szold issued a second edition, this time in English and Hebrew, with his own translation, further revised by Marcus Jastrow, the rabbi at Rodeph Shalom in Philadelphia, who also made some retranslations and H. Hochheimer, the rabbi at Oheb Israel in Baltimore. Known henceforth as "Jastrow-Szold" or "Szold-Jastrow," it was embraced by reform-bound congregations of a cautious bent that were less ready than others for more thoroughgoing revisions." N.W. Levi, Jewish Voices in the New World: The Song of Prayer in Colonial and 19th-Century America (www.milkenarchive.org).



Lot 11



Lot 12

The most prominent lay leader of Congregation Bene Israel through the second half of the 19th century was one of Cincinnati's leading citizens, Julius Freiberg (1823-1905). A close ally of Max Lilienthal, Freiberg had overseen the transition from "shul" to temple and the consolidation of Reform practice within the worship service. As president of the Union of American Hebrew Congregations, he also advocated the Lilienthal-Wise version of American Judaism on the national level. Freiberg was by trade a distiller, and he understood that his leadership in the Jewish community was an intrinsic part of his general status within the broader Cincinnati community. He

**12 (AMERICAN JUDAICA).** Rabbi Dr. Max Lilienthal. Autograph Letter Signed to Julius Freiberg. A Halachic opinion endorsing the disinterment of graves from an older Jewish cemetery in Cincinnati in order to transfer the remains to family plots in Cincinnati's new Jewish cemetery. Written in English with three words in Hebrew. *One page. Lower left corner torn.*

Cincinnati, 31st August, 1871. **\$8000-10,000**

AN IMPORTANT LETTER BY RABBI MAX LILIENTHAL REGARDING REFORM PRACTICE.

The Chestnut Street cemetery, the oldest Jewish cemetery west of the Allegheny Mountains, was used by the Jewish community of Cincinnati until 1849, after which it was closed due to the large number of burials following an outbreak of cholera. The following year, the Jewish community opened a new cemetery, Walnut Hills. After years of contentious deliberation it was agreed to relocate all the remains from the old cemetery to the new one, a controversial decision made by Rabbi Max Lilienthal and fully endorsed by Rabbi Isaac Mayer Wise. Indeed Lilienthal's final paragraph in the present letter notes: "You have also requested me to beg Rev. Dr. Wise, to give his opinion in regard to the pending question... He considers the intended disinterment not only a Mitzvah [Hebrew], but an honor to those that are buried." Clearly Lilienthal felt that Wise's opinion was crucial in influencing communal views on this along with so many other matters relating to tradition and community.

See J. D. Sarna and N.H. Klein, *The Jews of Cincinnati* (1989) p. 46 who notes that the decision was ultimately never actualized due to the objection of one family and thus the lack of complete unanimity on the matter.

Max Lilienthal (1815-82) was a German-born adviser for the reform of Jewish schools in Russia and later a rabbi and proponent of Reform Judaism in the United States. Lilienthal served as a rabbi for several years after his arrival in New York City in 1845, including at the Anshe Chesed Synagogue. He opened a Jewish school in 1850. In 1855, he moved to Cincinnati to become an editor of *The American Israelite* and serve as rabbi of Congregation Bene Israel.

He achieved enviable success in both realms, so much so that the Cincinnati Chamber of Commerce and Merchants' Exchange in eulogizing him declared that "no merchant, manufacturer or citizen of our beloved Cincinnati has contributed more to its good name, its development, growth and prosperity than did he." (See *American Congregations, Volume 1: Portraits of Twelve Religious Communities*. Wind & Lewis (Eds.) 1998, p. 188).



Lot 13

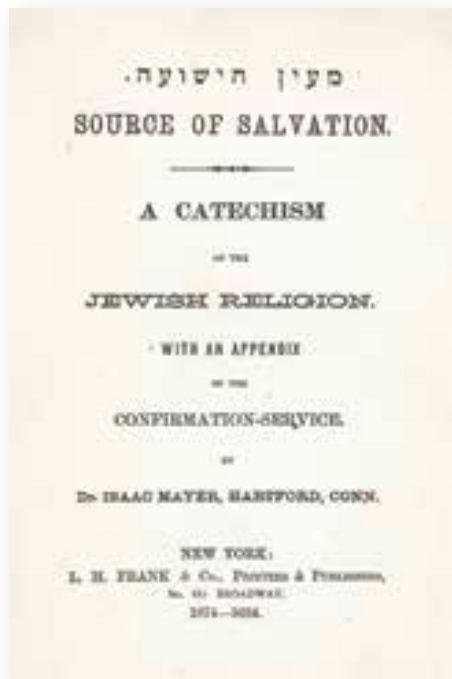
**13 (AMERICAN JUDAICA).** By-Laws of Ahaveth Sholem Lodge No. 160, I.O.B.B. and Constitution of the Order and of District Grand Lodge No. 3, I.O.B.B. (Independent Order Bnai Brith) Instituted May 30, 1871. *pp. 68. Original printed wrappers. 16mo. Unrecorded.*

Philadelphia, Jones & Pottsdamer, 1873. **\$1500-2000**

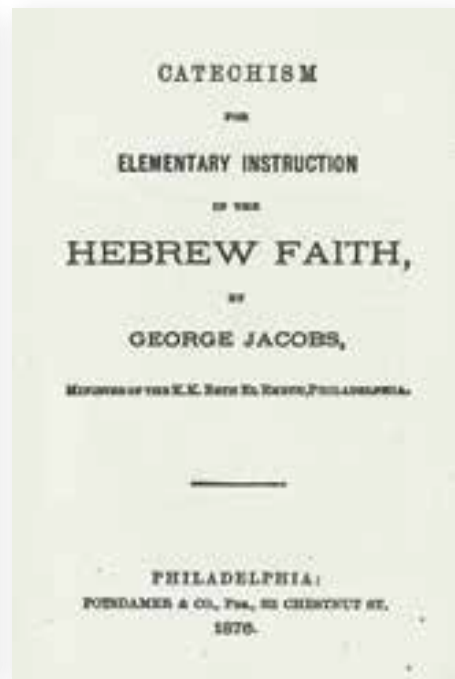
The Ahaveth Sholem Lodge of B'nai B'rith located in Corry, Pennsylvania, was founded by Meyer Berliner and his son Jacob, prominent citizens of Corry and active in the fur business there for many decades.

The American B'nai Brith Organization was first established in New York City's Lower East Side on October 13th, 1843, by 12 newly arrived German Jewish immigrants. The new organization represented an attempt to organize Jews of the local community to confront what Isaac Rosenbourg, one of the founders, called "the deplorable condition of Jews in this, our newly adopted country". The new group's purpose, as described in its constitution, called for the traditional communal functions as performed by Jewish fraternal societies in Europe, dominated by mutual aid, social services and philanthropy.

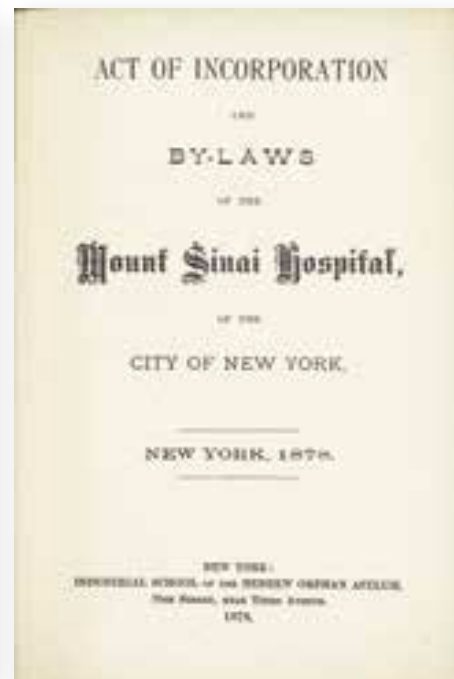
SEE ALSO LOT 27.



Lot 14



Lot 15



Lot 16

- 14 **(AMERICAN JUDAICA).** Isaac Mayer. Ma'ayan HaYeshua - Source Of Salvation. A Catechism Of The Jewish Religion. With an Appendix of the Confirmation Service. **FIRST EDITION. INSCRIBED AND SIGNED** by the author to Julius Lowy, New York, 1889. *pp.* 106, (1). *Browned in places. Original boards, upper cover gilt-tooled, inner hinge split. 8vo.* Singerman 2460.

New York, L.H. Frank, 1874. **\$500-700**

- 15 **(AMERICAN JUDAICA).** George Jacobs. Catechism for Elementary Instruction in the Hebrew Faith. *pp.* 50. *Original printed wrappers. 12mo.* Unrecorded by Singerman (although cf. 3075, for a later, 1882 edition).

Philadelphia, Potsdamer & Co., 1876. **\$1000-1500**

✧ In the preface Jacobs writes: "This work... is now published under the kind auspices of the Rev. Isaac Leeser of Philadelphia."

Born in Jamaica, George Jacobs (1834-94) came to the United States at the age of 20 and settled in Richmond, Virginia, where he studied for the rabbinate. He was ordained in 1857 and in 1869 succeeded Isaac Lesser as rabbi of Congregation Beth El Emeth in Philadelphia. He was among the founders of the the Jewish Publication Society, the Young Men's Hebrew Association (YMHA) in Philadelphia and active among a host of the city's many other social and communal committees.

- 16 **(AMERICAN JUDAICA).** Act of Incorporation and By-laws of the Mount Sinai Hospital of the City of New York. *pp.* 21. *Disbound. 8vo.* Unrecorded.

New York, Industrial School of the Hebrew Orphan Asylum, 1878. **\$5000-7000**

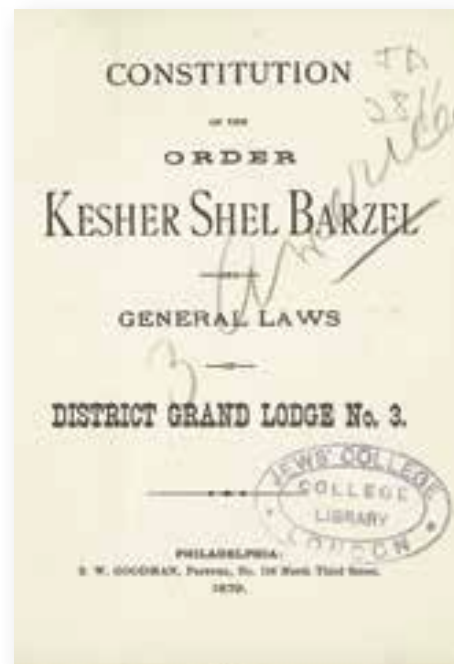
✧ Founded in 1852, Mount Sinai Hospital is one of the oldest and largest teaching hospitals in the United States. The present pamphlet includes copies of documents of the incorporation of "The Jews' Hospital in New York" in 1852 and of the Act of 1866 changing its name to The Mount Sinai Hospital.

"Originally, a sectarian hospital, the Jews' Hospital accepted those outside the faith only in cases of accident or emergency. However care of the wounded during the Civil War, the draft riots and the Orange Day parade riots, which made a shambles of New York City, prompted the idea of change to a non-sectarian admission policy... In 1866, to make it clear that it served the community without distinction of race or creed, by a special Act of Legislature, it changed its name from the Jews' Hospital to the 'Mount Sinai Hospital.'" In 1872 the hospital moved uptown to Lexington Avenue and Sixty-sixth Street.

See T. Levitan, *Islands of Compassion: A History of the Jewish Hospitals of New York* (1964) pp. 30-1).

- 17 **(AMERICAN JUDAICA).** Constitution of the Order Keshet Shel Barzel and General Laws of District Grand Lodge No. 3. *pp.* 81, (1). *Ex-library, stamp on title. Contemporary wrappers. 12mo.* Singerman 2811 (locating just one copy).

Philadelphia, S.W. Goodman, 1879. **\$1500-2000**



Lot 17



Lot 18

poems, from 1855-68 appeared after her death. Menken expressed a wide range of emotions and ideas about a woman's place in the world. By most accounts, the actress converted to Judaism after marrying her first husband, Alexander Isaac Menken. In this period, she published poetry and articles on Jewish themes in *The Israelite* in Cincinnati, and the *Jewish Messenger* of New York.

18 (AMERICAN JUDAICA). Seder Tena'im Rishonim. Printed, with manuscript additions in pencil and pen. *Single page. Central fold, light wear, lower margin frayed. Folio.*

(Philadelphia), Isidor J. Friedman, c. 1880's. \$5000-7000

19 (AMERICAN JUDAICA). Frederick de Sola Mendes. Defence not Defiance. A Hebrew's Reply to the Missionaries. *Small errata leaf after last page. pp. (6), 50. Browed, inner hinge split. Original printed boards, heavily worn. 8vo. Singerman 2574.*

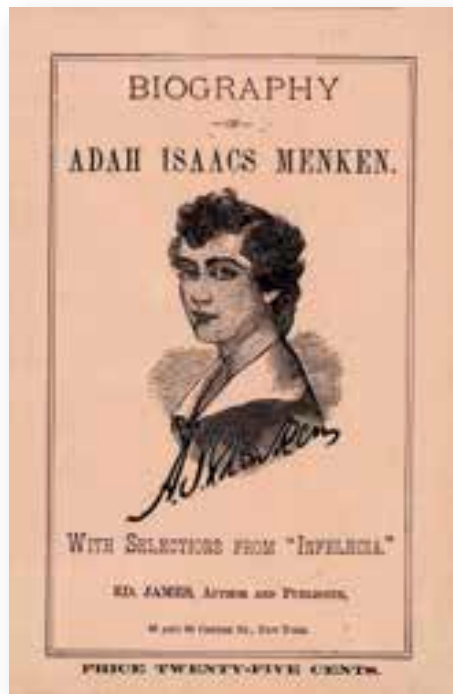
New York, The Independent Hebrew, 1876. \$300-400

20 (AMERICAN JUDAICA). Ed(win) James. Biography of Adah Isaacs Menken. With selections from "Infelecia" [sic, i.e. Infelicia] *pp. 24. Original pictorial printed wrappers. 12mo. Unrecorded by Singerman.*

New York, E. James, (1880's). \$1000-1500

21 "Adah Isaacs Menken, the first American Jewish 'superstar,' helped pioneer the art of cultivating an outsized, even outrageous, personality as a path to fame and fortune." (Jewish Virtual Library).

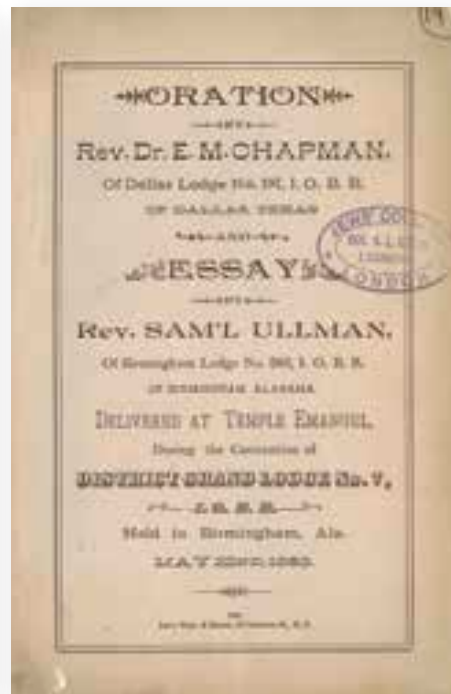
Also known as Ada Bertha Théodore and Ada C. McCord (1835-68), Adah Isaacs Menken was an American actress, indeed the highest earning actress of her time. She was best known for her performance in the melodrama *Mazeppa*, with a climax that apparently featured her nude on stage while riding a horse. After years of great success with the play in New York and San Francisco, she appeared in its production in London and Paris, from 1864-66. Menken also was a passionate writer and a book of her collected



Lot 20



Lot 21



Lot 22

- 21 **(AMERICAN JUDAICA)**. Proceedings of the Annual Meeting of District Grand Lodge No. 3, O. K. S. B. Held February 27th 1881. *pp. 45. Disbound. 8vo.* Unrecorded.

Philadelphia, S. W. Goodman, 1881. **\$1500-2000**

- 22 **(AMERICAN JUDAICA)**. Oration by Rev. Dr. E.M. Chapman... of Dallas, Texas and Essay by Rev. Sam'l Ullman... of Birmingham, Alabama Delivered at Temple Emanuel during the Convention of District Grand Lodge No. 7. Held in Birmingham, Ala. May 22nd, 1892. *pp. 17. Ex-library, edges frayed. Original printed wrappers. 8vo.* Unrecorded by Singerman.

(Birmingham, Alabama), Levy Bros. & Simon, 1892. **\$5000-7000**

✳ Samuel Ullman (1840-1924) was a businessman, poet and humanitarian. Best known today for his poem "Youth," a favorite of General Douglas MacArthur, Supreme Allied Commander in Japan, who often quoted from it in his speeches, leading the poem to become famed throughout Japan as a directive in regard to how to live one's life, especially inspiring to the post-war Japanese seeking hope after their capitulation. Indeed it was the Japan-America Society that sponsored the establishment of the Samuel Ullman Museum in Ullman's former Birmingham residence, currently operated by the University of Alabama at Birmingham.

Born in Hohenzollern, Germany, Samuel Ullman immigrated with his family to America at the age of eleven and settled in Port Gibson, Mississippi. After serving in the Confederate Army, he became a resident of Natchez, Mississippi. There, Ullman married, started a business, served as a city alderman, and was a member of the local board of education. In 1884, Ullman moved to the young city of Birmingham, Alabama, and was placed on the city's first board of education. During his eighteen years of service, he advocated for equal educational benefits for black children and helping to establish a high school for blacks, a rarity in its time. In addition to his numerous community activities, Ullman also served as president and then lay rabbi of the city's reform congregation Temple Emanu-El. Often controversial, but always respected, Ullman left his mark on the religious, educational and community life of both Natchez and Birmingham. In his retirement, Ullman found more time for one of his favorite passions, composing essays and poetry. His writings cover subjects as varied as love, nature, religion and family.

See Margaret E. Armbruster and Jiro M. Miyazawa, Samuel Ullman and "Youth: The Life, the Legacy" (2009).

- 23 **(AMERICAN JUDAICA)**. Alexander Harkavy. Der Englisher Lehrer - The English Teacher. A Manual of the English Language. Text in Yiddish and English. Fourth revised and enlarged edition. *pp. 256. Worn and stained, previous owners' marks. Original boards, inner hinge split, worn. 8vo.* Singerman 4201 records a 1891 edition, noting however that the only known copy was lost.

New York, Katzenelenbogen & Saphirstein, 1893. **\$800-1200**

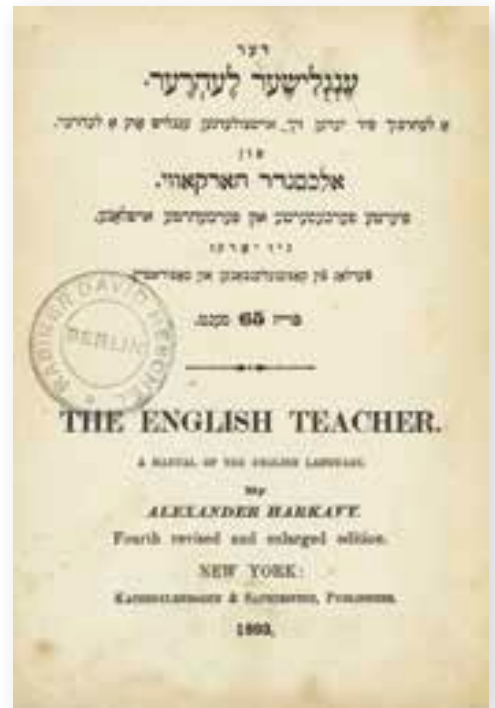
✳ Harkavy produced this manual of the English language for Yiddish-speaking immigrants to America. In the introduction he writes he issued this fourth edition since all copies from earlier editions were not to be found.

Alexander Harkavy (1863-1939) was born in Nowogrudok (presently Belarus) and emigrated to the United States in 1882. A lexicographer and linguist, he was a champion of Yiddish in America, documenting the treasures of the language in dictionaries of great historical importance. Harkavy additionally published handbooks to assist immigrants learn English, as well as providing elements of general education, in order to adapt to American culture and take advantage of the opportunities the new world had to offer. Harkavy also provided lessons in English for American-born Jews in order for them to master Yiddish. He felt Jews should cultivate their own language with pride and devotion. Harkavy is credited for doing "more than any other man for the general education and Americanization of Jewish immigrants in the United States" and for single-handedly turning around the sometime negative American-Jewish attitude toward the Yiddish language. See D. Katz, Alexander Harkavy and his Trilingual Dictionary (1988).

- 24 **(AMERICAN JUDAICA)**. Alexander Harkavy. Konstitutsyon fun di Fereynigte Shtaatn, un Deklareyshon ov Indipendens. Text in Yiddish and English. *pp. (6), 110, (20). Brittle and worn, edges chipped. Unbound. 12mo.* Unrecorded by Singerman.

New York, Katzenellenbogen, 1897. **\$1000-1500**

✳ Yiddish translation of the U.S. Constitution of the United States and the Declaration of Independence, as well as questions and answers asked on the United States citizenship test, transliterated and translated into Yiddish. Published for Yiddish-speaking immigrants to aid in the naturalization process to enable them to become United States citizens.



Lot 23



Lot 24



Lot 25

- 25 **(AMERICAN JUDAICA)**. How President Wilson Helped the Jews. Photographic portrait of President Wilson on upper cover. Text in Yiddish only. pp. 16. Original printed wrappers. 8vo. Unrecorded.

n.p, Issued by the US State Dept., c. 1915. **\$800-1000**

♣ Describes how US President Woodrow Wilson aided Jews in countries affected by war, especially Palestine.

- 26 **(AMERICAN JUDAICA)**. Golden-Book of the Philadelphia Ladies' Auxiliary of the Jewish Consumptive Relief Association of the Los Angeles Sanatorium and Ex-Patient Home. Manuscript in English. Presented by M. & Mrs. Louis & Sarah Nichols, December 28th, 1930. Elaborate title-page, followed by: 4-page history, photographic portraits of the chief officers, list of Board of Directors, 23-pages of members, contributors etc., 2-pages of "Children Sympathizers, 10-pages In Memorium. **ALL PAGES COMPLETED IN A MOST ELABORATE CALLIGRAPHIC HAND**, most with additional flourishes and borders in gilt and colors. Opening blank includes photograph of the the Philadelphia Pavilion with officers outside (rather wilting in the hot sun!) Original gilt-tooled morocco over heavy boards, upper cover detached, rubbed. Lg. folio.

Philadelphia, 1930. **\$2000-2500**

♣ The JCRA was chartered in Los Angeles in 1912 with the intent of raising money to establish a free, non-sectarian sanatorium for persons from throughout the United States diagnosed with tuberculosis. This was at a time when tuberculosis (or, "consumption") was in almost epidemic form in many parts of the United States. There was no known cure except rest, preferably in a dry and warm climate. After raising sufficient funds, the association purchased land in Duarte, California, a small town in the arid San Gabriel Valley, approximately 16 miles east of downtown Los Angeles, and dubbed the property "the City of Hope." Today, City of Hope National Medical Center has grown to become one of the most renowned medical institutions in the country. See, The White Plague in the City of Angels, <http://scalar.usc.edu/hc/tuberculosis-exhibit/tuberculosis-and-its-history>.

- 27 **(AMERICAN JUDAICA)**. Box of manuscript and other archival materials from the Ahaveth Sholem Lodge No. 160, Independent Order of Bnai Brith, including hundreds of letters, envelopes and printed documents. Also one Masonic apron. Most of the material is from, or addressed to, Jacob, Emily or Lawrence Berliner. Includes materials from the period the Berliner family were resident in Corry, Penn., as well as after they moved to New York. **SHOULD BE SEEN** (no listing available).

v.p, v.d. **\$3000-5000**

♣ The Ahaveth Sholem Lodge of B'nai B'rith was based out of Corry, Penn, founded by Meyer Berliner and his son Jacob Berliner. In 1900, five years after the death of Meyer, Jacob and his two sons, Lawrence and Manfred J., launched the Corry Hide and Fur Company, a hide and fur business with offices located on West Main Street in Corry. Following the death of Manfred J. Berliner in 1924 at age 43, Lawrence moved with his mother, Emily, to New York City. In the 1930's, Berliner returned to Corry before relocating to Florida in the 1940's. (See The Berliner Family Papers: Senator John Heinz History Center, Pittsburgh. PA).



Lot 28

Lot 26

- 28 **(AMERICAN JUDAICA)**. Die Deborah. Allgemeine Zeitung des Amerikanische Judenthums. Five volumes: July 1859-June 1860. \* July 1870-June 1871. \* July 1877-June 1878 (lacking nos. 2-7). \* July 1880-June 1881. \* July 1886-June 1887. *Variously worn and bound. Folio.*

Cincinnati, v.d. \$6000-8000

• German-language supplement of the English language weekly "The Israelite," created by Isaac Mayer Wise in Cincinnati in 1855. The first Jewish periodical in America devoted to women, Die Deborah appeared until 1902, two years after Wise's death. While ostensibly directed at women, the journal also served the larger needs of 19th-century America's German-speaking Jewry, promoting a program of German identity, bourgeois culture and Jewish Reform.

- 29 **(ANGLO-AMERICAN JUDAICA)**. Seder Hatephiloth - The Form of Prayers, According to the Custom of the Spanish and Portuguese Jews, as Read in their Synagogues, and Used in their Families. Hebrew and English on facing pages. Translated by David Levi. **FIRST EDITION** of this translation. Volume I only.

\* Tipped In: **TWO PAGE MANUSCRIPT OF RECORDS RELATING TO THE FAMILY COSTELLO-HART OF BARBADOS, 1795-1808**; noting the Hazan who officiated at their wedding and names of Mohel for sons subsequently born. pp. 12, (3), ff. 262, pp. 21. *Lightly browned. Loose in contemporary boards, worn, spine taped. 8vo.* Vinograd, London 125; Roth, Magna Bibliotheca Anglo-Judaica, p. 306, no. 32.

London, W. Justins, 1789. \$1000-1500

- 30 **(ANGLO-JUDAICA)**. Yechezkel Cohen. Yalkut Yechezkel [sermons and Aggadic novellae] **FIRST EDITION**. pp. 80 (1). *Covers detached. 8vo.*

Sunderland, Goldenberg and Epstein, 1924. \$100-150

- 31 **ABRABANEL, JUDAH**. ("Leone Ebreo.") Dialoghi di Amore. Printer's mark on title. ff. 246. *Lightly stained. Later calf-backed marbled boards, spine gilt, extremities chipped. 8vo.* Adams A-63.

Venice, Domenico Giglio, 1558. \$400-600

• Following the Spanish Expulsion, Judah Abrabanel (c.1465-c.1523) settled in Italy and there became one of the major standard-bearers of the Italian Renaissance. The eldest son of Don Isaac Abrabanel, but more commonly known as Leone Ebreo, Judah Abrabanel's literary fame rests upon the Dialoghi, among the most popular philosophical works of the age. His central thesis is that love is the foundation of the world and that nothing besides it exists. Abrabanel's poetic sentiment and orthodox traditions significantly contribute to the fact that he could not be content with the rationalism of the Aristotelian-Maimonidean system and was more attracted to the mystical world of the medieval Kabbalah with its strong inclination toward neo-Platonism. For a brief analysis of the philosophy found within Dialoghi di Amore, see I. Zinberg, A History of Jewish Literature (1975) Vol. IV, pp.15-20.

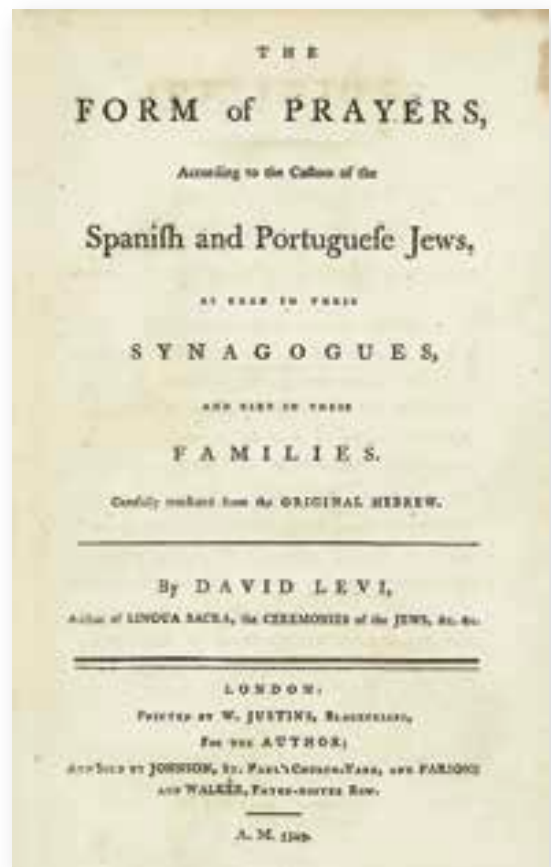
- 32 **(ALGERIA)**. Shivchei Elo-him [religious poetry] Hebrew with translation into Judeo-Arabic and some Ladino. pp. 184. *Variously stained, final pages torn with loss. Loose in contemporary boards, defective. 8vo.* Friedberg, Shin 280.

Oran, Ad. Perrier, 1856. \$300-500

• Collection of pizmonim and piyutim as per the custom of the Jews of Oran and Tlemcen.



Lot 28



Lot 29



Lot 33

although it was banned in Berlin due to liberal sentiment. It is written in a fake sort of “Yiddish-German” that makes fun of the Jews and their language. This Swedish edition retains this spoof of jargon. The hand-colored frontispiece featuring the principal characters of the play appears only in this Swedish edition.

- 34 (ANTISEMITICA). Elvira Bauer. Trau Keinem Fuchs auf Grüner Heid; und Keinem Jüd bei seinem Eid! Ein Bilderbuch für Gross und Klein [“Trust No Fox in the Green Grass, nor a Jew at his Oath! A Picture Book for Young and Old.”] Rhyming German Gothic text (Sütterlinschrift) in red and black facing color plates of very high quality production. pp. 44. Original linen-backed color pictorial covers, extremities touched frayed. Rectangular 4to.



Lot 35

- 33 (ANTISEMITICA). (Karl Boromäus Alexander Sessa). Spekulanterne, eller: Hoben se nix zu schachern? Fars i en akt. Öfversättning efter tredje originalupplagan af Unser Verkehr [“The Speculators: or, Have You Nothing to Haggle? A Farce in One Act.”] Text in Swedish. Folding engraved frontispiece HAND-COLORED. Uncut copy. pp. (2), 43. Title loose. Contemporary wrappers. 8vo.

Stockholm, A. Gadelius, 1817. \$2000-3000

♣ Swedish translation of a German play anonymously penned by Karl Boromaeus Alexander Sessa (1786-1813), a district physician in Frankfurt-on-the-Oder whose crude anti-Semitic plays presented Jewish characters in the most vulgar way, all of them actuated by the lowest mercenary motives and speaking a repulsive jargon or a ridiculously stilted German. The present play was first presented in Breslau in 1813 to immediate popular reception,

Nürnberg, Stürmer-Verlag, 1936. \$1200-1800

♣ This infamous slick production issued by Gauleiter Julius Streicher, is illustrated with notorious imagery designed to inculcate children with extreme anti-Semitic values. The female author, Elvira Bauer, was an 18-year-old art student who also taught kindergarten.

- 35 (ANTISEMITICA). Das Lied vom Levi. Rhymed prose by Eduard Schwechten. Profusely illustrated by Siegfried Horn. pp. 32. Final page soiled. Original printed wrappers, Offenbach Archival stamp on upper cover. 8vo.

Bacharach - Dusseldorf, J. Knippenberg Verlag, 1933. \$500-700

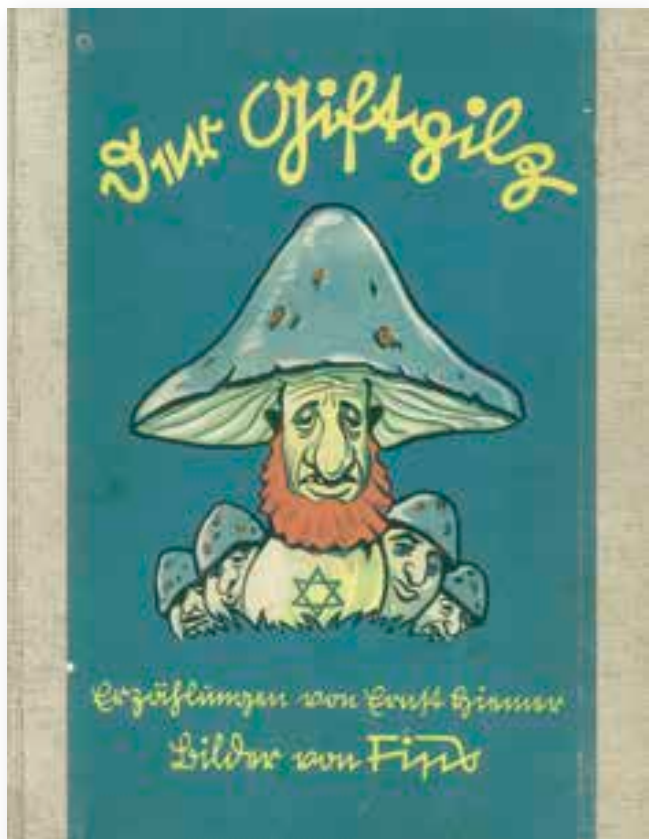
- 36 (ANTISEMITICA). Ernst Heimer. Der Giftpilz. Ein Stürmerbuch für Jung und Alt [“The Poisonous Toadstool: A Book for Young and Old.”] Grotesque color plates by the Stürmer illustrator “Fips” (pseudonym of Philipp Rupprecht). German Gothic text pp. 64. German book-stamp on several pages. Original linen-backed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

Nürnberg, Stürmer-Verlag, 1938. \$1200-1800

- 37 (ANTISEMITICA). Karl Miedbrodt. Die Narren des Kaganowitsch [“Kaganowitsch’s Fools.”] pp. 415. Original cloth backed color pictorial boards, scuffed. 8vo.

Munich, Verlag Franz Eher, 1943. \$300-500

♣ Anti-Semitic novel focusing on the nefarious actions of Jews in Russia, their influence over Stalin and the evils contained within the Talmud.



Lot 36



Lot 34

- 38 **(ASTRONOMY)**. Moses Kalischer of Dubno. Sepher Margalioth Hateluyah Begalgal Chamah [on the movements of the sun and the moon along with reasons for their eclipse] **FIRST EDITION**. The Haim Liberman copy. ff. 8. Stained. Unbound. 12mo. Vinograd, (no place or year of print) 301; H. Liberman, Ohel Rachel I p. 541.

n.p. (Russia), n.d. (before 1837). **\$300-500**

- 39 **(AUSTRO-HUNGARY)**. Kundmachung [Wanted poster]. Broadside seeking the arrest of a 20-year old Jew named Abraham Grafenstein (aka Wolf Grabensteiner) for fraud, in the crime of manufacturing and selling fake time-pieces. Single-sided broadside in German. 8 x 14 inches

St. Pölten, 8th July, 1826. **\$500-700**

- 40 **(BAGHDAD)** Tikun Tephilah...Tikunim, Nuscha'oth Amithi'oth, Minhagim [Kabbalistic instructions pertaining to prayer] **FIRST EDITION** ff. 1, 39. Some staining and slight marginal worming, small marginal paper repair to final leaves. Modern boards. 12mo. Yaari, Baghdad 22

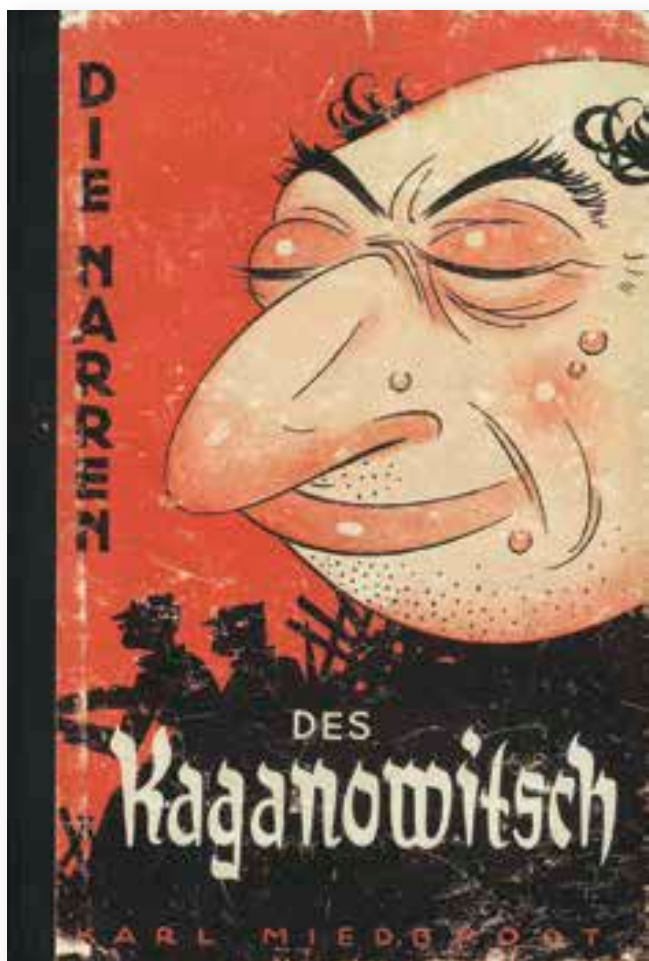
Baghdad, 1870. **\$300-400**

Contains the correct readings and customs extracted from the works of the Ar"i and R. Shalom Sharabi. The anonymous editor deemed the kavanoth recorded here as so critical, he advises every Jew to copy them alongside the margins of their personal prayer-books for "a constant remembrance."

- 41 **(BAGHDAD)**. Shlomo ben Abad Shlomo (Tawina). Kathveinu LeChaim [laws, prayers and sermon for Rosh HaShanah] **FIRST EDITION**. Title-page on green. ff. 9. Previous owner's inscriptions. Contemporary marbled boards. 12mo. Yaari, Baghdad 32.

(Baghdad), 1878. **\$200-300**

Noted among the New Year customs here, is the uncommon tradition to consume an apple dipped into sugar. The vast majority of the Jewish world is accustomed to dip the apple into honey.



Lot 37



Lot 42

- 42 **(BIBLE. Hebrew).** (Chamishah Chumshei Torah [Pentateuch]). Edited by Jacob b. Chaim of Tunis. With Targum Onkeles and commentary by Rashi, ibn Ezra, Kimchi, Targum, etc. Volume I (of 4) only. Title within architectural arch, initial letters within elaborate woodcut border. Divisional half-titles. ff. 228 (of 234) - *entire text of Pentateuch complete, lacks only final few leaves of addenda. Various soiled and stained, expert paper repairs, some minor loss in places. Modern calf. Folio.* Vinograd, Venice 99; Darlow & Moule 5085.

Venice, Daniel Bomberg, 1524-25. **\$10,000-12,000**

- The second Biblia Rabbinica, the first "Jewish" Rabbinic text. The Massoretic text of this edition was the standard-bearer for centuries thereafter. See D.S. Berkowitz, In Remembrance of Creation (1968) no. 166.

- 43 **(BINDING).** Beth Tephilah [prayers through the year]. According to Sephardic rite. Contemporary gilt-tooled calf binding, applied with elegant silver cartouches engraved in Hebrew with the name: "Yitzhak Luria, Sephardi Tahor." Central silver clasp closes with silver pin attached to chain. All edges gilt. Slip-case. ff. 208. *Touch foxed. 16mo.*

Livorno, Eliahu Ben Amzug, 1859. **\$4000-5000**

- **ITALIAN EXPLORER LAMBERTO LORIA'S BAR MITZVAH PRAYER BOOK.**

A delightful miniature prayer-book, beautifully bound with silver cartouches on each cover, presented on the occasion of the Bar Mitzvah of Isacco Lamberto Loria (1855-1913).

Born in Alexandria, Egypt, of an Italian-Jewish father and Egyptian-Jewish mother, Lamberto Loria made long exploratory trips to the far-reaches of the globe, from Eritrea to Turkmenistan, indeed he spent seven years living in New Guinea. Back in Italy, Loria focused upon ethnology and founded Florence's Museum of Ethnography whose holdings today form the core collection of Rome's Museo nazionale delle arti e tradizioni popolari (MAT).

- 44 **(BINDING).** The Agam Torah. The Five Books of Moses. Hebrew and English on facing pages. **LIMITED EDITION** of 750 numbered copies. Binding designed by Yaacov Agam. Edges in colors and gilt. ff. 335. *Mint condition. Sm. folio. Boxed.*

Jerusalem, Gefen, 1992. **\$1000-1500**

- Remarkable binding in rainbow colors created by Yaacov Agam. Three dimensional design on upper cover signed by Agam.

- 45 **(BOOK-PLATES).** Collection of c. 58 bookplates (ex-libris) of famous Jewish personalities and artists. Luminaries whose bookplates are present include Rabbi Marcus Adler, Gershon Agron, Haim Arlosoroff, Herbert Bentwich, Yitzhak Ben-Zvi, Leah Goldberg, Ahad Ha'am, Ephraim Moshe Lilien (two versions of the bookplate he designed for himself), Abraham Maslow and David Wolffsohn. The collection also includes designs by renowned Jewish artists such as Raban, Struck and Szyk.

**\$500-700**

- Many of the bookplates are illustrated and described in Haberman's catalogue, 'Jewish Book-Plates,' (Safed: Museum of Printing Art, [1972]).



Lot 43

**46 (CANADA).** Yovel Buch Talmud Torah Eitz Chaim - Jubilee Book 25th Anniversary. Text in Yiddish, Hebrew and English. Many photographic illustrations. pp. 496, 48. *Original boards, rubbed. 4to.*

Toronto, Morris Printing, 1943. **\$150-200**

Contains over fifty scholarly, historical, biographical and educational articles, plus a wealth of information pertaining to Canadian Jewish history. Includes two articles by R. Yaakov Kaminetzky and biographies of Rabbis Yehudah Leib Graubart and Yudel Rosenberg.

**47 (CEREMONIES).** Birchath HaMazon - Dos Benshen. \* **BOUND WITH:** Minhagim. Two works in one volume [compendia of selected festive rites]. According to the custom of Germany and Poland. Titles with woodcut typographic borders. Each volume with many woodcut illustrations and historiated initial letters. Hebrew and Judeo-German printed in Wayber-taytsch type. ff. 44 and ff. 44 (*of?*, *lacking final few leaves*). *Browned and dampstained, final few leaves worn around edges with small loss. Contemporary marbled boards, inner hinge split. 4to.* Vinograd, Frankfurt a/Main, 365 and Yudlov, Hagadah 141 (this copy with two additional leaves); Second work not in Vinograd.

Frankfurt a/Main, Mechel b. Zalman of Hanau, 1720 and 1717. **\$2000-2500**

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.

**48 (CHASSIDISM).** Israel Ben Benjamin of Belzec. Yalkut Chadash [kabbalistic midrashim] Printed on green and blue paper. ff. (1), 26, 29-126, 129-146 (*i.e.* 150). *Previous owners' marks, variously stained, ff. 99-100 torn not affecting text, final two leaves repaired affecting text. Contemporary marbled boards, worn, front cover detached. 4to.* Vinograd, Radziwilow 1; Mehlman 1077; Stefansky, Chassiduth, addendum, p. 75.

Radziwilow (Radvil), n.p., 1814. **\$500-700**

The first Hebrew book printed in Radvil (Ukraine). Published by R. Yoseph son of R. Mordechai of Kremnitz. Includes lengthy approbations by R. Mordechai of Kremnitz and R. Ephraim Zalman Margolis. According to Stefansky, the publisher was the son-in-law of the Degel Machneh Ephraim, Rabbi Moshe Chaim Ephraim of Sudilkow.



Lot 44



Lot 47



Lot 49

**49 (CHASSIDISM)** Ya'akov Yoseph of Polonoye. Toldoth Ya'akov Yoseph. **FIRST EDITION.** ff. (1), 202. Complete but for f. 201 provided in facsimile on older paper, variously stained in places, some paper repairs affecting single letters, title-page repaired with loss of few words provided in facsimile. Modern vellum. Folio. Vinograd, Koretz 7; Tauber, Mechkarim Bibliographiyim, Koretz 6

Koretz, Tzvi Hirsch b. Arye Leib & Samuel b. Yissachar Segal, 1780. **\$30,000-40,000**

**EXCEPTIONALLY RARE FIRST EDITION OF THE "TOLDOS." THE VERY FIRST CHASSIDIC WORK PUBLISHED.**

This fundamentally important work is the primary source for the teachings of the Baal Shem Tov. It emphasized that only through the applied study of Chassidic thought would the Redemption arrive. Due to its prestige, a number of Chassidic legends have arisen concerning the publication and dissemination of the Toldos, thus creating a unique aura around this celebrated first edition.

Upon publication, opposition to the work was so considerable among Mithnagdic circles, numerous copies were publicly burnt. This was due to the book's criticism of contemporary Torah circles, in which, according to the author, they studied Torah for personal aggrandizement and not for "the sake of Heaven." He also criticized the wealthy classes of society who were treated with an unnecessary degree of obeisance by community rabbis. See S. H. Dresner, *The Zaddik* (1960) pp. 245-54 (esp. p. 247, note 21), J. Bloch, *A Legendary Edition of the Toldoth Yaakov Yoseph*, in: *JQR* (1941) Vol. XXXI, pp. 245-57; Carmilly-Weinberger, *Censorship and Freedom* pp. 127-30.

**THE BOOK THAT GAVE RISE TO CHASSIDISM, A MOVEMENT, THAT OVER THE PAST TWO CENTURIES HAS REVOLUTIONIZED THE FACE OF CONTEMPORARY JUDAISM.**

- 50 (CHASSIDISM)** Menachem Nachum Twersky, of Chernobyl. Yismach Lev [Chassidic discourses on the Talmud] Second edition. A wide margined copy. ff. 28. *Some marginal worming on opening leaves not affecting text, slight staining. Modern boards.* 4to. Vinograd, Zolkiew 552; Stefansky Chassiduth 238.

Zolkiew, G. Literes, 1800. **\$800-1200**

✎ R. Menachem Nachum of Chernobyl (1730-97) was one of the major disciples of R. Dov Baer, Maggid of Mezritch, who, being older than most disciples of the Maggid, benefited from direct personal exposure to the founder of the Chassidic movement, R. Israel Ba'al Shem Tov. R. Menachem Nachum's son, R. Mordechai of Chernobyl, fathered eight sons (referred to as the "eight branches of the Menorah") who all became Chassidic masters in their own right. These men went on to establish Chassidic communities that thrive until today: Rachmastrivka, Skver, Trisk, Tolna, etc.

The title-page bears the word Slavuta in large letters and Zolkiew in smaller letters. The approbation states that although the copyright for reprinting this work has not elapsed, it may now be reprinted since all copies of the Slavuta first edition have been sold and none can be imported.

- 51 (CHASSIDISM)** Shneur Zalman of Liadi. Hilchoth Nidah...Hilchoth Shechitah [commentary to portions of Shulchan Aruch, Yoreh De'ah, with responsa] **FIRST EDITION.** A wide margined copy. Signature on title "Ya'akov of Kremenchug." ff. (1), 48, 54, (16). *Slight marginal worming on opening and final leaves, few stains. Contemporary mottled calf, rubbed.* 4to. Vinograd, Kopyst 44; Mehlman 875; Stefansky, Chassiduth 560. See also Y. Mondschein, Siphrei HaHalachah shel Admo"r HaZaken (1984) pp. 26-7.

Kopyst, Israel Jaffe, 1814. **\$800-1200**

- 52 (CHASSIDISM).** Shivchei HaBeSH"t [collected tales of the Baal Shem Tov, founder of the Chassidic Movement]. Second Yiddish edition. Printer's woodcut devices. The Haim Liberman copy. ff. 20. *Some staining, few words underlined.* Unbound. 4to. Vinograd, Zolkiew 800; Y. Raphael, Areshet II, p. 372 no. 27 (illustrated); Stefansky, Chassiduth 552.

(Zolkiew), 1817. **\$1000-1500**

✎ The Shivchei HaBeSH"t is the earliest and the most popular Chassidic work to appear concerning the life and teachings of the Baal Shem Tov. According to some, it interweaves fact with fable, nevertheless, it remains one of the most important literary sources concerning the founder of the Chassidic Movement.

\* **BOUND WITH:** Five other works (all incomplete), including: Gedulath Yoseph (Yiddish), Hagadah Ma'aseh Nissim, Sipurei Hapla'oth (Yiddish), Lekitath Yitzchak and Eitz Chaim (Yiddish).

- 53 (CHASSIDISM).** Meshulem Feish Segal (Loewy). Pe'er Meshulem [Biography and genealogy of the first Grand Rabbi of Tish] First Edition. pp. 46. *Some staining, few crude taped repairs. Modern boards.* 12mo.

Miskolc, B. Friedman, 1937. **\$200-300**

✎ Although the Toshi Rebbe studied in a gymnasium in his youth, his attraction to Chassiduth led him to become a disciple of Rabbi Yitzchak Ayzik of Komarno. He later moved to Toshi (Nyírtass, Hungary) where he established his own dynasty. The current Toshi Chassidic community is led by his namesake and is located in Boisbriand, southwestern Quebec.



Lot 50



Lot 51



Lot 52



Lot 54



Lot 55



Lot 56

**54 (CHASSIDISM)** Dov Baer ben Shneur Zalman of Lubavitch (The Mittlerer Rebbe). Sha'ar HaTeshuvah VehoTephilah. Part II. **FIRST EDITION**. Printed on green tinted paper. The Haim Liberman copy. ff. (2), 42, 2, 5-81, (1). Previous owner's signature and inscription on title in a Sephardic hand. Contemporary marbled boards, rubbed and rebaked. 12mo. Vinograd, Shklov 198; Habermann, Sha'arei Chabad (in Alei Ayin, S.Z. Schocken Festschrift), no. 271; Stefansky, Chassiduth 586.

Shklov, Isaac ben Samuel, 1818. **\$1000-1500**

✎ First edition of a fundamental text of Chabad Chassiduth. R. Dov Baer inherited the mantle of leadership from his father, R. Shneur Zalman of Liadi, founder of the Chabad School of Chassiduth. Fondly referred to by the Chassidim as the Mittlerer Rebbe, it was R. Dov-Baer who established the center of Chabad in the town of Lubavitch, home of his father-in-law. In works such as Sha'ar HaTeshuvah, R. Dov Baer proved his mastery of the esoteric doctrine of Chabad mysticism. The work may be viewed as an expansion upon his father's Igereth HaTeshuvah, published as the third part of Tanya.

The late Chabad bibliographer, Chaim Liberman describes typographical variants. Our copy with the correct heading "Sha'ar HaTeshuvah Chelek Beith" at the top of the first three leaves, conforms to Liberman's Type B. (Other copies have either "Sha'ar HaBirurim" or "Yesod HaAvodah"). Based on the typography, Haberman speculates that despite the "Shklov" imprint on the title, the book was likely printed in Kopyst (see Sha'arei Chabad, *ibid*). See Ch. Liberman, *Ohel Roche*<sup>1</sup>, Vol. I, p. 190, no. 143 and Vol. III, p. 24 (the present lot).

**55 (CHASSIDISM)** Dov Baer ben Shneur Zalman of Lubavitch (The Mittlerer Rebbe). Derech Chaim VeTochachath Mussar Haskel. With Sha'ar HaTeshuvah and Sha'ar HaTephilah. **FIRST EDITION**. Partially printed on green tinted paper. The Haim Liberman copy. ff. 5, 189. Previous owners' marks, variously worn and stained in few places. Unbound. 8vo. Vinograd, Kopyst 86; Habermann, Sha'arei Chabad 27; Wiener 2436; Stefansky, Chassiduth 138.

Kopyst, Israel Jaffe, 1819. **\$1000-1500**

✎ This work may be viewed as an expansion of the Alter Rebbe's Igereth HaTeshuvah, the third part of the Sepher Tanya. The title states that it is part III of Sha'ar HaTeshuvah. (For Part II, see previous lot).

Typographical variants of the title of the work exist, nonetheless, Habermann, Wiener and the Haim Liberman all concur that the first edition was indeed published in 1819.

**56 (CHASSIDISM)** Dov Baer ben Shneur Zalman of Lubavitch (The Mittlerer Rebbe). Atereth Rosh. **FIRST EDITION**. ff. (1), 106 (i.e. 111), (1). Few light stains. Modern elaborately tooled calf. 8vo. Vinograd, Kopyst 100; Habermann, Shaarei Chabad 193; Stefansky, Chassiduth 461 (recording three variant issues of this first edition).

Kopyst, Yehudah Jaffe, 1821. **\$2000-2500**

✎ With stamp of Yeshivath Mir on blank between section on Yom Kippur and Shabbath Teshuvah. It is of interest to note that the Lithuanian Mirrer Yeshiva library would have owned works of a Chabad Chassidic nature.

**57 (CHASSIDISM).** Dov Baer ben Shneur Zalman of Lubavitch (The Mittlerer Rebbe). Imrei Binah. **FIRST EDITION.** Printed on tinted paper. Wide margins. The Chaim Liberman copy. ff. 2, 21, 140 (mispaginated but all complete). Previous owners' marks, some staining. Modern vellum-backed boards. 4to. Vinograd, Kopyst 98; Habermann, Sha'arei Chabad 7; Wiener 758.

Kopyst, Israel Jaffe, 1821. **\$1500-2000**

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

**58 (CHASSIDISM).** Abraham Adari. HaShomer Emeth [laws of Sepher Torah and synagogue customs] Each and every page with stamp: "R. Simchah Bunim ben R. Mordechai Menachem Mendel of Wurka, presently in Otvotzk." With inscription on front endpaper signed by Mordechai Menachem Mendel Meir Abraham of Alexander. ff. (8), 77, 51, 9. Contemporary boards. 8vo. Vinograd, Livorno 1037.

Livorno, Pallagi and Bilforti, 1849. **\$300-500**

✳ A scion of the Chassidic dynasty of Rabbi Yitzchak of Wurka, R. Simchah Bunim Kalisch of Otwock (Otvotzk) emigrated to Eretz Israel.

**59 (CHASSIDISM).** Nechemia Halevi Ginzburg of Dubrovna. Divrei Nechemiah [responsa, with Drushim based upon Chassidic concepts]. Volumes I and II. **FIRST EDITION.** Two volumes bound in one. ff. (6), 94 and ff. (6), 82. Few stains. Later boards. Folio.

Vilna, Funn and Rosencranz, 1866 and 1869. **\$300-500**

✳ Married to the daughter of R. Chaim Abraham Schneerson, brother of the Mittlerer Rebbe, the author was one of the prime disciples of the Baal HaTanya R. Shneur Zalman (his wife's grandfather).

These volumes are important for the scholarly exchange of correspondence between the Tzemach Tzedek and the author. The Tzemach Tzedek regarded the author as one of the foremost poskim of his generation and deferred to him many difficult questions of Jewish law. In his correspondence, the Tzemach Tzedek refers to him as "chathan dodi" the son-in-law of my uncle (see f. 31b of volume on Even Ha'Ezer). The work also contains supplements and omissions of parts of the Shulchan Aruch HaRav (see ff. 73-8 of volume on Orach Chaim). These supplements were later included in subsequent editions of the Shulchan Aruch. See Mondschein, Sifrei Hahalacha shel Admor HaZaken, p. 26.

**60 (CHASSIDISM).** Avraham Tzvi Brudno. Sepher Kitzur Tanya - Abridgement of the Tania of the Venerable Rabbi of Ladi. **FIRST EDITION.** Hebrew text. Title-page partially in English. pp. (4), 100. Contemporary boards with original printed wrappers bound in. 8vo.

Jerusalem, Hachdash, 1924. **\$200-300**

✳ The author writes he composed this work both for businessmen with little available time, or perhaps inclination, to appropriately study Chassiduth in depth; but equally suitable for scholars for a short review.



Lot 57



Lot 60



Lot 61

61 **(CHASSIDISM)**. (Menachem Mendel of Premishlan). Darchei Yesharim [customs for Sabbath eve including kavanot for the mikvah, the Baal Shem Tov's commentary on Psalm 107, Hanhagoth Yesharoth and Moreh Mikdash with citations from the Maggid of Mehritsch]. ff. (16). [See Vinograd, Russia or Poland, 42-3; Stefansky, Chassiduth no. 145]. Russia-Poland, 1839.

\* **BOUND WITH:** (Eliezer ben Judah of Worms) Yoreh Chataim [a hand-book of atonements for specific sins, based upon the principles of the Chassidei Aschkenaz]. ff. (20). [Unrecorded by Vinograd]. Russia-Poland, 1857.

Two works bound in one volume. The Haim Liberman copy. *Previous owners' marks.* Contemporary marbled boards, worn. Sm. 8vo.

v.p, v.d. \$600-900

⚡ The first work is an important early Chassidic text by a disciple of the Baal Shem Tov who was renowned for his asceticism, maintaining a vow of silence for twelve years. He emigrated to Eretz Israel and is buried in Tiberias. See T. M. Rabinowicz, Encyclopedia of Hassidism p. 309; and A. Rubinstein, Tarbiz, Vol. 35 (1965) pp. 174-91. The date and pagination of this work differs from both Vinograd and Stefansky.

The second work is based on a text in the Rokeach and other sources, and originally issued under the title Yesod HaTeshuvah (Cracow, c. 1585). Here it is reworked without the name of Isaac Ellis, the original editor (see Mehlman 951-3 and Rosenthal, Yodea Sepher 734). It includes additional materials: The ethical will of R. Judah HaChasid and Derech Tovim by Hirsch Tzvi ben Zundel Moshe Chanoch of Lublin pertaining to the afterlife, wedding customs, visiting the sick, etc. The final leaf contains a poem by R. Jonathan Eybescheutz.

62 **(CHILDREN / EDUCATION)**. Baruch Shoenfeld. Mussar Haskel - A Primer of Ethics for Israelites. Appropriated for the use of Eastern children by an English glossary explaining all the German words which occasionally occur. By special order of D. Sassoon, Esq. Hebrew text, with some English and German. pp. 70,(1). *Foxed, some worming. Modern boards.* 8vo. Vinograd, Berlin 738.

Berlin, A. Asher & Co, 1859. \$800-1000

⚡ A manual of ethics for Jewish youth by Baruch Schoenfeld based on Joachim Heinrich Campe's 'Theophront: The Experienced Advisor for Inexperienced Youth.' David Sassoon commissioned Moritz Steinschneider to produce this version along with an English glossary, for the benefit of the Bene-Israel students of the Sassoon School in Bombay, India.

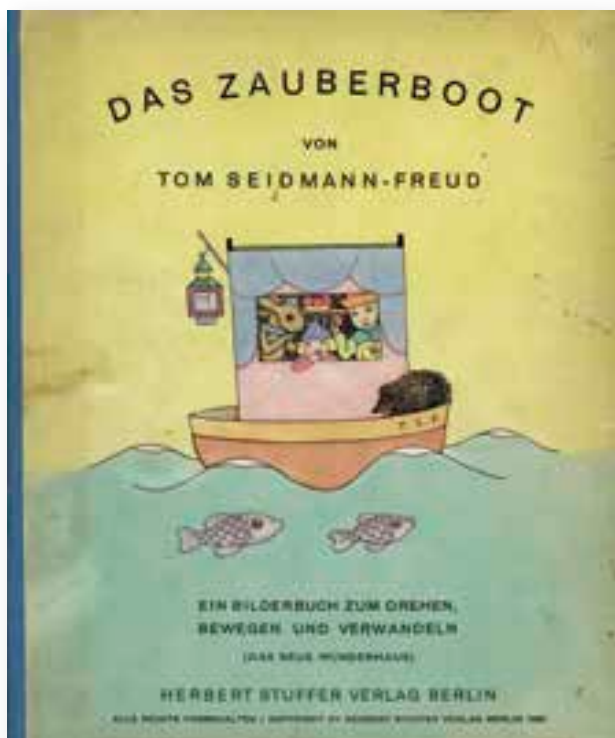


Lot 62

63 **(CHILDREN'S LITERATURE)**. Tom Seidmann-Freud. Das Zauberboot, ein Bilderbuch zum Drehen, Bewegen und Verwandeln (Das Neue Wunderhaus) ["The Magic Boat, a Picture Book to Turn, Move and Change (The New Wonder House)."] **FIRST EDITION.** ff. (6) + 2 add-on templates laid-in to rear pocket. Tears to edges of few pages reinforced with tape, few stains, restoration to one moving part. Original color pictorial boards, light wear. Sq. 8vo.

Berlin, Herbert Stuffer, 1929. \$500-700

⚡ The second of Tom Seidmann-Freud's scarce and important children's moveable books, with numerous impressive Art Deco-style illustrations by the author. Unique not only from an artistic perspective but also from an educational point of view. Contains a number of moveable pages, including pull-levers, a revolving wheel and a Punch and Judy theater. Two templates allow the reader to play interactive games with the book's contents and change individual pages of the book to different storylines.



Lot 63



Lot 64

**64 COHN, TOBIAS.** Ma'aseh Tuviah. **FIRST EDITION.** Three parts in one. Title within architectural arch. Fine engraved portrait of the author by Antonio Luciani on verso. Anatomical plate and numerous fine scientific text illustrations. Approbation from the Ecclesiastical authorities on final page. Two divisional titles. ff. (6), 158. Few leaves with neat marginal repairs, previous owners' stamp. Modern calf. Lg. 4to. Vinograd, Venice 1572; Garrison & Morton, Medical Bibliography 6496.1; Friedenwald, The Jews and Medicine - Catalogue (1946) pp. 59-60; Rubens, Jewish Iconography no. 693.

Venice, Bragadin, 1707-8. **\$4000-5000**

• **IMPORTANT AND CELEBRATED HEBREW SCIENTIFIC ENCYCLOPEDIA.**

Celebrated encyclopedia of medical and natural sciences, comprising sections on geography and astronomy; theology and metaphysics (including section Olam Ha'elyon, Discourse VI on the coming of the Messiah; a lexicon of pharmacological and botanical terms in Hebrew, Latin and Turkish; and most significantly, an important section on medicine (including anatomy and gynecology). Includes discussions on the medical properties of tobacco, description of the plica polonica and an examination of the Magdeburg experiment on the vacuum. Also contains an important historical section on the false Messiah Shabetai Tzvi and his prophet Nathan of Gaza (ff. 26-29).

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



Lot 65

- 65 (CRIMEA). Sefher Ne'imoth Beyemin Netzach [Piyutim for Sabbath Zachor and Purim]. **FIRST EDITION**. Hebrew text along with translation by Nissim Halevi Tzachtzir into Judeo-Tatar (language spoken in the Crimea by the Krymchaks) printed in Hebrew characters. \* With Marriage Contract (Kethubah) for the Seventh day of Passover (p. 43). pp. 135 (i.e. ff. 1-21, (1), 64-68). Mispaginated. Tape repairs. Original marbled boards, inner hinge starting. 12mo. Friedberg, Nun 536.

Piotrkow, M. Tzederbaum, 1905. \$3000-5000

❖ ONE OF VERY FEW HEBREW BOOKS PRINTED IN THE JUDEO-TARTAR LANGUAGE.

The translator, Nissim Halevi Tzachtzir (or, Tchatchir) and known by his Hebrew acronym "Netzach," was the son-in-law of one of the great Rabbinic scholars of the day, Haim Hezekiah Medini, who edited the monumental Talmudic encyclopedia, Sdei Chemed. Chief Sephardic Rabbi of Hebron, Medini earlier served for many years as Rabbi of Karasubazar (now Belogorsk) in the Crimea. From 1867 to 1900, Medini was recognized as Chief Rabbi of Crimean Jewry and was most beloved by the Krymchaks.

The Krymchaks are an indigenous Rabbinite Jewish community of the Crimean Peninsula. The term Krymchak ("inhabitant of Crimea") was first introduced by the Russians following their annexation of Crimea in 1783. The name was chosen to distinguish them from Karaites as well as from the Ashkenazic Jews of Eastern Europe. The 20th-century twin blows of Nazi genocide coupled by Soviet cultural oppression, alongside emigration to Israel and the United States, have left just a precious few local Krymchaks clinging to their uniquely Crimean-Jewish identity.

The exotic Judeo-Tatar dialect preserved here in one of the very few books printed in this form bears a remarkable resemblance to Turkish - which stands to reason, as the Crimea is right across the Black Sea from Turkey, and was formerly Ottoman territory before its loss to Russian conquest. Today the language, certainly in its Hebrew-form, is essentially lost of native speakers.

The most unusual Kethubah for the seventh day of Passover appended here was composed by R. David Pardo (1718-90), the celebrated Italian rabbinic author and poet, later in Sarajevo, author of Maskil LeDavid (Venice, 1761), a super-commentary to Rashi's biblical commentary, as well as other halachic works.

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

66 **(COOK-BOOK).** Rivka Bat-Eliyah. Mah Nochal? ["What Shall We Eat?"]  
**ONLY EDITION.** Text in Hebrew. Inscribed and signed by the author. *pp.* 61.  
*Browned. Original printed wrappers. 8vo.*

Tel Aviv, Moriah, 1930. **\$200-300**

א. The first Hebrew vegetarian cookbook. Collected and edited by Bat-Eliyah, who based her vegetarian philosophy and recipes on the writings of Maximilian Bircher-Benner (1867–1939), the Swiss physician and pioneer nutritionist.

**67 CORDOVERO, MOSES** Tomer Devorah [Kabbalistic ethics] The Klatzkin-Haim Liberman copy. ff. (18). *Stained, title loose, tear on upper corner of f. 14 affecting a few words, final leaf worn. Later boards. 12mo. Vinograd, Mezyrow 8; Mehlman. 988.*

Mezyrow, 1793. **\$200-300**

**68 EILENBURG, JUDAH LEIB OF BRISK** Minchath Yehudah [supercommentary to Rashi on Genesis] Title within architectural arch. *ff. 45. Small tear on title not affecting text. Later boards. Folio.* Vinograd, Const. 343; Yaari, Const. 255; Krieger, Parshandatha 31.

Constantinople, Solomon Franco, 1654. **\$400-600**

<sup>28</sup> Includes comments of Solomon Luria (Maharsha'll). According to Yaari, the typesetters were survivors of the Chmielnicki massacres of 1648-49.

69 **EINSTEIN, ALBERT.** *The Meaning of Relativity.* Translated by Edwin Plimpton Adams. **FIRST AMERICAN EDITION** with "Published 1922" on copyright page and "1923" on title page. With scarce dust-jacket. *pp.* viii, 123, (1). *Corners of end-leaves browned, pencil signature on opening blank. Original gilt-tooled cloth, couple small tears to dust-jacket. 8vo.*

Princeton, Princeton University Press  
(printed at the Aberdeen University Press), 1923. **\$500-700**

“In this book Albert Einstein elucidates his Theory of Relativity and explains its most recent developments. He treats the subject under three headings: Space and Time in Pre-Relativity Physics; The Theory of Special Relativity, and The General Theory of Relativity. And while he provides here ample mathematical apparatus for the scientist, he writes so the layman too can understand.”

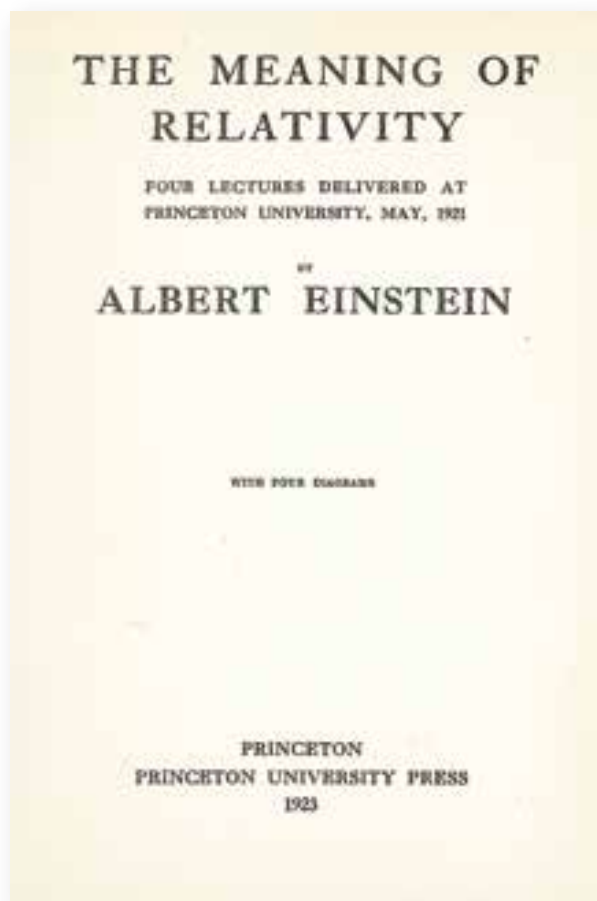
**70 ELIJAH BEN SOLOMON ZALMAN.** (Gaon of Vilna). Maaseh Rav [customs of the Vilna Gaon as noted by R. Yissachar Ber of Vilna]. **FIRST EDITION(?)** Uncut copy. ff. 16. Unbound. 8vo. Vinograd, Zolkiew 932; Vinograd, Gr'a 810; Dienstag 251.

Zolkiew, Judah Meyerhoffer, 1808 [c. 1840]. **\$1000-1500**

20 The printing place, date and printer are noted on the title-page only in German. There is confusion among bibliographers whether this is the first edition. According to Vinograd, the date is either falsified or mistaken and considers the Vilna 1832 as the first edition. The approbations in the Vilna 1832 edition are dated 1817; thus he believes that the manuscript was not ready for publication before 1817 - certainly not 1808. He cites Kalman Kahana (*Cheker Velyun* 5 p. 317) who surmises that perhaps the date should read 1838.

We can ascertain that this edition was surely published after 1821 as on f. 6, this edition cites R. Chaim of Volozhin with the epithet “Zechuto Yagen Aleinu” and “Zichrono Lebracha” which indicates that it was published following his death which was in the year 1821.

According to Dienstag (no. 251) this is the first edition. However, when describing the Lemberg, 1833 edition (no. 253) Dienstag notes that it is similar to the Zolkiew 1808 edition. Neither this edition nor the Lemberg 1833 edition have the approbation letter of R. Chaim of Volozhin.



*Lot 69*



*Lot 70*



Lot 71

- 71 FRUMKIN, JOEL B. ABRAHAM SHEMARIAH.** Tzava'oth Moreinu VeRabbeinu Harav Hamaor Hagadol Chassid Emithi Hamefursam Bechol Tefutzoth Yisrael Yoel b. Abraham Shemariah [ethical will] **FIRST EDITION.** Partially printed on green paper. The Haim Liberman copy. ff. 20. *Previous owners' marks on title. Modern boards. 12mo.* Vinograd, Shklow 123.

(Shklov, 1802). **\$500-700**

✦ In regard to various bibliographic puzzles relating to this work see: H. Liberman, *Ohel Rochel*, Vol. I, p. 187; D. Wachstein, *Maftach Hatzava'oth*, Kiryath Sepher Vol. 11, p. 373; Yaari, *Shklov, Kiryath Sepher* Vol. 22, p. 138 no. 88.

- 72 FANO, MENACHEM AZARIAH DA.** Ma'amar Tzivoth Hashem [kabbalah] ff. 21. *Some worming, leaves loose, previous owners' marks. Unbound. 8vo.* Vinograd, Shklow 36; Yaari, Shklow 30.

Shklow, Tzvi Hirsch Margalioth, 1785. **\$400-600**

✦ The sixth 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 originally a follower of the Cordoveran system of Kabbalah but afterward, under the influence of R. Israel Sarug, switched his allegiance to the Lurianic school. The propagation in Europe of Kabbalah emanating from Safed was largely due to his prolific efforts.

See Robert Bonfil, *New Information on Rabbi Menahem Azariah da Fano and his Age*, in: *Studies in the History of Jewish Society in the Middle Ages and in the Modern Period* [Jacob Katz Festschrift] (1980) pp. 98-135.

- 73 (FRENCH-JUDAICA).** Lettres-Patentes du roi, sur le Décret de l'Assemblée Nationale, du 20 Juillet dernier, portant suppression des droits d'habitation, de protection, de tolérance et de redevances semblables sur les Juifs. Données à Saint-Cloud le 7 Août 1790. pp. 3. *Unbound. 4to.*

Grenoble, J.M. Cuchet, 1790. **\$1200-1800**

✦ Abolishes the protection and residence tax on Jews - thus giving them the right of free residence.

"The National Assembly, considering that protection by the public forces is owed to all inhabitants of the kingdom without any distinction on the sole condition that they acquit the common contributions; after having heard the report of its committee on domains; decreed and decrees that the annual charge of 20,000 livres levied against the Jews of Metz and its region, under the name of fee for inhabitance, protection, and toleration, is and remains suppressed and abolished, without any indemnification for the current concessionary and possessor of said charge."

- 74 (FRENCH-JUDAICA).** Decret Impérial sur l'installation des Membres du Consistoire central des Juifs établi à Paris. Masthead containing scales of justice, etc pp. (2). *Edges stained. Modern marbled boards. 4to.* Szajkowski 133

Paris, Rondonneau, (1808). **\$1200-1800**

✦ Prescribes the oath of office to be taken by the members of the Consistorial Synagogues of Paris as well as those throughout the Empire: "I swear and promise to God, on the holy Bible, to obey the constitution of the Empire, and fidelity to the Emperor. I promise also to make known all that I learn contrary to the interests of the Ruler and of the State."

"The members of the Central Consistory were officially appointed on 19 October and could then begin organizing the Jewish religion in France. They took the oath of loyalty to the Emperor which was requested of them, as it had been from all other civil servants or bishops, and promised to report anything they heard which might be detrimental to the interests of the State. They had now officially become a part of the organized Empire, although they were never recognized as such by the State itself." See S. Schwarzfuchs, *Napoleon, The Jews and the Sanhedrin* (1979), p. 131.

- 75 EYBESCHUTZ, JONATHAN** Ya'aroth Devash [sermons and eulogies]. Two parts in one volume **WITH ENGRAVED PORTRAIT OF THE AUTHOR** by J. Scher. ff. 100, (1), 95. *Heavily worn with some staining, short tears to lower portion of frontispiece, dense manuscript inscriptions on recto. Old boards. 4to.* Vinograd, Vienna 486

Vienna, Anton Schmid, 1818. **\$600-900**

- 76 (GERMANY).** Auf den freudenvollen Einzug der Königlichen Majestät unsers allergnädigsten Königs und Herrn Herrn Friedrich Wilhelm II. König in Preußen. Von der Stadt- und Land-Juden-Gemeinde allhier zu Ansbach. Poetic text in Hebrew and German. pp. 4. *Light stains and folds. Unbound. Tall folio.*

Erlangen, Kunstmann, 1792. **\$700-900**

✦ In 1792 the Bavarian town of Erlangen fell under the rule of Prussia, led by Friedrich Wilhelm II.

**77 (GERMANY).** Erneuerte Ordnung... Welcher gestalt die Juden, so unter unserm Schutz wohnen, oder Wir darein inskuenfftige auffnehmen werden, sich verhalten sollen. With paper seal and signed endorsement on last page, dated 17th July, 1778. ff. (4). *Stain along central crease affecting one word on final leaf. Unbound. Folio.*

Darmstadt, 1765. **\$1000-1500**

⚡ Decree concerning the terms under which Jews may expect State protection. To obtain such a letter of protection, issued to the head of a household, his wife and unmarried children, it must be agreed to the following: Recognize Christianity as the official and superior religion. \* Not engage in or encourage disputes between Jews and Christians over theological matters. \* Refrain from establishing new Jewish schools or synagogues and to only use only the existing ones. \* Trade only in locations where there is no competition from the Christian Zuenfte (professional organizations). \* Loans are only permitted at reasonable rates of interest and the loan documents must be written in the German language only. \* Sell goods only at the same prices that are prevalent among Christians. \* Additionally: Christians may not be present at Jewish circumcision ceremonies. \* Jews may not stroll in public on a Christian holiday. \* Kosher slaughtering may not take place at Christian abattoirs. \* Inter-Jewish crimes may not be internally adjudicated. \* Rape of a Christian woman by a Jew is punishable by the death penalty. \* Protection money (at least 300 fl) must be paid by Jews annually.

**78 (GERMANY).** Kol Rinah VeTephilah. Text in Hebrew and German. ff. (8). *Stained. Unbound. 8vo.* Not listed in Vinograd.

Altona, Bonn, 1827. **\$300-500**

⚡ Order of prayers for the cantor and choir in commemoration of the opening of the new synagogue in the German Baltic port city of Moisling-Luebeck.

**79 (GERMANY).** Group of eight printed documents imposing restrictions on Jewish social and economic life:

\* Royal Proclamation issued by Friedrich of Prussia, castigating Jews over trading in stolen goods. Rabbis are instructed to sign documents acknowledging that they will educate their communities against this practice. Berlin, 1710. \* Banning the admittance of Jewish beggars ("Bettel-Juden") and forbidding the extension to them of any welfare. Hannover, 1713. \* Removal of Jews from territories for committing fraud in relation to money bonds. Berlin, 1726. \* Jews are forbidden to peddle from house to house and may not misuse their letters of protection by passing them on to their sons. Hannover, 1732. \* Tolls for crossing a river, listing the fees for Christians and higher fees for Jews. Cassel, 1735. \* Seeking to protect local merchants and banning Jewish peddlers who undercut local prices with lower quality goods imported from abroad. Mannheim, 1773. \* Letter of Protection. For the payment of annual fees, Jews are permitted to settle and trade in Hessen. Printed with manuscript entries. 1778. \* Banning trade outside of fairs. Hannover, 1798.

v.p, v.d. **\$2000-3000**

**80 (GERMANY).** Neue Folge Frischer Judenkirchen: Eine Sammlung belustigender Anekdoten, Einfälle, Schwänke und Schnurren von Juden und Juden-genossen. By "Justus Hilarius" [Sebastian Schliessler] Parts 1-2 (of 4) in one volume. 11 hand-colored plates. pp. 120 + ads, 127. *Some foxing. Contemporary marbled boards, worn. Square 16mo.*

Leipzig, Vetter und Rostovsky, 1835. **\$400-600**



Lot 76

**81 (GERMANY).** Statut für das Rabbiner-Seminar und den Seminar-Verein zu Berlin. Signed by Rabbi Azriel Hildesheimer on p. 10. pp. 15, (1). *Lightly browned, one signature loose. Contemporary wrappers. 8vo.*

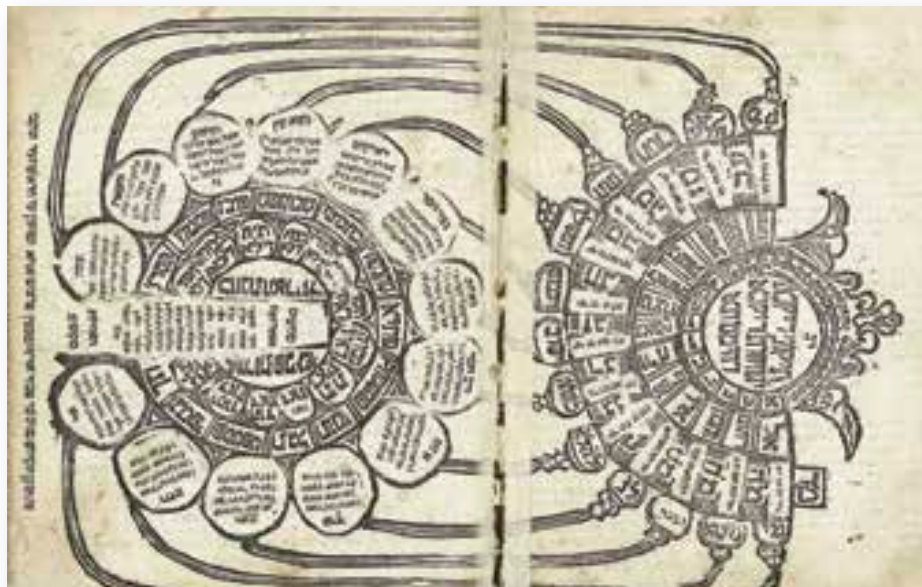
Berlin, M. Driesner, (c. 1874). **\$200-300**

⚡ The founding Statues of the Orthodox Rabbinical Seminary of Berlin, founded by Rabbi Azriel Hildesheimer. Closed by the Nazis in 1938, the Seminary re-opened in 2009.

**82 (GLÜCKEL OF HAMELN)** Die Memoiren der Glückel von Hameln 1645-1719 **FIRST EDITION.** Edited by David Kaufmann. Original Yiddish text with lengthy German introduction. pp. lxxii, 400. *Lightly browned. Later marbled boards. 8vo.*

Frankfurt am Main, J. Kauffmann, 1896. **\$500-700**

⚡ Although the original manuscript of Glückel von Hameln's celebrated diary was lost soon after her death, a copy made by her grandson eventually found its way into the possession of David Kaufmann (1852-99), a prodigious scholar and manuscript collector (whose collection is presently housed in the Library of the Hungarian Academy of Sciences, Budapest). Kaufmann was the first to publish this fascinating memoir, one of the few extant writings by a woman of the period, that provides a picture both of 17th-century German-Jewish society and of the inner world of a woman of her place and time.



Lot 83

**83 GRAF, MOSES BEN MENACHEM** (of Prague). Vayakhel Moshe [Kabbalah] Second edition. Elaborate two-page woodcut Kabbalistic illustration depicting the Thirteen Divine Attributes in the form of the Symbolic Thirteen Rows of Hair in the "Holy Beard" (verso of f. 32). With two inscriptions and signatures of previous owner on title "Yitzhak Yisrael ben... Mordechai MeTrivitsh... Memishpachath Rosner" (dated 1799), with Kabbalistic marginal notes in the same hand. ff. (2), 7, (3), 57, (1). Some staining and slight worming in places, marginal paper strengthening of first few leaves and final leaf. Later boards. 4to. Vinograd, Zolkiew 100.

Zolkiew, Aaron and Gershon Segal, 1741.

**\$500-700**

• The author was one of the great Aschkenazic Kabbalists of his time. He gained fame through his public

exorcism of a Dybbuk in the town of Nikolsburg in 1696 upon the instruction of R. David Oppenheim (described in Graf's work Zera Kodesh).

The introduction of the present work contains a lengthy exposition on the importance of learning Kabbalah and berates the "fools who oppose its study." The book contains significant approbations and an historically important introduction containing information about the Rabbis and communal leaders of Nikolsburg including R. Elazar Mendel - R. David Oppenheim's predecessor to the post of Chief Rabbi, as well as details of Graf's Kabbalistic study group in Prague, the town of his birth and of the great fire which forced him to flee "naked, with only my soul."



Lot 84

**84 (HAGADAH)** Hagadah shel Pesach. With commentary by Isaac Abrabanel. Text in square Hebrew letters with nikud (vowel points), Abrabanel's wraparound commentary in Rashi letters, concluding Aschkenazic hymns provided with Judeo-German translations in square Hebrew letters. Additional engraved title depicting large figures of Moses and Aaron beneath depiction of the Burning Bush. Numerous engraved copper-plate illustrations within the text. Complete with **FINE FOLDING ENGRAVED HEBREW MAP OF THE HOLY LAND** indicating the travels in the Wilderness and the division of the Land among the Tribes of Israel. All accomplished by the proselyte Abram ben Jacob. ff. (1), 26, (1). Map and engraved title laid down, small loss to lower left corner of title, heavy folds and few small tears to map, variously stained. Later marbled boards, worn. Folio. Yudlov 93; Yaari 59; Yerushalmi 59-62

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

• **THE FIRST ILLUSTRATED AMSTERDAM HAGADAH.**

This is the first Hagadah (and one of the first ever Hebrew books) issued with copper engravings. It also contains a folding map of the Land of Israel that was one of the earliest to contain Hebrew type.

"The illustrations most widely copied in illuminated manuscripts ... and in hundreds of printed editions are those which first appeared in [the 1695, Amsterdam edition.]" (See A.J. Karp, From the Ends of the Earth, pp. 78-90, 99-100). It is thus appropriate that this is the first edition of any Hagadah that identifies who the illustrator was - Abraham b. Jacob, a Christian pastor who converted to Judaism. See B. Roth, Printed Illustrated Haggadoth in: Areshet III (1961), pp. 22-25.

The Hagadah was intended for both Aschkenazic and Sephardic audiences, witnessed by the fact that it provides both liturgical versions of the Grace after Meals (Birkath HaMazon).

**85 (HAGADAH)** Hagadah shel Pesach.

With commentary by Isaac Abrabanel and "Bi'urim" (synopses of commentaries of Ma'aseh Hashem, Match Aharon and Chevel B'nei Yehudah). Instructions in both Judeo-Español and Judeo-German. Additional engraved title depicting Moses and Aaron beneath vignette of Moses and the Burning Bush. Numerous copper-plate engravings throughout the text. Morocco book-plate: "N. Magnus." **WITH FOLDING MAP OF THE HOLY LAND.** f. (1), 31, (1). *Stained in places. Later marbled boards, worn, spine taped. Folio.* Yudlov 120; Yaari 73; Yerushalmi, 66-9.

Amsterdam, Solomon Proops, 1712.

**\$4000-6000**

THE SECOND ILLUSTRATED AMSTERDAM HAGADAH.

Changes were undertaken in producing this Amsterdam 1712

edition following the first Amsterdam edition (1695). Most significantly, this included the addition of two series of vignettes in the style of the earlier Venetian Hagadah (namely, the various stages of the Seder on f.2r. and the Ten Plagues on f. 13r).

The marvelous Hebrew map of the Land of Israel sets North with "Sidon" (today Lebanon) at the extreme left, and South with the Reed Sea at the extreme right. There are many added frills (right to left): Pharaoh riding a crocodile; the 42 encampments of the Israelites in the wilderness; Jonah thrown overboard to quiet the tempest; King Hiram of Tyre's fleet of rafts wending their way to the port of Jaffa; the eagle's wings which airlifted the Children of Israel out of Egypt; and finally, the "milk and honey" of the Promised Land. See C. Roth, Printed Illuminated Haggadoth in: Aresheth, Vol. II pp. 22-4.



Lot 85

**86 (HAGADAH).** Seder Hagadah shel Pesach. According to Spanish rite. With translation into Judeo-Spanish (Ladino) and commentaries. Title in red and black with textual and typographic borders. Each page profusely illustrated all within ornamental border ff. 21 (of 24) only. *Stained, each leaf remargined, some loss. Unbound. Folio. Sold not subject to return.* Yudlov 189; Yaari 117

Venice, Vendramin, 1740. **\$300-600**

The publishers simultaneously printed three issues of this Passover Hagadah, all identical with the same layout and illustration cycle - differing only in choice of vernacular translation: Yiddish, Judeo-Italian and Spanish, i.e. Ladino. The Ladino issue is particularly rare; very few 18th century Hagadoth appeared with Ladino translation at all.

**87 (HAGADAH)** Seder Hagadah shel Pesach. According to Roman rite. With translation into Judeo-Italian and commentaries. Title in red and black with textual and typographic borders. Each page profusely illustrated all within architectural border ff. 23 (of 26) only. *Stained, each leaf remargined, some loss. Unbound. Folio. Sold not subject to return.* Yudlov 187; Yaari 115

Venice, Vendramin, 1740. **\$300-600**

**88 (HAGADAH)** Seder Hagadah shel Pesach. With commentaries by Shimon Ber Tzemach Duran (RaSHBa"Z) and Judah Loewe (MaHaRa"l of Prague). Translation and instructions in Judeo-German. Woodcut illustration on f.2v of the Messiah entering Jerusalem. ff. (2), 21, (1), 24. *Browned, stained in places, previous owners' stamps. Modern tooled calf. 4to.* Yudlov 315; Yaari 210; Yerushalmi 78.

Prague, Bak-Katz Press, 1784. **\$500-700**



Lot 88



Lot 90



Lot 89



Lot 91



Lot 92

**89 (HAGADAH)** Hagadah shel Pesach - The Institution of Passover. Prepared by the Brothers Moses Jacob and Aaron David Talker Title in Hebrew, Marathi and English. Hebrew and Marathi on facing pages.

**CELEBRATED ILLUSTRATIONS DEPICTING LOCAL BENE ISRAEL CUSTOM ON OPENING NINE PAGES.** This copy with extended Marathi introduction. ff. 2, (9); p. (1); ff. 5-44; pp. 45-50, (5). Lightly browned throughout, few expert paper repairs. Later patterned boards. 8vo. Yudlov 1437; Yaari 1077.

Poona, Vital Sakharam Agnihorty, 1874. **\$3000-5000**

✦ Unlike the earlier Bombay Hagadah (1846), whose "illustrations were still closely linked to their Amsterdam prototypes, those in the Poona Hagadah have managed to drift into a sphere of their own. Even as they retain the basic pattern, they are now palpably Indian in tone and detail" (Yerushalmi, 107).

Particularly distinct is the illustration depicting the preparation and baking of the Matzoth for Passover. The upper panel shows the men of the Bene-Israel community, the lower panel their female counterparts. Both are in distinctive native dress and sitting in the classic Indian squatting, or lotus position. See Israel Museum Catalogue, The Jews of India (1995), p. 25.

**90 (HAGADAH).** Seder Hagadah shel Pesach. With instruction and occasional translation into Judeo-German. Printer's woodcut vignettes. ff. 32. Stained, neat repairs to corner. Modern calf. 8vo. Yudlov 499; Yaari 346.

Lunéville, Abraham Brisach, 1806. **\$700-900**

✦ The capital of Lorraine, Lunéville is a small town located in the Meurthe-et-Moselle department of north-eastern France. The Jewish community there numbered barely 300 souls at the time this Hagadah was published.

**91 (HAGADAH)** Seder Hagadah shel Pesach. With commentary Ma'aseh Nissim by Jacob Lorbeerbaum (author of Chavath Da'ath). ff. (7), 25. Neat marginal repairs, worn and stained in places. Modern calf-backed marbled boards. 4to. Yudlov 505; Yaari 350; see also Ben-Menachem, Arsheth IV, no. 3.

Zolkiew, Abraham Haffer, 1807. **\$500-700**

✦ This Hagadah was published in two issues (cf. Yudlov 506) with slight variances in the decorative elements of the title.

**92 (HAGADAH).** Or Yisrael... Hagadah shel Pesach. With translation into Judeo-Arabic and French. Following Seder service, includes Shir HaShirim and further Judeo-Arabic songs and commentary. pp. (2), 88, (2). Worn and stained. Original printed wrappers in red and black, detached. 4to. Yudlov 4103.

Sousse, (Tunisia), Makhlof Nadjar, (1948). **\$400-600**



Lot 93



Lot 95



Lot 96

- 93 (HAGADAH)** Hagadah, oder Erzählung von Israels Auszug aus Egypten. Letterpress title, with fine additional lithographed title by D. Levy Elkan. Hebrew and German on facing pages. Musical appendix by Isaac Offenbach. *Ex-library, foxed and stained, neat repairs to opening title and upper corner of final leaf. Modern boards. 8vo.* Yudlov 799; Yaari 578; Yerushalmi 94.

Cologne, Clouth & Comp., 1838. **\$600-900**

♣ The supplement contains the musical notations of selected Passover Seder melodies, scored by the father of Jacques Offenbach. An intriguing insight into the musical milieu in which the famed composer of operetta grew up.

- 94 (HAGADAH)** Seder Hagadah shel Pesach. Service for the Two First Nights of Passover Prepared by Isaac Levi. According to the Custom of the German and Polish Jews. Hebrew and English on facing pages. Adir Hu, Echad Mi Yodea and Chad Gadya with Yiddish translation. One of two issues, this without portrait of Solomon Hirschel. ff. 26. *Extensive winestains, last leaf worn. Contemporary calf, boards detached, spine heavily taped. Large 4to.* Yudlov 516; Yaari 360.

London, E. Justins, 1808. **\$500-700**

- 95 (HAGADAH).** Seder Hagadah shel Pesach. With commentary Korban Pesach by Rabbi Gedaliah Silverstone. pp. (32). *Minor repair to lower corner of title. Modern boards reproducing the title-page. 8vo.* Yudlov 2472; Yaari 1784.

Washington D.C., Hebrew Publishing Co., 1910. **\$600-900**

♣ The first Hebrew Book published in Washington D.C. See Goldman, Hebrew Printing in America, no. 162.

- 96 (HAGADAH).** Hagadah shel Pesach. La Haggadah de Pessach. Hebrew with French translation by Loeb Blum. pp. 67. *Browned. Original printed wrappers. 4to.* Yudlov 4016.

Paris, Brugier, (1946). **\$400-600**

♣ Reproduction of the Marseille Hagadah of 1941 for "Les Amis de la Tradition Juive." With introduction by Grand Rabbi Ernest Weill and new foreword written "immediately following the end of the German occupation."

- 97 (HAGADAH)** Hagadah shel Pesach. Issued for members of the Bnei Borochoy Movement. Non-traditional text, in French with much use of Hebrew. Profusely illustrated. Prepared by Ziva Armoni. pp. 28. *Mimeographed sheets, printed on two sides. Original pictorial wrappers, spine taped. 4to.*

n.p, 1949. **\$500-700**

- 98 (HAGADAH)** The Barcelona Haggadah. Facsimile Edition of the Fourteenth-Century Catalanian Illuminated Hebrew Manuscript in the possession of the British Library. One of 500 numbered copies. Two volumes. Plates and Text (prepared by Malachi Beit-Arie). Limitation card with stamp of publisher and British Library tipped in. *Original lavishly blind-tooled calf. Housed in slip-case. Thick sm. folio.*

London, Facsimile Editions, 1992. **\$1000-1500**



Lot 100



Lot 101

**99 (HOLOCAUST).** Group of 12 printed documents in Czech and German, many with manuscript entries, all stemming from members of the Seidler Family of Prague, and issued either by the Prague Nazi authorities, or the war-time Juedische Gemeinde. Including: Enforcement orders to clean streets and to shovel snow; receipts issued by the Jewish community for personal belongings left with them (prior to deportation?); health documentation; racially identifying whom is considered a Jew or a half-Jew; two autograph letters signed, written from the Theresienstadt concentration camp.

Prague, 1941-44. **\$1000-1500**

**100 (HOLOCAUST)** Issachar Solomon Teichthal. Eim Habanim Semeichah. **FIRST EDITION.** Some marginalia. *pp. (12), 360. Brownd, opening few leaves neatly taped. Later boards. 4to.*

Budapest, Salamon Katzburg, 1943. **\$1000-1500**

⚡ **RARE FIRST EDITION. FEW COPIES SURVIVED THE DEVASTATION OF WAR.**

An historically vital and disquieting tract written by one of the rabbinic leaders of Slovakian Jewry, professing deep distress at the onslaught of Nazism through Europe and the absence of any trace of salvation. Despite Teichtal's lifetime support of a strong rejectionist view of the Zionist return to the Land of Israel, he now believes this very rejection engendered God to permit the mass slaughter of European Jewry. The settlement of Eretz Israel is, according to the author, a necessary precondition for the onset of Messianic redemption and engages in a psychological analysis here of the ongoing rejection of this idea within the Orthodox world, in spite of the grave situation of the Jews of Europe.

Eim Habanim Semeichah was written while the author was in hiding from deportation. He and his family were eventually caught and while being transported to Auschwitz, Rabbi Teichthal was lynched by Ukrainian criminals occupying the same rail-car.

**101 (HOLOCAUST).** Zinowij Tolkaczew [Tolkatchev]. Maydanek – A Destruction Camp. **LIMITED EDITION,** one of 600 numbered copies. 28 illustrated plates. Introductory text in Polish, Russian, English and French. *Original printed portfolio, taped. 10 x 14 inches.*

Warsaw, Czytelnik, 1945. **\$600-900**

⚡ Tolkatchev was a Russian artist who enlisted in the Red Army. In 1944, he was stationed on the Ukrainian front, near Majdanek. Horrified by what he witnessed, Tolkatchev spent a month painting scenes from within the newly liberated death camp. The Polish-Soviet Nazi Crimes Investigation Commission encouraged Tolkatchev's work and in November 1944, his exhibition of Majdanek paintings became one of the earliest artistic depictions to publicly document the Nazi death camps. When this portfolio was published soon after, in February 1945, the Polish Government sent copies to Allied heads of states and government and military officers. Looking back on his work, Tolkatchev wrote, "I did what I had to do; I couldn't refrain from doing it. My heart commanded, my conscience demanded." Today these works are in the collection of the Yad Vashem Museum, Jerusalem.

Accompanied by: Yad Vashem Catalogue, Private Tolkatchev at the Gates of Hell – Majdanek and Auschwitz Liberated: Testimony of an Artist. (2005).

**102 (HOLOCAUST)** Tragedia Slovenskych Zidov - Fotografie a Dokumenty ["The Tragedy of Slovak Jewry."] Photographic illustrations throughout documenting the persecution of Slovak Jewry. Text in Czech. *pp (140). Stained, few leaves carefully taped. Modern boards retaining small portion of original upper cover. Sm. folio.*

Bratislava, 1949. **\$200-250**

**103 (HASKALAH).** Hame'assef. Volumes I-X (of 11, all published). Including the rare Prospectus volume: Nach al HaBesór. Text in Hebrew and (to a far lesser extent) German. Edited by Isaac Euchal, et al. Important scholarly marginalia in Vol. 7 (1797), signed in places by the editor Aaron Wolfsohn (pp. 60, 273). Along with further unsigned marginalia, identifying the anonymous writers and individuals referred to in several articles e.g in the book review of Ktav Yosher (p. 268), the marginalia notes the author was Saul Berlin). Volume 7 also contains the signature of Simcha Bamberger and stamp of Moshe Aryeh Bamberger. **DETAILED COLLATION AVAILABLE UPON REQUEST.** Most bound in contemporary calf-backed marbled boards (not uniform), various light wear. 8vo.

Koenigsberg / Berlin / Dessau, etc, 1783-1811. **\$15,000-18,000**

• **THE FIRST CONTINUOUS HEBREW PERIODICAL AND THE FIRST HEBREW ORGAN OF THE HASKALAH MOVEMENT.**

"Founded in 1783 in Koenigsberg by pupils of Moses Mendelssohn, Hame'assef was devoted to the education of youth, the increased use of the Hebrew language, and raising the general cultural level of the people. Although the organ was planned as a monthly, it actually appeared as a quarterly whose numbers were collected into annual volumes. The first three volumes were published in Koenigsberg from 1783-86; the next three in Berlin, 1788-90; four issues of the seventh volume in Breslau, 1794-97; and three volumes of the renewed Hame'assef in Berlin, Altona, and Dessau (1809-11), after which it ceased publication.

The editors in Koenigsberg were Isaac Euchel (who also participated during the first period in Berlin) and Mendel Bresslau; in Berlin and Breslau they were Aaron Wolfsohn-Halle and Joel Loewe (Brill). The renewed Hame'assef was edited by the poet, Shalom Cohen.

Many of the articles published in Hame'assef were unsigned. Moses Mendelssohn's occasional contributions, for instance, do not bear his name. However, Naphtali Herz Wessely, who was adviser to the organ, was an exception to this practice and signed his many poems and articles. In addition to Haskalah writers, a number of moderate rabbis also contributed. The radicalism of editor Wolfsohn-Halle not only led religious Jews to shun Hame'assef, but also caused Wessely to cease writing for it. Hame'assef's moderate Haskalah policy, which avoided breaking with tradition, was restored only when publication was renewed under Cohen.

In the spirit of Haskalah, Hame'assef's literary section published poems in praise of wisdom and nature, in denigration of obscurantism and idleness, festive poems, ethical parables, and hymns of praise to notable persons and kings. It also published linguistic articles, biblical exegesis, historical studies, biographies of famous Jews, reviews, news relevant to the Jewish world, translations of works from world literature and supplements in German, which were occasionally printed in Hebrew letters.

In its support of Hebrew, Hame'assef sometimes criticized East European Jews for their almost universal reliance on Yiddish. In its advocacy of pure language, the periodical sought to remain faithful to the language and metaphorical style of the Bible. Yet, despite this, it quoted rabbinical sayings and Aramaic expressions. Although its reportage of news and its educational articles were of immediate practical value, Hame'assef was mainly literary in character and somewhat detached from the concerns of daily life. The periodical hoped, perhaps naively, to prepare Jews for emancipation. Nevertheless, there occasionally appeared writings of a Jewish nationalist nature, such as Judah Halevi's *iyon HaLo Tishali* issued in the 1789 volume, and the yearnings for Zion expressed in a number of the poems published in the renewed Hame'assef.

Hame'assef became the symbol of the Haskalah movement, and Haskalah writers were called the "generation of Me'assefim." Maskilim of this time long lamented its demise and for many years the *Bikkurei ha-Ittim* (1821-32) of Vienna reprinted "the best of Hame'assef." Even beyond the borders of Germany, Hame'assef's content and form were, for generations, the prototype for Haskalah organs." (Jewish Virtual Library).



Lot 103



Lot 104

**104 (HAGIZ, MOSES).** Me'orer Zikaron Ume'asef Hamachanot [“To Arouse the Memory...” a concise review of Talmudic tractates, plus references to pertinent responsa that clarify Talmudic topics] **FIRST EDITION.** ff. 76. *Slight marginal worming, lightly foxed. Later marbled boards, gutter split. 12mo.* Vinograd, Altona 4; Friedberg, “Mem” 2753; St. Cat. Bodl. 3862.

Altona, S. Z. Poppert, 1727. **\$500-700**

Published anonymously, Vinograd correctly attributes this work to Hagiz, although Friedberg attributes it to R. Yechezkel Katzenellenbogen. Carlebach notes (*Pursuit of Heresy* (1990) p. 271 n. 44) “it is Katzenellenbogen’s approbation which clearly indicates that Hagiz was the author.” The introduction states that with the aid of this text, a proficient scholar could review the entire Talmud in a single week.

**105 HUTNER, YITZCHAK.** Torath HaNazir [novellae on Maimonides’ laws of the Nazirite] **FIRST EDITION.** Presentation copy **INSCRIBED AND SIGNED BY THE AUTHOR** to R. Shlomo Scheinfeld, Kovno, 1932. pp. 137. *Browned. Original printed wrappers, spine chipped. Folio.*

Kovno, S. Joselevitz, 1932. **\$1200-1800**

R. Yitzchok Hutner (1906-80), Rosh Yeshiva of Brooklyn’s Yeshivath Rabbi Chaim Berlin from 1936 until his death, studied in his youth at the Slabodka Yeshiva in Lithuania, headed by Rabbi Nosson Tzvi Finkel, where he was known as the “Warsaw Illui.” He was sent to join an extension of Slabodka in Hebron and during the course of his stay in Eretz Israel became closely associated with R. Abraham Isaac Kook, the first Chief Rabbi of Palestine. In later years, when R. Kook’s name became associated with the Mizrahi movement, R. Hutner, a member of the non-Zionist Agudath Israel of America’s Mo’etzes Gedolei HaTorah, sought to revise his prior association with R. Kook. The present work, *Torath HaNazir* is an example of this. When R. Hutner first published it in Kovno, he included approbations from both R. Chaim Ozer Grodzinski and R. Kook. However when it was republished in the early 1970’s, the approbation from R. Kook was excluded. Allegedly, a key financial backer of Yeshiva Rabbi Chaim Berlin sought to obtain any copy of the present first edition containing R. Kook’s approbation, in order to suppress public awareness of Rabbi Hutner’s former ties to Chief Rabbi Kook.

**106 (ILLUMINATED MANUSCRIPT)** Me’ah Berakhot - One Hundred Blessings. An Illustrated Miniature Liturgical Compendium in Hebrew and Yiddish from 18th-century Central Europe. **PRINTED ON VELLUM.** One of 550 Numbered Copies. Companion text volume prepared by Iris Fishof. Mint condition. *Calf gilt with silver ornaments. Housed within personalized custom-case.*

London, Facsimile Editions, 1994. **\$400-600**

An exquisite miniature illuminated manuscript facsimile.



Lot 105

**107 (INDIA).** Shoshana’ath Ya’akov - The Benediction. Text in Hebrew and English by Yehudah David Ashkenazi (Mohel). **PRINTED IN GOLD.** *Single printed page, neat repairs on verso. Laid down onto board. 14 x 14 inches.* Yaari, Bombay 80.

(Bombay), Yehudah David Ashkenazi & Co, 1909. **\$800-1200**

“There is joy and jubilation in Israel in Bombay and our hearts are full of glowing wishes on the bestowal by His Majesty the King-Emperor, of the title of Baronetcy on Sir Jacob Sassoon.”

Sir Jacob Elias Sassoon (1843-1916) was the elder son of Elias David Sassoon (1819-80). He expanded his father’s business enterprise in India by massively developing the Sassoon Mills to the benefit of India’s cotton textile industry. Greatly philanthropic, he established the Central College of Science, Bombay’s general hospital, and the Keneseth Eliyahoo Synagogue - still in use, in the Colaba area of Bombay.

INDIA: SEE ALSO LOT 62 AND 193.



Lot 107

**108 IBN ATAR, CHAIM (THE OHR HACHAIM HAKADOSH).** Chamishah Chumshei Torah. Two volumes. Second edition. With commentary of Ohr HaChaim, Targum Onkelos, Rashi, and Ramban. The Chaim Liberman copy. Vol. I: ff. (2), 91. \* Vol. II: ff. (1), 80, 61; 63; 61. *Variously worn and stained, several leaves crudely repaired with loss, scattered worming, previous owners marks. Modern boards. Folio. Vinograd, Shklow 17.*

Shklow, Tzvi Hirsch Margoloth of Shklow & Asher Premsler of Zolkiew, 1785. **\$15,000-18,000**

⚡ **HIGHLY SCARCE EDITION.**

According to Haim Liberman, the publisher of this Bible, Asher Premsler, was a covert free-thinker and follower of the Haskalah movement, who was opposed to portions of the Ohr HaChaim's commentary that appeared to impute the author with Messianic ambitions. Consequently, Premsler removed portions he deemed offensive (viz. f. 24b, Re'eh "Achicha Ha'evyon ... Mashiach Hashem 'U'shemo Chaim'.") The words 'U'shemo Chaim' are omitted from this edition. According to Liberman's tale, "The saintly Ohr HaChaim, deceased and now residing in Paradise was deeply offended by the malicious censorship of his work. A voice called from Above and declared: 'He removed my name from my work, therefore I will enter his.' Whereupon in the Biblical text relating the adulteress swearing she has not sinned with another man, the letter "cheth" flew from the word "aCHer," (another) in all printed copies of this edition, to be miraculously replaced by the letter "shin" to read "ASHer." (See f. 8a end of first paragraph). Indeed, in time, a woman admitted to having an adulterous relationship with the publisher Asher Premsler, who was publicly shamed (tarred and feathered) and forced to abandon home and hearth."

For a full account of this dramatic tale, see Liberman, *Ohel Roche*! Vol. I pp. 156-7. Haim Liberman heard this story from his teacher R. Abraham Klatzkin in Liozna (which is not far from Shklov), 1905-06. See p. 157 n. 10 for variant legends.



Lot 108

**109 (INQUISITION).** Dom José por graça de Deos Rei de Portugal, e dos Algarves, dáquem, e dalém mar...Aos Christãos Novos Privilegio, per que El Rey lhe concede, que se possam ir pêra onde quizerem... Initial letter regally historiated. pp. 12. *Modern marbled wrappers. Sm. folio.*

Lisbon, Regia Officina Typografica, May 27th, 1773. **\$400-600**

⚡ Portuguese Royal Edict Enfranchising "New Christians" (i.e., Marranos).

During the reign of José Manoel I (1750-77) the Inquisition in Portugal was effectively brought to an end. The initiative came from Sebastião José de Carvalho e Mello, Marques de Pombal (1699-1782), the "power behind the throne." In a series of acts from 1751 to 1774 Pombal placed the Holy Office of the Inquisition under secular control, thus depriving it of real power. He also restored the rights of the "New Christian" class, putting the descendants of the Marranos on equal social footing with the "Old Christians." In the present Royal Edict, King José Manoel allows "New Christians" to leave Portugal and Portuguese possessions at will.

**110 (INQUISITION).** Dom José por graça de Deos Rei de Portugal, e dos Algarves, dáquem, e dalém mar...Em consultas da Meza do Desembargo do Paço, e do Conselho Geral do Santo Officio da Inquisição...Que havendo a Igreja na sua Primitiva Fundação, no seu successivo progresso, e na propagação dos Fieis, que a ella se uniram, recebido no seu regaço, como Mãe Universal Gentios e Judeos convertidos. Initial letter regally historiated. pp. 14. *Modern marbled wrappers. Sm. folio.*

Lisbon, Regia Officina Typografica, May 26th, 1773. \$500-700

✦ This royal edict, instigated by reformist Prime Minister Pombal, attempts to show how historically and morally the discrimination against Portuguese “New Christians” is wrong. First, our document points out that discrimination against converts to Christianity (or their descendants) is contrary to the unity of Christianity and the spirit of the universal Church (p.1). Next, the historical record is replete with instances of Jews and Jewish converts who rendered invaluable service to the Kingdom of Portugal (p.3). Finally, the entire distinction between Old and New Christians is laid at the doorstep of the relatively new Statute of the See of Toledo (p.5). The reference is to the statute imposed by Juan Siliceo, Archbishop of Toledo in 1547, consisting of racial purity laws (“limpieza de sangre,” or “purity of blood”) aimed at preventing “New Christians,” i.e., Christians of Hebrew blood, from participating in Spanish society. On the practical level, this edict forbade use of the terms New Christians and Old Christians in official publications (p.9, Item I) and abolished the so-called Letters of Purity (p.10, Item IV).

**111 (INQUISITION).** Dom José por graça de Deos, Rey de Portugal... Houve por bem abolir, e extirpar a sediciosa distincção de Christão Novos, e Christãos Velhos... Initial letter regally historiated. pp. 7. *Modern marbled wrappers. Sm. folio.*

Lisbon, Regia Officina Typografica, December 20th, 1774. \$400-600

✦ Portuguese Royal Edict Erasing the Distinction between “New Christians” (i.e. Marranos) and “Old Christians.”

Sebastião José de Carvalho e Mello, Marques de Pombal put teeth into his policy seeking to end discrimination brought about by the years of Inquisition by ordering the destruction of the registers containing the names of the New Christian families, as well as instructing the heads of the “puritan” houses to marry their daughters to sons of “New Christian” families. See C. Roth, A History of the Marranos (1932) pp. 349-51; EJ, Vol. XIII, col. 924.

**112 (ISRAEL, LAND OF).** “To our Brethren the Israelites of Europe...” Printed circular pertaining to the journeys of the emissary Aaron Selig Ashkenazi on behalf of the Perushim Community of Jerusalem. Text in Hebrew and English, two facing pages, printed on single bifolium. *Short tears to edges, folds. Unbound. Tall folio.* Not located in Roth; for the complete text of this document see Brigham Young University, BYU Studies, History of the Church, pp. 173-6.

(London?), 1839. \$1000-1500

✦ Following the opening of the Perushim’s Menachem Zion Synagogue in Jerusalem, the industrious emissary Aaron Selig Ashkenazi here seeks funds for a remarkable project - the purchase of the Temple Mount.

“Our hearts are afflicted and our eyes are dimmed when we behold the sanctuary of the Lord which still lies in ruins; nor is it in the power of us (the German Congregation) to rebuild it; for alas, great is the number of our poor who stand in need of bread... We therefore deem it our bounden duty to dispatch a messenger unto our brethren, the children of Israel, who are dispersed and in exile, in order to acquaint them with ‘the salvation of the Lord in the land,’ so that they may arise and take pity on Zion, for it is time to show mercy unto her... Now, therefore, let the righteous behold and rejoice. Let the pious exult and triumph in gladness. The day ye have so long hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting ‘the Temple of the Most Holy King on the mountain of the Lord’—that ye may have a portion and a righteous record in Jerusalem... Let each man encourage his neighbor and say, ‘We will be zealous and persevering for our people and the City of our God. And for the love of Zion, and the sake of Jerusalem, we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys, even as we have vowed:—If I forget thee, Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joy.’”

Endorsed below by the leading lights of London’s Jewish Community, including the members of Chief Rabbi Solomon Hirschel’s Beth Din.





Lot 113

- 113 **ISSERLES, MOSES** (ReM"A). *Torath Ha'Olah* [philosophy] **FIRST EDITION**. Historiated title border containing printer's mark on title, consisting of lions and hands conveying the Priestly Benediction (see Ya'ari, *Hebrew Printers' Marks*, p. 24, pl. 3; p. 137), lower portion of frame with bearded face accompanied by two cherubs. Woodcut of Temple (reproduction of device of Venetian printer Marc Antonio Giustiniani) on ff. 33v. and 69r. On ff. 34v. and 70r. chapter headings historiated. Title with owner's signature. Scholarly marginalia. A wide-margined copy, **WITH THE RARE FINAL LEAF OF POETRY** in praise of the author, lacking from most copies. ff. (6), 173. *Browned and lightly stained, title laid down and featuring ms on verso, few neat marginal repairs. Modern morocco. Folio.* Vinograd, Prague 36; St. Cat. Bodl. col. 6483, 22.

Prague, Mordechai Ka"tz, 1569. **\$10,000-15,000**

• **FIRST EDITION OF R. MOSES ISSERLES' FUNDAMENTAL CLASSIC OF JEWISH THOUGHT.**

A native of Cracow (c. 1525-1572), the author demonstrates in this work his mastery of rationalist, particularly Maimonidean philosophy. This rationalist bent aroused the ire of his contemporaries such as R. Solomon Luria (Maharsha"l) and R. Judah Löw (Mahara"l). R. Moses Isserles is most celebrated for his lasting contributions to Jewish law: "Darchei Moshe" to Joseph Karo's Beith Yoseph, and the Glosses to Karo's Shulchan Aruch. See M.J. Heller, *The Sixteenth Century Hebrew Book*, pp. 612-3.

After the death of the Prague printer Gershom Katz in 1544, direction of his press was assumed by his son Mordechai and brothers. In 1569, Mordechai soon began to print independently of his brothers, assisted by his sons. *Torath Ha'Olah* was the first issue of their press.



Lot 114

**114 (ISRAEL, LAND OF).** Solomon Hirschel. "...Unto all individuals of the chosen Congregations of Israel belonging to the several holy Synagogues in London and throughout the Kingdom." Text in Hebrew and English, two facing pages, printed on single bifolium. *Folds, 4to*. Not in Roth, Vinograd or Yaari.

London, Kiernan, 1822. **\$800-1200**

✦ Solomon Hirschel (1762-1842) was the first Chief Rabbi of England. Here he beseeches his brethren to donate funds for the rebuilding of the Churva Synagogue in Jerusalem, lest the property be seized by the Moslem authorities and a mosque erected on the site. The monies donated were to be conveyed by two emissaries of the Holy Land presently in London, Rabbi Solomon of Jerusalem and Mordecai Azeo of Salonica. See A. Yaari, *Shluchei Eretz Israel* (1977), p. 670; EJ, Vol. VIII, cols. 520-21.

**115 (ITALY)** Group of Four Tax Regulations and Statutes of the Ferrara Community.

\* Regola da Osservarsi dalli Tassatori. pp. 16, (1). Ferrara, 1683.

\* Regola per Ricavarsi gl'Annuii Aggravii...Nazione Ebra di Ferrara. pp. 22, (1). With Hebrew text of ban of excommunication ("Cherem") signed by R. Joseph Borgi, R. Mordechai Tzahalón and R. Shabbatai Elchanan Sangoneti on p. 22. Ferrara, 1704.

\* Regola per Ricavarsi gl'Annuii Aggravii...Universita degl' Ebrei di Ferrara. pp. 16, (2). Title printed in red and black. With Hebrew text of ban signed by R. Solomon Lampronti and R. Mordechai Carpaneti. Ferrara, 1772.

\* Regola per Ricavarsi gl'Annuii Aggravii...Universita degl' Ebrei di Ferrara. pp. 51, (2). Title printed in red and black. With Hebrew text of ban signed by R. Solomon Lampronti and R. Mordechai Carpaneti. Ferrara, 1777. *All unbound. Sm. folio*.

Ferrara, v.d. **\$1500-2000**

✦ An interesting collection of documents concerning the social and economic history of the Jews of Ferrara. The community began to organize its financial obligations towards the Duchy of the Principality through the levying of internal taxes from the beginning of the 16th century. Tax regulations were published until the end of the 18th century and chart the economic changes of Ferrara Jewry, and the kinds of property and income that were taxable. It is striking that the statutes are enforced by the threat of excommunication against those not contributing their dues. Also of note is the active involvement of the community rabbis in upholding the taxable structure.

**116 (ITALY).** In Nome Del Signore Iddio: Regole della Tasse della Nationè Hebrea di Ferrara, Adi 14 Maggio 1702 [regulations concerning communal taxation] Text in Italian and Hebrew. Large woodcut armorial device. Full margins *Single folio leaf. Stained, edges worn*.

Ferrara, Camerale Press, 1702. **\$500-700**

✦ Conclude with a Hebrew formula of Cherem (excommunication) for members of the Ferrara community who willfully violate the terms of the regulations. The signatories are the three Rabbis of Ferrara: Joseph Burgo, Mordechai Zahalon and Shabbthai Elchanan Sanguinetti.



Lot 118

**117 JOSEPH BEN TZVI HIRSCH OF KAMINKA.** Torath Kohanim [commentary to Book of Vayikra, with additional material on Bamidbar and Devarim] ff. 40. *Upper margin closely shaved affecting headnotes, browned, lacks f. 2. Contemporary boards, worn. 4to*. Unrecorded by Vinograd.

Lemberg, 1783. **\$500-700**

✦ Likely issued by the printers of the Noam Elimelech. The title states that the author is "MiMishpachath Ram." Vinograd lists other works by this author, although the present work is unrecorded.

**118 (KABBALAH). SHIMON B"R YOCHAI.** (Traditionally attributed to.) Tikunei HaZohar. Printed on blue tinted paper. ff. 154. *Previous owners' marks, few light stains. Modern tooled morocco. 4to*. Vinograd, Slavita 200.

Slavita, Rabbi Moshe Shapiro, 1821. **\$2000-2500**

✦ A MOST ATTRACTIVE WIDE-MARGINED COPY.

One of the most important, classical Kabbalistic texts. The Tikunei HaZohar is divided into seventy chapters, or "Tikunim" (plus an additional eleven tikunim from a different manuscript, ff. 136-46). Each tikun expounds upon an interpretation of the word "Bereishith," conforming to the "Seventy Aspects of the Torah." The expositions in the book digress widely and often focus upon matters not included in the main body of the Zohar.

**119 (KA-TZETNIK 135633).** Feiner (Dinur), Yechiel. Tzveiuntzvantzik - Lider ["Twenty-two Poems."] **FIRST EDITION.** Yiddish text. Frontispiece portrait of the author in Chassidic garb, **INSCRIBED AND SIGNED BY THE AUTHOR IN YIDDISH.** pp. (6), 5-62. Original illustrated wrappers by Yitzchak Broynier in Yiddish and Polish ("Chil Fajner. Cweiwuncwancig"), small portion of upper cover and spine taped, rear cover with Polish stamp and two small chips to corners. Rectangular 12mo.

Lodz, Ch. Wein for Warsaw's Kultur-Lige, 1931.  
**\$7000-10,000**



Lot 119

**POSSIBLY THE ONLY COMPLETE COPY EXTANT OF KA-TZETNIK'S FIRST PUBLICATION. SIGNED BY THE AUTHOR ALONGSIDE FRONTISPIECE PHOTOGRAPHIC PORTRAIT. WITH THE ORIGINAL ILLUSTRATED PRINTED COVERS.**

A book of 22 deeply emotive poems penned by the 22-year old Yechiel Dinur (later Ka-Tzetnik 135633). At the time of publication, the author was a Chassidic student studying in Chachmei Lublin, Poland's most highly-selective yeshiva.

Dinur (1909-2001) was the only member of his extensive family from Sosnowiec to survive the horrors of the Holocaust, eventually arriving in Israel from Poland in a state of deepest depression verging on suicide. Nonetheless he began to write, penning in lurid detail the torments and tortures of living through the horrors of the Auschwitz concentration camp, using the pen-name "Ka-Tzetnik 135633." KZ (pronounced Ka-Tzet) is the German acronym for "Konzentrationslager," and in concentration camp slang, a Ka-Tzetnik is a concentration camp prisoner.

It was his appearance at the Jerusalem trial of Adolf Eichmann in 1961 that the broader Israeli public first had a glimpse of this secretive man when he dramatically fainted shortly after taking the stand as a witness for the prosecution. In response to the question why he hides behind the name Ka-Tzetnik, Dinur responded: "Auschwitz was a different planet... time there runs differently than it does here on Earth. Residents of that planet were human skeletons and had no names. They had no parents and no children. They weren't born there and didn't give birth. They breathed according to different laws of nature. They didn't live according to the laws of the world here, and they didn't die. Their name was their Ka-Tzetnik number." Speaking of the other prisoners in Auschwitz, he said: "I see them, they are looking at me, I see them..." At which point of testimony Dinur collapsed. The trial's chief prosecutor Gideon Hausner later wrote that the effect of these few words contained "more than many, many volumes of testimony" and thus utterly gripped the public.

Even after his identity was revealed, Dinur refused to speak about his pre-Auschwitz past, as if he were "born" in the death camp. On rare occasions when he explained his reluctance to discuss his past, he said he had no right to live except as a Holocaust survivor, for that all that had existed prior was utterly destroyed. Hence he actively sought out the handful of extant copies of this book of poetry from his yeshiva days and destroyed them. When in 1993 Ka-Tzetnik discovered that a copy of Tzveiuntzvantzik existed in Jerusalem's Hebrew University Library, he promptly stole it and then sent the charred remains back to the library with the instruction to burn the remnants of the

book "just as my world and all that was dear to me was burnt in the Auschwitz crematorium." In 2011 these remnants were exhibited in the Israel National Library alongside such universal totemic rarities as autograph manuscripts by Maimonides, Sir Isaac Newton and Franz Kafka.

See Tamir Venadir, Unrivaled, Unrevealed: Select Treasures of the National Library (Jerusalem, 2011) pp. 52-3.

**KA-TZETNIK'S IMMENSELY SCARCE FIRST BOOK WRITTEN IN HIS YOUTH IN POLAND. OF THE UTMOST RARITY.**



Lot 119



Lot 120



Lot 121



Lot 122

- 120 (KABBALAH). SHIMON B"R YOCHAI.** (Traditionally attributed to.) Sepher Shivim Tikunei Hazohar. With commentary "Chemdath Tzvi" by Tzvi Hirsch ben Jerachmiel Chotsch of Cracow. **FIRST EDITION** with commentary. **STRIKING TITLE-PAGE**, historiated woodcut architectural border framed by eight Biblical vignettes depicting Abraham, Isaac and Jacob; Moses and Aaron; David and Solomon and Elijah the Prophet (see Habermann, Sha'arei Sepharim pl. 41). Signatures on title-page. ff. 8, 164. *Title rehinged, light stains, upper right corner of title neatly repaired, lower left corner of final leaf with very minor loss. Contemporary calf-backed boards, rubbed. Folio.* Vinograd, Amsterdam 804; Fuks, Amsterdam 589

Amsterdam, Moses Mendes Countinho, 1706. **\$600-900**

⚠ The cryptic style of the work suggested to some that Chotsch, a preacher in Cracow, was a Sabbatian sympathizer. See B. Naor, Post-Sabbatian Sabbatianism (1999) pp. 79-82. Nevertheless, this is the most comprehensive commentary ever issued on the Tikunei Zohar.

- 121 (KABBALAH). SHIMON B"R YOCHAI.** (Traditionally attributed to.) Sepher HaZohar. With glosses by R. Chaim Vital, R. Moshe Cordovero, R. Moshe Zacuto, R. Yitzchak Luria and R. Chaim Joseph David Azulai. Three volumes: I. Genesis. II. Exodus. III. Leviticus, Numbers, Deuteronomy. Three title-pages with period woodcut of Temple Mount. First volume with additional title. Few marginal notes. Wide-margined copy. *Vol. I. (6), 252, 2-19. \* Vol. II. ff. 279. \* Vol. III. ff. 318. Lightly stained in places. Contemporary calf, light wear. 4to.* Vinograd, Jerusalem 28, 43, 56; Halevy 22, 27, 35.

Jerusalem, Israel Bak, 1844-46. **\$1200-1800**

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

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

- 122 (KAGAN, YISROEL MEIR OF RADIN).** (Chofetz Chaim). Schwartz, Joseph Hakohen. Misped Vekinah [eulogy delivered in the synagogue of Agudath Israel in Grosswardein on the fifth day of Asereth Yemei Teshuvah] pp. 8. *Brittle, tears. Original printed wrappers. 8vo.* Friedberg, "Mem" 2632.

Grosswardein, B.Z. Rubinstein, (1933). **\$500-700**

⚠ A prominent Rabbi of Hungary, the author was a prolific author and editor of the popular Torah journal Vayelaket Yoseph. On the verso of the front cover here, he discusses the issue whether it is permitted to deliver a eulogy within thirty days of Sukoth, concluding that for a sage of the depth of the Chofetz Chaim, there is no question. Not only is it permitted but incumbent.

- 123 (LADINO).** Shulchan Aruch di Mo'adim. Title in Ladino, text in Hebrew. ff. 13. *Few stains. Later boards. 12mo.* Unrecorded.

Constantinople, Isaac di Castro & Sons, 1840. **\$300-500**

⚠ Laws of Rosh Hashanah, Yom Kippur, Sukoth and Chanukah, compiled for students of the Talmud Torah. This edition not listed in Yaari, Constantinople (cf. nos. 479 and 543).

- 124 **(LITURGY)**. Chessed Le'Avraham. With Kabbalistic commentary to the prayers. Edited by Abraham ben Shalom Tobeinah. **FIRST EDITION**. Marginalia. ff. (4), 2-108, 60. Corners rounded, few leaves slightly shorter, final leaf worn along margins, previous owners' marks, some staining, few taped repairs. Modern calf. 4to. Vinograd Ismir 85.

Ismir, Yaakov Valancy, 1764. \$5000-7000

✎ Commentary on weekday, Sabbath and Rosh Chodesh prayers in accordance with the meditative thought of Isaac Luria (the Ar"i Za"l).

**THE FIRST APPEARANCE OF THE KAVANOTH OF THE AR"I ON THE SIDDUR.**

- 125 **(LITURGY)** Tephiloth Yisrael. Two volumes. Additional engraved title-page in second volume. Vol. I: Hebrew text of the prayers for weekday, Sabbaths and festivals, including Ethics of the Fathers, with grammatical notes supplied by Isaac Satanow. \* Vol. II: Consists of Judeo-German translation and notes by David Friedländer. Vol. I. ff. (5), 162. \* Vol. II. ff. (9), 172, 49, (2). Browned and foxed. Modern boards and contemporary calf. 8vo. Vinograd, Berlin 348; Roest p. 716.

Berlin, Chevraht Chinuch Ne'arim Press, 1786. \$1200-1800

✎ The first German translation (in Hebrew characters) of the prayer-book. See S.C. Reif, Judaism and Hebrew Prayer (1993) p. 262.

- 126 **(LITURGY)**. Sheva Zechiroth... Machbereth Hakodesh. The Haim Liberman copy. ff. (23). Light stains, few upper corners with some loss. Later boards. 12mo.

Lemberg, Rapaport, 1818. \$400-600

✎ Bibliographically unrecorded. Includes meditative texts to be recited before prayers, including Perek Shira with a Yiddish translation, prayer reminding one of impending death, Margenitha DeReb Meir, Margenitha DeRabeinu Tam, the seven Zechiroth with commentary, confessional prayers and other materials. The introduction notes these texts are assembled to encourage the pious to focus on their humility in the face of the awe and majesty of God.

- 127 **LURIA, ISAAC**. Shulchan Aruch. Printer's mark on last page. ff. (1), 36. Previous owners' signatures and stamps, some staining, slight marginal worming. Modern boards. 8vo. Vinograd, Kopyst 23.

Kopyst, Judah, Israel & Menachem Jaffe, 1810. \$300-500

✎ A Shulchan Aruch, or daily set of rules and regulations, informed by the kabbalistic teachings of the great sixteenth-century Safed luminary Isaac Luria.



Lot 124



Lot 125



Lot 126



Lot 128



Lot 129



Lot 130

**128 (MAIMONIDES, MOSES).** De Cultu Divino. Translated and edited by Ludovicus de Compiegne de Veil. Engraved vignette on title, with three double-page plates of the Temple and Tabernacle by Claude Perrault. *pp.* (14), 384. *Lightly browned and stained, signature on title, hinges weak. Contemporary calf, rubbed, upper cover loose, spine defective. Lg. 4to.*

Paris, Apud Guidonem Caillou, 1678. **\$1500-2000**

⚠ Concerning the vessels of the Temple.

**129 (MAIMONIDES, MOSES).** Dalalat al-ha'irin - Sepher Moreh Nevuchim. Arabic in Hebrew characters. Edited by Munk and Joel (see below). *pp.* (1), 31, 516. *Original boards. 4to.*

Jerusalem, Dr. Junovitch - Azriel, 1931. **\$300-500**

⚠ The original Arabic text (in Hebrew characters) of Maimonides' Guide to the Perplexed as edited by Salomon Munk from manuscripts located in libraries in Paris, Oxford and Leiden. First issued in three volumes in 1856, this edition (along with variant readings) revised by Prof. Issachar Joel.

**130 MALBIM, MEIR LEIBUSH.** Artzoth HaChaim Part I [commentaries on Shulchan Aruch - Orach Chaim]. ff. (5), 86, (1). Second revised edition. \* **BOUND WITH:** Artzoth HaChaim Part II. **FIRST EDITION.** ff. 41. Two works in one volume. *Some wear. Taped into contemporary marbled boards. 4to.* Weiner, Koheleth Moshe 968-9.

Warsaw, A. Bomberg, 1860 and 1861. **\$200-300**

⚠ Meir Leibush Malbim is famed for his popular commentary to the Bible. This is his first halachic work which according to the introduction he began when he was aged twenty. The enthusiastic approbations of the Chassam Sofer, R. Wolf Boskowitz and others place it and its author at the forefront of the scholarly rabbinic works of the generation. It became a standard text especially in relation to the laws of Tephilin.

**131 (MINIATURE).** Chamish Chumshei Torah. With Haphtaroth and Megiloth. Five volumes. **AN ATTRACTIVE SET.** *Browned. Uniform contemporary gilt-tooled green calf, lightly rubbed, a.e.g. 16mo.* Vinograd, Livorno 443.

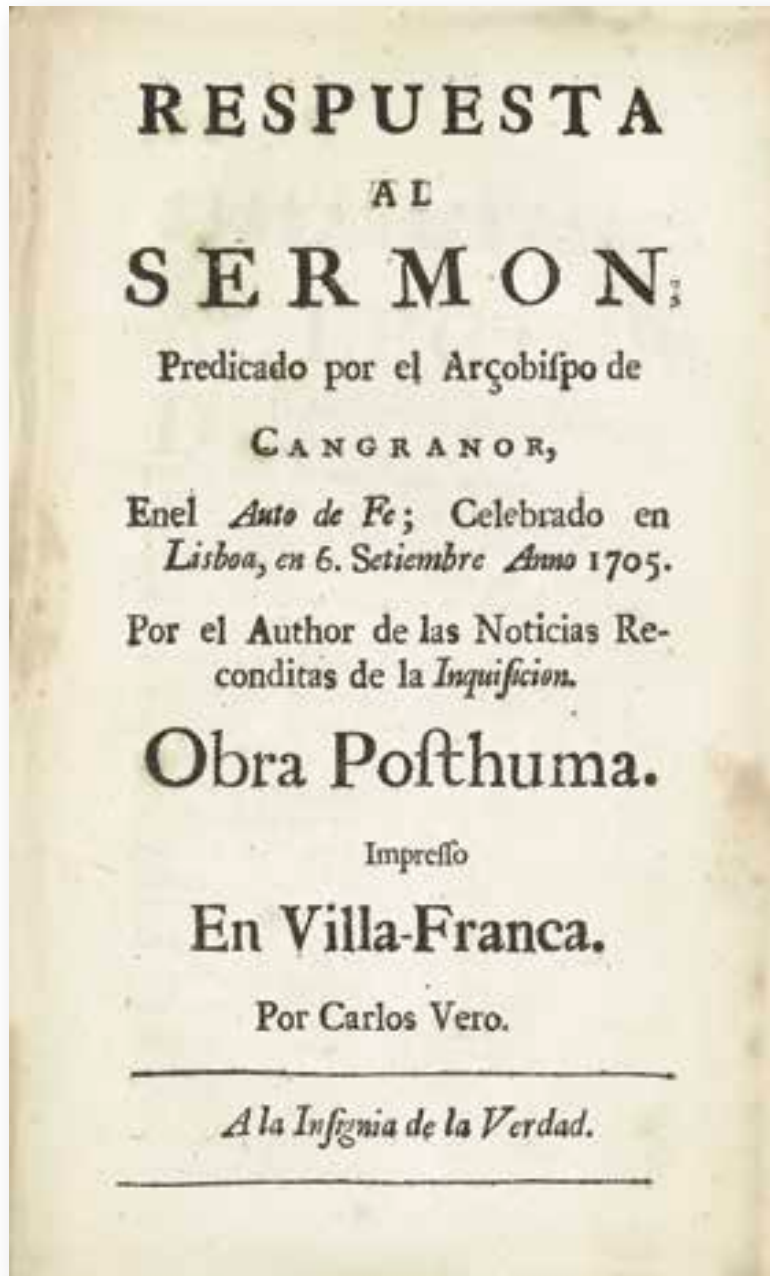
Livorno, G. V. Falorni, 1798. **\$1200-1500**

**132 (MINIATURE).** Machzor Yamim Noraim and Shalosh Regalim. **THE RABBI YAAKOV YITZCHAK RUDERMAN COPY** with his stamp and signature on the front flyleaf; also bears earlier stamps and inscriptions. *pp.* 7-393. *lacking title and opening leaves. Contemporary binding. 12mo.*

(Germany, 18th century). **\$1000-1500**



Lot 131



Lot 133

133 (NIETO, DAVID). Respuesta al Sermon, predicado por el Arobispo de Cangranor, en el Auto de Fe; celebrado en Lisboa, en 6. Setiembre Anno 1705. Por el Author de las Noticias Reconditas de la Inquisicion [i.e. Nieto]. pp. x, 104.

\* BOUND WITH : Annunciacao Justiniano, Diogo Da. Sermam do Auto da Fe que se celebrou na Praza do Rocio desta Cidade de Lisboa, junto dos Pazos da Inquisizam, em 6. de Setembro, do Anno de 1705. Lisbon, Antonio Pedro Ozogalrao, 1705. [false imprint for: London, 1729]. pp. (2), 89. FIRST EDITION. Two works bound together (as issued). Contemporary mottled calf, needs rebinding. 8vo. Kayserling 77

"Villa Franca," (The City of Freedom, i.e. London), Charles Vero ("Charles Truth," i.e. Haham Nieto), 1728/1729?. \$8000-10,000

• An anonymously penned response by the celebrated Haham of London to a vicious sermon preached before the sixty-six miserable victims of an auto-da-fé held in Lisbon in 1705. The brutal tirade was delivered by Dom Diogo da Annunciacao Justiniano, the titular Archbishop of Cranganor, India. Upon it's publication, Nieto was moved to provide a fitting response to the Archbishop's misuse of Jewish sources in attempting to prove the truth of Christianity. Nieto's brilliant response is one of cool, clear-headed theological scholarship. An enterprise necessitated by the relentless pressure exerted by the Inquisition upon the Marranos of Portugal, which was a painful and ongoing problem of 18th century Jewish life. The Haham's Spanish reply was issued together with the original Portuguese sermon of 1705. Moses Mocatta produced an English translation of this celebrated work in 1845, which Isaac Leeser published in Philadelphia in 1860.

After noting just two copies of Nieto's refutation extant, both in private hands, Israel Solomons records that "not a single copy is known to exist in any public library." (See JHSET, Vol. XII pp. 1-99, esp. p. 55). See also H.P. Salomon, New Light on the Portuguese Inquisition: The Second Reply to the Archbishop of Cranganor, in: Studia Rosenthaliana, Vol. V, no. 2 (1971) pp. 178-86.



Lot 138



Lot 139

134 **MODENA, JUDAH ARYEH (LEONE DE)**. Sod Yescharim [one hundred folk remedies and fifty riddles] Two title-pages within decorated borders, surmounted by angels holding a crown. Book-plate of Jacob Klatzkin. ff. 8, 4. *Lightly foxed and worn. Contemporary patterned wrappers, rubbed. 12mo.* Vinograd, Verona 18; St. Cat. Bod. 5745, 19.

Verona, Francesco de Rossi, 1647. \$400-600

✦ A manual containing folk-remedies and cures for various sicknesses and problems, along with practical agricultural and household formulas, as well as a section of riddles to sharpen the mind. Although the author's name is not mentioned, Steinschneider states that Modena identifies himself as the author in his autobiography.

135 **(MUSIC)**. M. Milner (Ed.) Vokal Svite: Tsen Kinder Lieder fun Y.L. Peretz, far Shtime mit Piano ["Vocal Suite: Ten Children's Songs by Y.L. Peretz, for Voice and Piano."] **JOSEPH TCHAIKOV** designed upper cover in Avant-garde style. Laid in at end: Three manuscript musical leaves. pp. 30, (2). *Worn and stained. Original color pictorial wrappers, lacks rear. Sm. folio.*

Kiev, Kultur Lige / Melukhe Farlag, 1921. \$400-600

136 **(NAPOLEONICA)**. Yehuda Leib Ben Zev. Kol Rinah al Hashalom [celebrating the the end of the war between France and Austria] pp. 14. *Slight staining, with marginal repair. Unbound. 8vo.* Vinograd, Vienna 319.

Vienna, Anton Schmid, 1810. \$800-1000

✦ Ben Zev (1764–1811), was a poet, grammarian and lexicographer, the first Jewish scholar to apply Western research methods to the study of Hebrew. This poem praises the greatness of Napoleon and congratulates him upon his engagement to Maria Louisa, daughter of his former enemy Emperor Franz I - Napoleon's father-in-law to be!

137 **(NETHERLANDS)** Tefilah Nechonah. Text in Hebrew, with some Portuguese. ff. 4. *Contemporary marbled wrappers, worn. 8vo.* Vinograd, Amsterdam 2218.

Amsterdam, Partners Proops, 1793. \$300-500

✦ Includes a prayer in Portuguese for William V, Prince of Orange and Nassau, Princess Wilhelmina, and the entire Royal Family. In the struggle between the pro-French Patriots and the Prince's Party, which went on for several years, the majority of Dutch Jews were in the second camp. The officials of the Jewish community especially, were staunch Orangists. This prayer, issued by the Parnassim to lend spiritual support to the Orangist cause, was published in the final days of William's rule. In 1795, the Netherlands would be occupied by France and the Batavian Republic founded. See Gans, *Memorbook* (1977), p. 254-5, 275-6; EJ XII, cols. 980-1.

138 **(OPPENHEIMER, JOSEPH SUESS)**. Frolockender Glücks-Wunsch und freudiges Jubel-Geschrey bey dem wohl-verwahrten Auszuge des fameusen Juden und Ertz-Land-Betrügers Süß Oppenheimers, von Stuttgard nach Hohen-Neiffen, und von daher zum Galgen und denen Teuffeln, in einem kurtzgefaßten Carmine, worinnen dessen vornehmste Verbrechen und Schindereyen angemercket, entworffen von denen hart beträngt gewesenenen württembergis. Unterthanen ["Jubilant congratulations and joyful cheering at the well-guarded departure of the famed Jew and notorious national impostor, Suess Oppenheimer from Stuttgart to... the gallows and to hell..."] Two woodcut illustration of execution site on first page. pp. (4). *Unbound. 4to.*

N.p., (1738). \$600-900

✦ Four-page poem celebrating the downfall of Joseph Suess Oppenheimer (1698-1738), court Jew to the Duke of Württemberg. The undoing of "Jud Suess," an event of widespread revengeful merriment, remained a subject of ridicule within German-speaking anti-Semitic circles for centuries.

- 139 **PANN, ABEL.** Genesis, From the Creation until the Deluge. 25 colored and tinted lithographs on heavy, embossed paper, **SIGNED BY THE ARTIST IN PENCIL** on 24 plates, frontispiece signed in the stone. Limited edition, inside cover penciled: "Numbered from 1-100, N10, Abel Pann." Glassine sheets precede lithographs. Introductory text in Hebrew and English. *Original full vellum, upper cover titled by hand in red (by Pann?), rubbed. Tall folio.*

Jerusalem, Palestine Publishing Art Co., c. 1925. **\$2000-3000**

♣ "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).

- 140 (**PARODY**). Chanukah Kethavith [riddles and humor] **FIRST EDITION.** The Haim Liberman copy. ff. 9. *Later boards with original wrappers bound in. 12mo.* Vinograd, Breslau 90; Ohel Rachel, Vol. III p. 682.

(Breslau, 1820). **\$600-900**

♣ Many of the thirty riddles pertain to the holiday of Chanukah. According to Vinograd, no copy in JNUL.

- 141 (**PARODY**) Avshalom bar Deroma (i.e. A. S. Melamed). Masechta Admonim min Talmud Bolshevi ["Tractate of the Reds from the Bolshevik Talmud."] **FIRST EDITION** of this clever satire of the Bolshevik regime in the early days of Communist rule in Russia, written in traditional Talmudic style. pp. 48. *Brittle, last page taped, title stained. Modern boards. 8vo.*

Tel Aviv, Eytan & Shoshani, 1923. **\$200-300**

- 142 **PESANTE, MOSHE.** Ner Mitzvah [commentary to Solomon ibn Gabirol's Azharoth for Shavu'oth, with text] Second edition with a new introduction and many additions. Wide-margined copy. ff. 68. *Some staining, a few tiny wormholes. Modern elaborately tooled morocco. 4to.* Vinograd, Salonika 86; St. Cat. Bodl. 6916,16; Roest 1369; Mehlman 616 (lacking two leaves of the introduction).

Salonika, Joseph Ya'avetz, 1569. **\$3000-5000**

♣ The author, R. Moses Pesante, was an emissary from Safed who traveled through the Balkans between 1565 and 1573, publishing his works in Constantinople and Salonika. He was killed in 1573 by Turkish brigands in Makrinovo near the Greek city of Arta. (See EJ, Vol. XIII, col. 328; Ya'ari, Shluchei Eretz Israel [1977], pp. 236, 889).

- 143 **RABAN, ZE'EV.** Shir HaShirim [Song of Songs; Song of Solomon] **INSCRIBED AND SIGNED BY RABAN** on opening blank. Text in Hebrew and English. Decorative title page and 26 color plates comprising illustrations, illuminations and calligraphic text by Raban, laid-in on the pages of the book. Opposite each laid-in illustration is the English translation, each page of which is **HAND-COLORED AND NUMBERED.** *Original linen boards, upper cover featuring gilt-tooled foliate borders with central roundelle comprised of inlaid silver-tooled birds entwined with gilt scroll-work framing title, foxed. Folio.*

Berlin, HaSefer, 1923. **\$300-500**



Lot 140



Lot 142



Lot 145



Lot 148

144 **RABAN, ZE'EV**. Chageinu ["Our Holidays" - children's book] 15 delightful color plates by Raban. Hebrew verses by Avi-Shai. Glassine sheets precede plates. *Original gold-stamped blue boards. Sq. 8vo.* Israel Museum Catalogue, Bezalel no. 1348; Yeshiva University Museum Catalogue, Raban Remembered, no. 78.

New York, Miller-Lynn Publishing Co., 1928. **\$300-500**

145 **(REGGIO, ABRAHAM VITA)**. Tiglachath HaMa'amar. **FIRST EDITION**. ff. 8. *Lightly stained in places. Later boards. 8vo.* Vinograd, Livorno 875 (recording just one copy, found in the British Library).

(Livorno), 1839. **\$500-700**

✳ Polemic response by YaSha"R's father against his son's "Ma'amar Hithgalachath" on the prohibition of shaving the beard during the intermediate days of a festival.

The author (1755-1846) was a disciple of R. Isaac Lampronti, the author of Pachad Yitzchak and R. Moshe Cheifetz, whom he later succeeded as Rabbi of Gorizia. His son, Isaac Samuel Reggio (YaSha"R) (1784-1855), founder of the Collegio Rabbinico Italiano at Padua and regarded as the Moses Mendelssohn of Italian Jewry developed anti-traditionalist views that assured him adversaries from among the Orthodox rabbinate. His Ma'amar Hithgalachath which boldly permits shaving on Chol HaMo'ed was refuted both by Jacob Ezekiel Halevi (Tisporeth Lulyanith, Berlin, 1839) and the present work by Reggio's own father. Reggio proposed that those who customarily shave on a daily basis be allowed to shave on the intermediate days of a festival. Today, this leniency is attributed to R. Ezekiel Landau of Prague (responsa Noda B'Yehudah) and to R. Moses Feinstein of New York (responsa Igroth Moshe).

146 **(ROMANIA)**. Petition adressée au Sénat et à la Chambre des Deputés de Roumanie par un nombre d'Israélites roumains de Jassy en date du 20 avril 1868; augmentée de quelques notes sur la législation du pays au sujet des mesures prises contre les Israélites. Text in French and Romanian. pp. 38. *Original printed wrappers, starting, light stains. 8vo.*

Jassy, H. Goldner, 1868. **\$300-500**

✳ See Silvia Marton, Designing Citizenship. The "Jewish Question" in the Debates of the Romanian Parliament (1866-69), in: Quest. Issues in Contemporary Jewish History, Issue 3 (July, 2012).

147 **ROMANIN, SHLOMO**. Lo Le'Adam Darko. Hebrew and Italian. ff. 4. *Stamp removed from last page, lower corner of title taped. Later boards. 4to.* Vinograd, Venice 1964 (not in JNUL).

Venice, Bragadin, 1763. **\$400-600**

✳ An appeal from a physician seeking to raise funds for his son to move to Constantinople for the purposes of study and learning a trade.

148 **ROSEN, JOSEPH (THE ROGATCHOVER GAON)**. Tzafnat Pa'ane'ach [on Maimonides Mishneh Torah. Part I and II.], 1902. \* **BOUND WITH**: Tzafnat Pa'ane'ach, Kuntress Hashlama. **FIRST EDITION**. Presentation copy **INSCRIBED AND SIGNED BY THE AUTHOR** to Congregation Ezrath Israel "founded by R. Nathan Srebersky." ff. 113 and ff. 64. *Browned, first title stained. Contemporary boards. Folio.*

Warsaw, 1902 and 1909. **\$500-700**

✳ The Rogatchover (1858-1936) was perhaps the greatest Talmudic genius of the 20th century; he had a remarkable ability for penetrating, original, analytic conceptualizations.

- 149 **(RUDERMAN, YAAKOV YITZCHAK)**. Siddur Avodath Halevavoth. Edited with a commentary by Zev Ya'avetz. **THE RABBI YAAKOV YITZCHAK RUDERMAN COPY** with his stamp on the front flyleaf. *pp.* 376. *Original boards, tape on spine.* 8vo.

Berlin, Tzvi Itzkovsky, 1922. **\$800-1000**

⚡ Rabbi Yaakov Yitzchak Halevi Ruderman (1901-87) was the founding Rosh Yeshiva of the famed Ner Israel Rabbinical College, Baltimore. This was his personal Siddur.

SEE ALSO LOT 132.

- 150 **(RUDERMAN, YAAKOV YITZCHAK)**. Group of six Chassidic works. Five by R. Tzadok HaCohen Rabinowitz of Lublin: Tzidkath Hatzadik. Lublin, 1902. \* Resisei Lailah. Lublin, 1903. \* Dover Tzedek. Piotrkow, 1911 (bound with another work). \* Machshevot Charutz. Piotrkow, 1912. \* Peri Tzadik, Vayikra. Lublin, 1922. \* And: Abraham of Tchechinov Vaya'as Avraham. Lodz, 1937. **ALL FIRST EDITION. THE RABBI YAAKOV YITZCHAK RUDERMAN COPIES** with his stamp on the front flyleaf, the last volume also with his signature on the title. *Six volumes. Various worn, variously bound.* v.s.

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

⚡ Although Rav Ruderman was philosophically of a Mithnagdic disposition, he did nonetheless have an affinity for leading Chassidic thinkers who were equally adept as being great Talmudic scholars such as R. Tzadok Hacohen of Lublin and R. Avraham of Tchechinov.

- 151 **(RUSSIA)**. Risish-Yudisher Verter Bikh - Ruskii-Novoevreisko Plovat [Russian-Yiddish dictionary] Edited by Y.M. (Shiya-Modchai) Lifshits. *pp.* (6), 426 4. *Some light browning in places. Contemporary marbled boards, starting.* Sm. 4to.

Kiev, Herman Rosenthal, 1881. **\$500-700**

⚡ For the importance of the author see I. Zinberg, A History of Jewish Literature, Vol. 13 pp 106-7: "His Yiddish-Russian dictionary... to the present day has not lost its scholarly value."

- 152 **SHAKESPEARE, WILLIAM**. Macbeth. Translated into Hebrew by Isaac Barb from the German version of Friedrich von Schiller **FIRST HEBREW EDITION**. Literary foreword by Alexander Halevi Langbank. *pp.* 123, (1). *Light wear. Printed wrappers, spine taped.* Sm. 4to. See EJ, Vol. XIV, col. 1263

Drohobycz, (Galicia), Zupnik & Knoller, 1883. **\$500-700**

- 153 **(SHLOMO OF CHELMA)**. Ittur Sofrim [stylistic guide for writing letters and legal documents] *ff.* 32. *Few stains. Later boards.* 12mo.

Lemberg, Mordechai ben Chaim & Aaron ben Chaim David, 1791. **\$300-500**

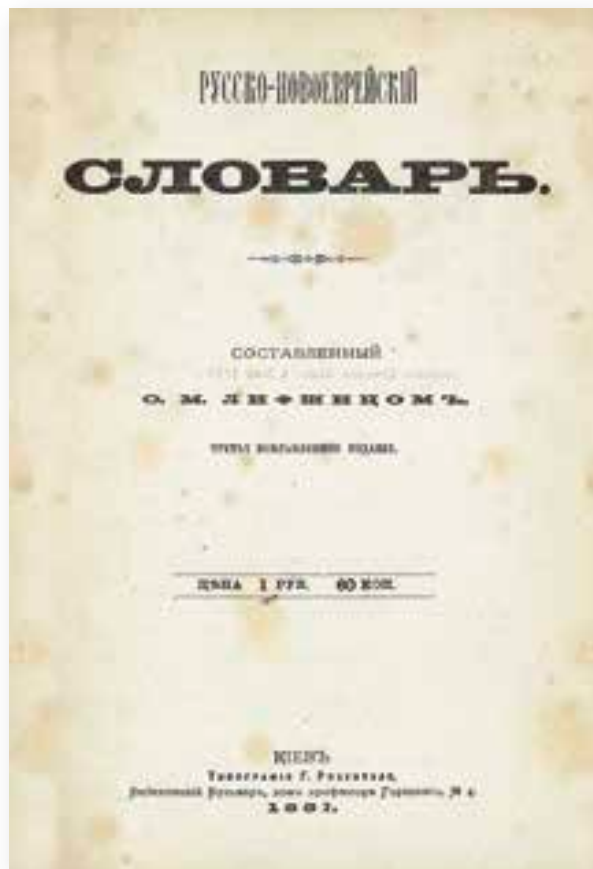
⚡ Scarce. This edition unrecorded by Vinograd. The author was renowned for his commentary Mirkeveth HaMishneh on Maimonides' Mishneh Torah.

- 154 **STRELISKER, MORDECHAI**. Zecher Olam [elegy and biography of the famed Cantor David Strelisker of Brody and Pest]. *pp.* 60. Hebrew and German titles. Opening several pages bordered in black. \* **BOUND WITH:** Trivitch, Abraham. Koroth Ha'Itim [European military history] Together two works bound in one volume. With manuscript inscription on last page by Yissachar Berish Moiz, Premishla, 1856. *Browned, opening title loose. Later boards.* 8vo. Vinograd, Brody 1 and Lemberg 1099.

Lemberg, J. Schnander, 1849 & Feige Grossman 1851, **\$300-500**

⚡ Although the first work is listed by Vinograd as being the first Hebrew book published in Brody (probably based upon the afterword), it was actually issued in Lemberg as is evident from the second title page.

The second work is a historical chronicle concerning the effect of military conflicts upon the Jews of Europe from the mid-18th to mid-19th century, with additions by Jacob Bodek.



Lot 151



Lot 152



Lot 155



Lot 156



Lot 158

- 155 (SPINOZA, BENEDICTUS DE).** Bogoslovsko-Politicheskii Traktat. Translated by Mikhail Lopatkin from Latin into Russian, with occasional use of Hebrew. *pp.* (4), *iv*, 440, *iv*, (2). *Ex-library, touch foxed. Contemporary boards, retaining original printed upper cover, variously worn. Thick 4to.*

Kazan, 1906. **\$1000-1500**

☛ First Russian translation of Spinoza's Theological-Political Tractate. See Fanny K. Berg, The Spinoza Collection in the Hebrew Union College Library, in: *Studies in Bibliography and Booklore*, Vol. 1, no. 4 (December, 1954) p. 175.

Unknown to Rosenfeld, Hebrew Gazeteer, who notes the first appearance of Hebrew in this capital city of the Russian Republic of Tatarstan to be a full twelve years later.

- 156 (TALMUD, BABYLONIAN).** Talmud Bavli. Complete in 20 volumes. Replete with numerous commentaries. Each volume with individual title within architectural border printed in red and black. *Foxed and stained in places, Tractate Kiddushin lacks title-page. Contemporary uniform boards. Tall folio.*

Vilna, Widow and Brothers Romm, 1880-86. **\$4000-6000**

☛ **WIDE-MARGINED COMPLETE SET OF THE FAMED VILNA SHAS, PRINTED ON PAPIER-ROYALE.**

The most important publication of the illustrious Romm printers at Vilna, their Shas has become the blueprint of the modern printing of the Talmud. The Vilna Shas was edited by Samuel Shraga Feigensohn and contains over one hundred commentaries and addenda. See Yeshiva University Museum Catalogue, *Printing the Talmud* (2005) number 57.

- 157 (TALMUD)** Moda'ah. *ff.* 6. *Central crease. Unbound. Tall folio.* Unrecorded by Vinograd.

Vilna, Joseph Reuven Romm, 1857. **\$800-1000**

☛ Prospectus for the Vilna edition of Talmud, along with Alfasi. Featuring introduction, prices (3 rubles per volume, Regal paper 4 rubles), two sample leaves of Tractate Berachoth, plus receipts and subscriber order slips.

- 158 (TALMUD, JERUSALEM. Pseudo).** Solomon Judah Friedlander. Masechta Zevachim / Eirichin min Talmud Yerushalmi. \* **WITH:** Masechta Chulin / Bechoroth min Talmud Yerushalmi. Both with the commentary Cheshek Shlomo. Together, two volumes. Each with two titles printed in red and black. Frontispiece illustration of the "manuscript" in first part. *Browned. Original boards. Folio.*

Szinervaralja, Y. Vider, 1907-1909. **\$700-900**

☛ A literary forger and sometime scholar, this was Friedlander's most audacious publication based on the fictitious discovery of a 13th-century Spanish manuscript containing the long-lost Jerusalem Talmud on the Order of Kodashim.

**159 (TALMUD)** Bullae diversorum Romanorum Pontificum incipientes a Bonifacio VIII usque ad... Paulam III, summa cum diligentia excerptae, et in unum redactae. \* Bound at end with: Bulla S.D.N. PII diuina prouidentia Papae IIII. 1560. Architectonic title-page in red and black. Divisional titles. Historiated initials. At front are recorded the names of the popes under whose rule the bulls were issued (commencing with Bonifacius VIII (1294-1303) and concluding with Paul IV (1555-59). Scattered Latin marginalia. From the Library of the English clergyman and controversialist, Joseph Mendham (1769-1856), with his notes on front pastedown. ff. (5), 4-126, (1), (8), 48, (10), (6). *Dampstained in places. Later vellum. Folio.* Adams B-3184; Fumagalli I, 216.

Rome, Antonius Bladus, 1559. **\$15,000-20,000**



Lot 159

**IMPORTANT COMPENDIUM OF PAPAL BULLAE, INCLUDING SEVERAL DIRECTED AGAINST THE JEWS, MOST NOTABLY THE BULL RESPONSIBLE FOR THE BURNING OF THE TALMUD AND THAT CONFINING JEWS TO A GHETTO.**

Contains all the bulls against the Jews issued by Paul III (1534-49), Julius III (1550-55), Marcellus II (April 9, 1555-May 1, 1555), and Paul IV (1555-59), including the infamous Cum nimis absurdum of 1555, in which the ghettos were instituted.

The texts of the following documents regarding the Jews appear in the collection:

1) Quod Iudei, caeterisque infideles ad agnitionem catholicae fidei venientes bona patrimonialia...Paul III, March 21st 1542 (ff. 97v-98r).

2) Privilegia et Facultates Hebraeis concessae. Julius III, June 14th 1551 (f. 115).

3) Decretum DD. Inquisitorum hereticae pravitatis quod comburi debeant omnes Libri Thalmud Hebraeorum. Julius III, August 12th 1553 (ff. 121v-122r), **[BURNING OF THE TALMUD]**.

4) Contra Hebraeos retinentes libros in quibus aliquid contra fidem catholicam notetur, vel scribatur. Julius III, May 29th 1554 (f. 122).

5) De Prorogatione Subsidi...Vigesimarum Hebraeorum ad Triennium. Marcellus II, April 14th 1555 (f.125v-126v).

6) De solutione singulis Sinagogis, etiam demolitis, vel ad unam redactis, vel redigendis imposita, & per Hebraeos Archiconfraternitati Cathedra minorum facienda. Paul IV, March 23rd 1555 (Part II, ff.1r-2r).

7) Bulla contra Iudaeos aedita...Cum nimis absurdum... Paul IV, July 12th 1555 (Part II, f.8). [Establishing the Ghetto of Rome, prohibiting more than one synagogue in a town, forbidding contact between Jews and Christians, and imposing on Jews distinctive clothing].

8) Bando sopra gli Hebrei, de l'ordine che hanno da tenere. Paul IV, July 24th 1555 (Part II, ff. 8v-9r).

It was during the Counter-Reformation in Italy in the middle of the 16th century that the Church's centuries-long series of attacks on the Talmud had the most far-reaching consequences. In this reactionary climate, a quarrel broke out between rival Christian printers of Hebrew books in Venice. One of them, with the connivance of certain apostates, denounced the works produced by his competitor as containing matter offensive to the Catholic Church. This developed into a wholesale attack on Hebrew literature. After a council of cardinals had examined the matter, the pope issued a decree (August 1553) designating the Talmud and related works as blasphemous and condemning them to be burned. On September 9th, 1553, the Jewish New Year, a huge pyre was set up in Rome's Campo de' Fiori, containing Hebrew books that had been seized from Jewish homes. Subsequently the Inquisition ordered all rulers, bishops, and inquisitors throughout Italy to take similar action. Throughout the remainder of the 16th-century, a complete edition of the Talmud could not be found anywhere in Italy. See Yeshiva University Museum Catalogue, Printing the Talmud: From Bomberg to Schottenstein (2005) p. 228.

For another copy of this compendium of Papal Bulls, see Kestenbaum & Company, Sale 28, lot 289.



Lot 161



Lot 163

**160 (TYPOGRAPHY).** H. Berthold Schriftgiessereien und Messinglinien-Fabriken Aktien-Gesellschaft. Preface by Joseph Tscherkassy, in German, Yiddish, Arabic, English, Hebrew, French and Polish. Elaborate color cover with embossed letters and decorations. ff. (4). *Original distinctive multicolor pictorial boards, rebaked and with new endpapers. Sm. folio.*

Berlin, 1924. **\$200-300**

✦ Exquisite catalogue of the Berthold type foundry. Profusely illustrated throughout in vibrant colors with Hebrew and Yiddish fonts and numerous decorative elements based on Jewish, German and East European imprints.

**161 VISHNIAC, ROMAN.** Polish Jews: A Pictorial Record. With an introductory essay by Abraham Joshua Heschel **FIRST EDITION**. 31 black-and-white photographs pp. 17, (1 blank); ff. 31. *Boards with original pictorial dust jacket, slightly torn. Sm. folio*

New York, Schocken, 1947. **\$300-400**

✦ A depiction of vibrant Jewish life in the years immediately prior to the Holocaust in such Polish centers as Cracow, Vilna and Warsaw; as well as Munkacevo (Munkatsch), Carpathian Ruthenia. The moving introductory essay by Abraham Joshua Heschel is in affect, an elegy for vanquished East European Jewry.

**162 VITRING, CAMPEGIUS.** De Synagoga Vetere. Text in Latin with numerous passages in Greek and Hebrew. Engraved frontispiece depicts gentiles visiting the Temple of Jerusalem in fulfillment of the prophecy in Zechariah 8:22-3. Title in red and black. pp. (56), 1140, (32). *Foxed. Contemporary vellum, spine starting. Thick 4to.* Freimann, p. 181.

Weissenfels (Saxony-Anhalt), F. Wehrmann, 1726. **\$300-400**

✦ On the ancient synagogue and development of the early Church by the Dutch Calvinist Campegius Vitringa (1659-1722), Professor of Oriental Languages at the University of Franeker. See JE, Vol. XII, p. 445.

**163 VOLOZHINER, CHAIM.** Nephesh HaChaim [ethics]. **FIRST EDITION**. ff. 63. *Stained in places, previous owners' marks. Loose in later boards. 4to.* Vinograd, Vilna 183.

Vilna & Grodno, Partners Mann & Zimmer, 1824. **\$1500-2000**

✦ The principle disciple of the Vilna Gaon, R. Chaim Volozhin was the acknowledged leader of the Mithnagdic Movement following the establishment of his Yeshiva in 1802. His writings were highly influential within elite, scholarly, Lithuanian Yeshiva circles.

Based on complex interpretations of the Zohar and other Kabbalistic texts, the Nephesh HaChaim is the most fundamental tract to outline the weltanschauung of Lithuanian Jewry: An in-depth study of man and his purpose in this world and his relationship with God, prayer and Torah. In part, it was composed in response to the Tanya by R. Schneur Zalman of Liadi.

See A. Nadler, The Faith of the Mithnagdim- Rabbinic Responses to Hasidic Rapture (1997), pp. 4-7. For a scholarly exposition of the author's thought pertaining to the selfless study of Torah, see N. Lamm, Torah Lishmah (1989).

**164 YITZCHAK BAR YEHUDAH HALEVI.** Pa'ane'ach Raza [commentary to the Pentateuch] **FIRST EDITION.** ff. 88. *Browned, slight worming in places, with stamp of the book-dealer Lipa Schwager. Modern calf. 4to. Vinograd, Prague 154.*

Prague, Yaakov Batavnutz and Yaakov Bak, 1607. **\$5000-7000**

❖ **RARE FIRST EDITION.** Even the great bibliophile the Chid"ā, in his *Shem Hagedolim*, Ma'arecheth Sepharim, states he only saw the second (Amsterdam, 1698) edition of this work.

The text contains comments and interesting use of Gematrioth and Notrikin from the French Ba'alei Tosfoth, R. Ya'akov of Orleans, R. Yoseph Bechor Schor, R. Yehudah HaChasid and others. Azulai cites the Seder Hadoroth who states that the editor was R. Yitzchak Katz, son-in-law of the Mahara'l of Prague, who added some of his own comments in the parentheses. Azulai notes that both the word Pa'ane'ach and Raza are the numerical equivalent (208) of both the author's and the editor's name - Yitzchak.

**165 ZEV WOLF BEN HILLEL.** Drishath HaZev [novellae on the six orders of the Mishnah] **FIRST EDITION.** Printed on green tinted paper. ff. 28. *Previous owners' marks, some staining. Contemporary boards, light wear. 12mo. Vinograd, Mohilev on the Dneister 20 (erroneous pagination); A. Yaari, HaDefus Ha'Ivri BeMohilev in: Kiryath Sepher, Vol. XXIII (1946-47), no. 16.*

Mohilev on the Dneister, Tzvi Zev Rabinstein, 1816. **\$300-500**

**166 (ZIONISM).** Palestine: Statement of Policy by his Majesty's Government in the United Kingdom. Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty July 1937. Seal of the British Empire on title. (Cmd. 5513). pp. 3. *Light wear at extreme outer edge. Unbound. Lg. 8vo.*

London, H.M. Stationary Office, 1937. **\$500-700**

❖ The British Government which ruled Palestine from 1917 to 1948 under a League of Nations Mandate, issued periodic policy statements known as White Papers that related to the tensions and recurring violence between the Arab and Jewish communities of Palestine.

The present Statement of British Government Policy accepts in principle the recommendations of the Peel Commission in that territorial partition between Arab and Jewish States was the only solution to the conflict since Arab and Jewish aspirations were seen by the British as being utterly irreconcilable.

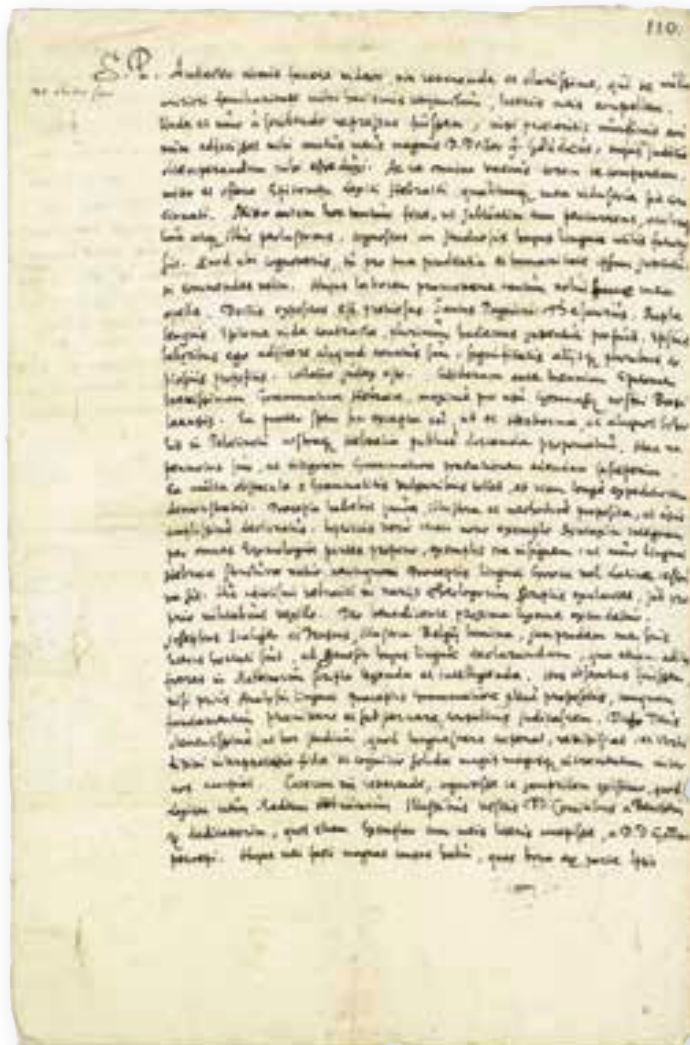
An immediate consequence upon the issuance of this White Paper was a radical reduction of permissible Jewish immigration to the Land of Israel, precisely at the very time that Jews were desperate to flee the onset of Nazism in Europe.



Lot 164



Lot 165



Lot 168

**168 BUXTORF, JOHANNES.** Autograph Letter Signed, written in Latin to Konrad Vorstius. *Two pages with integral blank (portion repaired). Folio.*

▪ **EXCEPTIONALLY RARE FOR LETTERS BY JOHANNES BUXTORF TO APPEAR AT AUCTION.**

This significant letter joins two distinguished reformed scholars, a theologian, Konrad von den Vorst (1569-1622), and a Hebraist, Johannes Buxtorf. Von den Vorst was a German-Dutch Remonstrant, heterodox theologian, who became the successor of Jacob Arminius in the chair of theology at Leiden. Johannes Buxtorf (1564-1629) was a renowned Hebraist, member of a family of Orientalists, who studied with Bullinger and Beza. He taught Hebrew in Basle for almost forty years.

The letter discusses how Buxtorf's *Epitome Radicum Hebraicarum* (1607) conflicts with Sanctes Pagninus' *Thesaurus Linguae Sanctae* (1529). Buxtorf reveals the methodology he employed to solve grammatical, etymological and lexical problems present in Pagninus' work, as well as other similar contemporary works. Buxtorf identifies the distorted use of some Hebrew words with theological meaning and conflicting doctrinal interests - rather typical at this stage of the Reformation era. Other celebrated Hebraists and reformed theologians mentioned in this letter are Johann Goddē, Frans van Ravelingen, Joseph Scaliger, Johann van den Driesche, Johann Jakob Gryner and Amandus Polanus von Polansdorf. The letter also reports on the patronage of the four ruling Counts of Bentheim-Steinfurt, the sons of Count Arnold II.

Buxtorf's *Epitome Radicum Hebraicarum* is considered to be the foundation for all much early Hebraic research.

**A LETTER OF STRONG HEBRAIST CONTENT.**

**167 (AMERICAN JUDAICA).** Lieutenant Colonel Aaron Bennett Myer. Group of three Autograph Letters Signed, all written to his wife, Julia. Each two pages; two written in pencil and one in ink. With two envelopes addressed to Mrs. A.B. Myer.

Centerville, Virginia and Headquarters of the 125th New York Volunteers, October 15th and 17th, 1863 and April 28th, 1864.

**\$2000-3000**

▪ Born in Hudson, New York, Aaron Bennett Myer (1824-64) was a member of the 125th New York Volunteer Infantry Regiment during the Civil War. He fought in the Battle of Gettysburg (July 1-3, 1863), a turning point in the Civil War which ended Lee's invasion of the North - and in which Myer was promoted from Major to Lieutenant Colonel. While temporarily in command, Myer led his regiment at the Battle of the Wilderness (May 5-7, 1864) where he was mortally wounded. Thousands of men burnt to death as the woods in which they were fighting caught fire.

Written between these two infamous battles, the present letters from Myer are all to his wife Julia (nee Perkins, of Hartford, CT), living in Troy, NY. Myer describes surprise attacks; being struck by an English 'Minie Ball' - a type of rifle bullet; "the most miserable scene I ever witnessed" - that of six deserters being executed; his meeting a young lady who gave him green apples and a towel "now I know you will not be jealous;" his injured horse Frank, and "reasons to be thankful to a Divine power." In the third letter Myer speaks of receiving letters from wives and mothers inquiring about their husbands and sons, many of whom it was suggested, enlisted while under the influence of drugs or alcohol. He closes "I remain Darling your Affectionate Husband."

Accompanied By: A Typed transcription of all the letters and relevant passages from "The History of the 125th New York Volunteers."

See S. Wolf, *American Jew as Patriot, Soldier and Citizen* (1895) p. 282.

**169 BREUER, RAPHAEL.** Halachic Novellae and Sermons and for the entire year, including Pilpulim for Sabbath HaGadol and Sabbath Teshuvah and Holidays. Autograph Manuscript Signed, written in German and Hebrew. Exercise book also containing newspaper clippings and many additional autograph notes and letters laid in. *pp.* 270. *4to.*

Aschaffenburg, 1929-32. **\$3000-5000**

✦ Rabbi Dr. Raphael Breuer (1881-1932), district rabbi of Aschaffenburg, Bavaria, was the elder brother of R. Joseph Breuer (later of New York), son of R. Salomon Breuer, who in turn was the son-in-law of R. Samson Raphael Hirsch and his successor as rabbi in Frankfurt. Raphael was a renowned Bible commentator and preacher in the Hirschian tradition. He published commentaries on the Five Scrolls, the Former Prophets, and the books of Ezra and Nehemiah. His candidacy to succeed his father in the Rabbinate following the later's death in 1926 was blocked by Jacob Rosenheim who sought to prevent a Breuer hegemony in Frankfurt and furthermore, was opposed to the philosophical tenor of Raphael Breuer's writings.

These sermons reflect the author's profound knowledge of the entire spectrum of Midrashic and Halachic literature. In many cases applying halachic concepts to Aggadah. For example he applies the laws of inheritance to the division of the land of Israel. He cites responsa Kethav Sofer on changing a pledge to charity and *Match Levi* by R. Mordechai (Marcus) Horowitz of Frankfurt on issues pertaining to the Fast of Esther. His citation of Horowitz is surprising as Horowitz was the rabbi of the general community in opposition to Hirsch's separatist congregation. Raphael Breuer's broad knowledge of scholarly literature is evident by his citation of such non-rabbinical scholars as Prof. Friedrich Thieberger.

Raphael Breuer's commentaries to the Five Scrolls have recently been published in Hebrew translation, prepared under the editorship of Dr. Elliot Bondi.



*Lot 170*

**170 (CHASSIDISM)** Hebrew Manuscript Signed by the rabbi and communal leaders of Dombrova certifying the financial status of a widower who wished to remarry. The signatories state that as guarantors, they assume the responsibility of payment of the dowry within three years. *One page (with integral blank). Official wax seal of the community. 4to.*

Dombrova, 20th Cheshvan, 1778. **\$7000-9000**

✦ The government imposed "Familiant Laws" to ensure that Jewish couples would have financial means to sustain themselves at least during the first year of marriage. The leaders of the community had to officially guarantee and vouch for the financial status of the groom. The document here states that the groom is in possession of 1500 (gold thalers) and the bride has a dowry of 600 (gold thalers). The reasoning behind the law was in fact an attempt by the State to limit the natural growth of the Jewish community.

The document is signed by the esteemed R. Alexander Sender Meisels of Apta. Further important signatories are: Shlomo b. Yoseph Zev of Dombrova, Yekuthiel b. Chaim and Yechezkel b. Zev Wolf. Also signed here is Tzvi Hirsch b. Mordechai, father of R. Mordechai David Ungar of Dombrova who had been crowned as Rebbe by the renowned Chozeh of Lublin. Men as illustrious as R. Chaim Halberstam of Sanz and R. Shalom of Kaminka became his followers. (R. Mordechai David Ungar, son-in-law of the previous Bobover Rebbe, R. Naphtali Halberstam, is a direct descendent of R. Mordechai of Dombrova). The final signatory is R. Menachem Nachum of Rademishle.

**171 (GERMANY).** Königreich Hannover. Alle Civil- und Militär=Behörden werden geziemend ersucht... Internal passport issued for "the widow of the Jewish trader Hesekei, Marianne Hirson." Printed opening page with manuscript entries, followed by six further pages containing almost fifty manuscript entries and border stamps. Several locations are recorded that the bearer stayed in the town in order to observe the Jewish holidays. Each entry states where the bearer is intending to travel next (a form of internal control).

Dannenberg, 1837-38. **\$2000-3000**

✦ Good for one year, a fascinating travel document for a Jewish widow (originally from Labeschen in Posen) traveling along with her two children and permitting her to trade unhampered, selling haberdashery and Judaica articles ("jüdischen 10 Geboten").

Issued in Dannenberg, Kingdom of Hanover (today Lower Saxony) on September 23rd, 1837, for presentation by the bearer to all civil and military authorities. "The holder of the passport is to be protected when necessary as long as she can prove she has sufficient funds for the journey." Border stamps indicate an itinerary from Dannenberg to Winsen-an-der-Luhe and beyond, via Lüneburg. All locations between Hannover and Hamburg, within a radius of some fifty miles from Dannenberg.

The woman's personal characteristics are noted: "Age 43; height 5 feet 1 inch; hair dark brown; eyes brown; teeth damaged; face color healthy; speaks German with a Jewish dialect; unable to sign."



Lot 173



- 172 (GERMANY). Tenaim. Engagement Contract between Gella, the daughter of Rabbi Elchanan Rosenstein, Dayan of Berlin and Daniel Fraenkel. Hebrew Manuscript. One page.

Berlin, 8th Teveth, 1852. \$500-700

✳ Traditional formula with various conditions and signatures of witnesses including R. Yaakov Yoseph ben Harav Mordechai (Oettinger), the senior Dayan and Rosh Yeshiva in Berlin (see Otzar HaRabbanim no. 10096).

Both Rabbi Oettinger and the father of the bride, Rabbi Elchanan Rosenstein, Dayan of Berlin (see Otzar HaRabbanim no. 2020), gave many approbations on books published during this time.

The father of the bride states here he will provide a dowry of 1000 Reichsthaler by the day of the wedding. His signature and the bridegroom's signature also appear at the bottom of this contract, "Leyether Toket" (for greater validity).



- 173 **DU PRÉ, JACQUELINE.** Israel Philharmonic Orchestra Concert Program. Inscribed and signed by du Pré on the front cover alongside her portrait photograph, as well as by the conductor Sergiu Commissiona on reverse. Also featuring portrait of Daniel Barenboim. pp. 28. Text in Hebrew and English. Original pictorial wrappers. 8vo.

Tel Aviv, 3rd June, 1967. \$4000-5000

✳ The stunningly gifted musician Jacqueline du Pré is beyond doubt one of the music-world's best-loved cellists. When she left England and undertook studies with the celebrated Mstislav Rostropovich in Moscow in 1966, so impressed was Rostropovich with his young pupil, he declared her "the only cellist of the younger generation that could equal and overtake his own achievement."

That year, Jacqueline du Pré met the dynamic Argentinian-Israeli pianist Daniel Barenboim and they immediately embarked upon a tremendously devoted professional and personal relationship.

In June of 1967, when tensions in Israel were at their height in the days leading up to the Six Day War, du Pré and Barenboim canceled all their existing concert engagements and flew to Israel to make themselves available for the needs of the country. The present program of a concert featuring du Pré and Barenboim was to be held on Saturday evening, 3rd June, 1967, this performance was in fact aborted, for just 36 hours later, war broke out. Du Pré and Barenboim subsequently performed for Israeli troops along the front lines and then, most dramatically, on June 15th, they married in a ceremony conducted alongside the newly liberated Western Wall in the Old City of Jerusalem (du Pré converted to Judaism the night before).

Despite her incredible talent, du Pré had severe depression and exhibited suicidal behavior. In 1971, aged only 26, her playing began an irreversible decline as she started to lose sensitivity and mobility in her fingers and other parts of her body. She was diagnosed with multiple sclerosis and this most brilliant of cellists gave her last public concert in New York in February, 1973. Jacqueline du Pré tragically died of her disease in 1987 at the age of 42.

- 174 (EGER, AKIVA). Manuscript in Hebrew. Ledger of 14 responsa. Apparently in the hand of a scribe. 18 pages. Cursive Aschkenazic script, brown ink on paper. Text in two columns. Later marginal notes. Portion of one leaf removed. Bound into modern morocco. Folio.

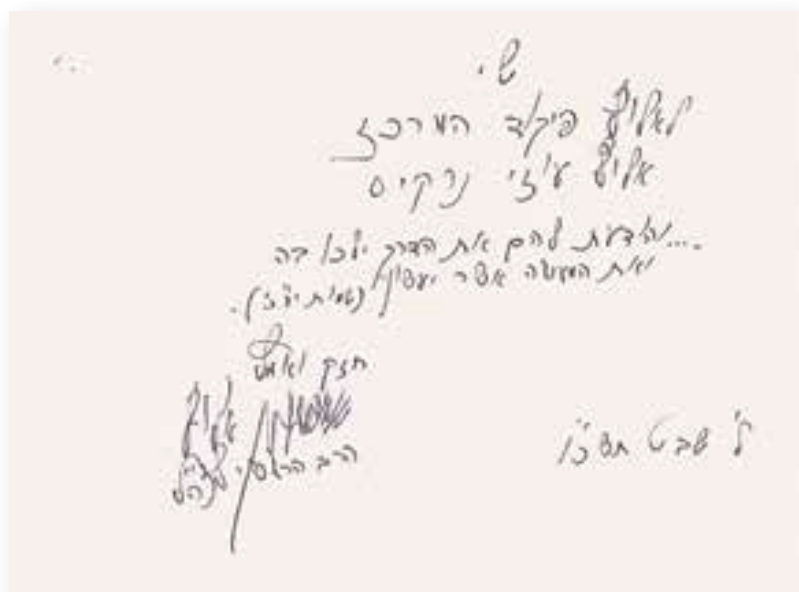
n.p., n.d. \$2000-3000

✳ Apparently many of these responsa are unpublished, as stated in the marginalia.

- 175 **FRIEDMAN, YISRAEL.** (Rebbe of Chortkov. 1854-1934). Letter Signed in Hebrew, to his disciples in New York, stating he received their "kvitlach" (requests for blessing) and wishes them good luck, health and success; specifically mentions R. Avigdor Regenbogen who collected the necessary funds. One page. 8vo.

Vienna, Nissan, 1928. \$2000-2500

✳ R. Yisrael of Chortkov was one of the major pre-war Chassidic Rebbes. The eminent R. Meir Shapiro of Lublin who was one of his most ardent followers was quoted as saying: "I am convinced that should the Messiah arrive today, the Rebbe of Chortkov would be the Melech (king) of Israel." His Chassidic discourses were published in a number of volumes including Yismach Yisrael, Ginzei Yisrael and Nezer Yisrael.



Lot 176



**176 (GOREN, SHLOMO).** Torah Nevi'im U'Kethuvim - LeChayalei Tzava Haganah LeYisrael. Limited Israel Defense Forces edition, with special preface by Rav Goren followed by blank leaves. **INSCRIBED AND SIGNED BY CHIEF RABBI SHLOMO GOREN TO GENERAL UZI NARKISS.** ff. (20), 374, (6). Original morocco backed maroon boards, spine extensively gilt-tooled. Thic folio. Slip-case.

Jerusalem, Koren, 1963. **\$3000-4000**

**AUTOGRAPHED PRESENTATION COPY OF THE KOREN TANACH FROM CHIEF RABBI SHLOMO GOREN TO GENERAL UZI NARKISS, LIBERATOR OF JERUSALEM.**

This unique limited edition copy of the Jerusalem Koren Bible was presented by Brigadier General Rabbi Goren, then Chief Rabbi of the Israel Defense Forces (IDF) to General Uzi Narkiss, who commanded the troops that liberated the Western Wall during the Six Day War. The presentation occurred earlier, on 30th Shevat 5626 (Sunday, February 20th, 1966). The inscription reads: A gift to the Chief of the Central Command General Uzi Narkiss... "and you shall make known to them the way they shall go and the deeds they must do." (Exodus 18:20).

The inscription seems almost prophetic, especially in light of what was regarded by many to be the miraculous victories that the State of Israel experienced over the course of six short days of war, culminating in the liberation of the Western Wall led by General Narkiss, closely followed by an ecstatic Rabbi Goren clutching Torah Scroll and Shofar.

The Jerusalem Koren Bible, was the first complete Tanach printed in Eretz Israel. A special edition with the seal of the IDF was issued in a limited edition of one-hundred copies. Prior to binding, a quire with an introduction from Rabbi Goren was added, with several blank pages following. This Koren Bible edition contains a number of distinctive features, most noticeably a new Hebrew font of considerable beauty, in which the vowels and accents (Te'amim) are, for the first time, accurately given. The presidents of the State of Israel are sworn in on this Bible.



Lot 174



Lot 175



Lot 177

Indeed R. Chaim Ozer's opinion prevailed and despite the obvious necessity to escape from the increasingly oppressive Nazi rule, the Seminary remained in Germany and did not relocate at a time when Nazi Germany would have been glad to assist. (It was only well after Kristallnacht that Nazi policy changed and only then did they prevent German Jews from emigrating).

Unlike many other European yeshivoth that were devastated by the Holocaust, the Hildesheimer Seminary never reestablished itself.

**177 GRODZINSKI, CHAIM OZER.** (Spiritual leader of Vilna, 1863-1940). Autograph Letter Signed, written in Hebrew on letterhead, to Chief Rabbi Abraham Isaac Kook. Concerning his vehement opposition to the relocation of the Hildesheimer Seminary to Eretz Israel from Berlin and his disdain for German-style Orthodoxy. *One page.*

Vilna, 6th Teveth, 1934. **\$5000-7000**

✳ The first part of this letter expresses concern for Rabbi Kook's health, and a request to assist one Ben-Zion Greenfus of Frankfurt move to Eretz Israel as his life in Germany is greatly threatened.

The main portion of the letter pertains to the proposal by Rabbi Dr. Meir Hildesheimer to relocate the Hildesheimer Seminary of Berlin to Tel Aviv. R. Chaim Ozer emphatically states that this is a profoundly perverted idea "that would cause irreparable damage."

R. Chaim Ozer continues here at length: "Rabbi Dr. Azriel Hildesheimer originally founded the Seminary in competition with the Reform movement. For it was necessary at that time that the Orthodox community produce rabbis with an advanced academic education. But that was only for that place (Germany) and for that time. We cannot establish such an institution, a "factory," for rabbis in the Holy Land, where there exist great yeshivoth and great rabbinic leaders. We cannot select rabbis for whom "Derech Eretz" is primary and Torah learning is of secondary importance. It would be an alien growth in the vineyard of the nation of Israel in the Holy Land, establishing there a German culture that has caused many spiritual deaths... I beseech you to influence them not to proceed with such a dangerous step. I am sure they will listen to you."

**178 (GRISHABER, ISAAC).** Shulchan Aruch Yoreh Deah - with Be'er Heitiv. **THE R. ISAAC GRISHABER COPY, WITH HIS EXTENSIVE SCHOLARLY MARGINAL NOTES.** With signature of R. Grishaber on title-page and extensive notes in his fine neat hand, plus a lengthy note on the front flyleaf. *ff. (3), 285. Light stains. Contemporary boards, defective. 8vo.* Vinograd, Amsterdam 1787.

Amsterdam, Hetz Levi Rophe, 1760. **\$1000-1500**



Lot 178

✳ Rabbi Grishaber was an 18th century Hungarian rabbi well regarded in rabbinic scholarly circles. These autograph notes exhibit his wide erudition and high level of acuity. Born in Cracow he moved to Hungary in 1782. He is especially known for his opposition concerning the ruling by Aaron Choriner permitting the consumption of sturgeon. Both Choriner and Grishaber had been students of Rabbi Ezekiel Landau (the "Noda Beyehuda") in Prague and the dispute centered over precisely how Landau had adjudicated this issue. He was also on friendly terms with the Chassam Sofer and corresponded with him. When one of the Chassam Sofer's disciples asked his master for a letter of recommendation to Rabbi Grishaber, the Chassam Sofer responded enthusiastically (See Chut HaMeshulash p. 91). His son, R. Moshe Grishaber-Freind also corresponded a number of times with the Chassam Sofer.

**179 HERZOG, ISAAC HALEVI.** (Ashkenazi Chief Rabbi of the Holy Land 1888-1959). Autograph Letter Signed in English, on official letterhead stationary. Written to Prof. Abraham Katsh, offering effusive compliments on his recently published book "Judaism in Islam," alongside strikingly positive views concerning the bonds between Jews and Muslims.

Jerusalem, 2nd August, 1954. **\$4000-6000**

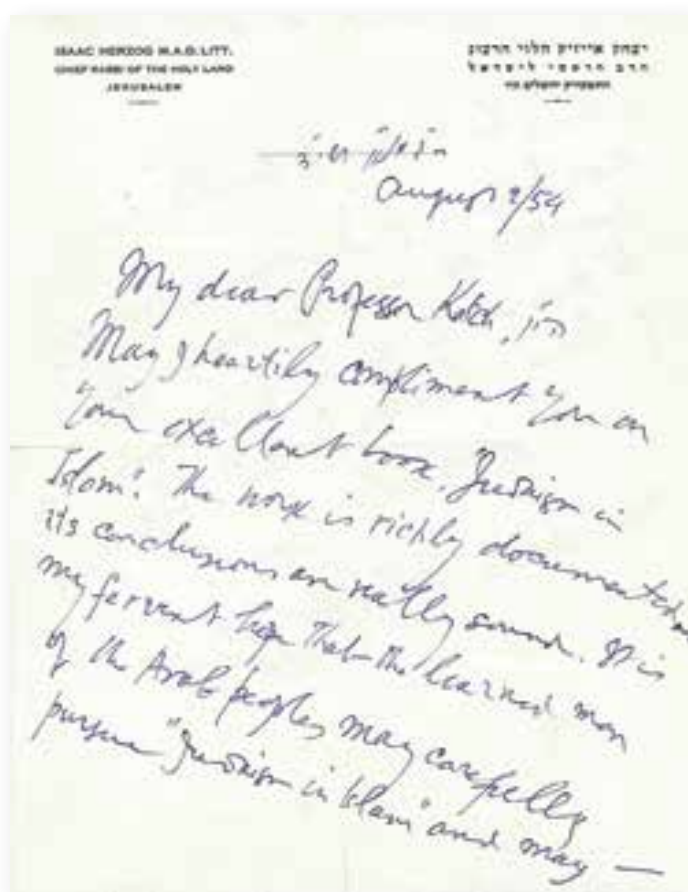
✞ "It is my fervent hope that the learned men of the Arab peoples may... be helped to realize how near Islam is to Judaism historically and that this connection may help to promote the cause... of Peace between Ishmael and Israel."

The present letter is a unflinching clarion call for peace between Jews and Muslims. The political struggles between the Arabs and Israelis being in essence quite secondary to the natural bonds that exist between the followers and practitioners of their respective national religions: Islam and Judaism.

Isaac Halevi Herzog was the first Ashkenazic Chief Rabbi of the State of Israel. A man of immense scholarship and broad humanity, Herzog was held in reverential respect by almost the entire spectrum of Jewry, both in Israel and abroad. Worldlier than his predecessor Rav Kook, Herzog was Chief Rabbi during one of the most turbulent and decisive times of Jewish history. He stood at the helm of World Jewry from 1936 to 1959, a period when the Jewish world was practically destroyed on the continent of Europe, yet subsequently rebuilt, immediately thereafter, amidst immense challenges, in the newly established State of Israel.

Son of R. Reuven Katz, Chief Rabbi of Petach Tikva from 1932-64 and Rosh Yeshiva of the Lomza Yeshiva, Abraham Isaac Katsh (1908-98) was a pioneering scholar in the field of Jewish Studies. In 1933 Katsh introduced in New York University the first course in Modern Hebrew to be taught in an American university, he founded and then directed NYU's Department of Hebrew Culture and Education for 35 years before taking up the appointment of President of Dropsie University in Philadelphia. "Judaism in Islam", is Katsh's analysis of the Biblical and Talmudic background to the Koran and its commentaries, demonstrating that the story of Islam is deeply and inextricably interwoven with that of Judaism.

AN IMPORTANT LETTER CALLING FOR THE NATURAL BONDS OF RELIGION TO BE THE THE SOURCE FOR SOLVING THE STRIFE BETWEEN ISRAEL AND ITS ARAB NEIGHBORS.



Lot 179

**180 (HEBREW MANUSCRIPT).** Shailoth Uteshuvot [responsa] Hebrew Manuscript on paper. Neat, clear Ashkenazic script. ff. 245. *Some staining, marginal worming and paper repairs with loss of text on a few leaves. Later boards. Folio.*

n.p., 18th-century. **\$2000-4000**

**181 (HIRSCH, SAMSON RAPHAEL).** Biblia Hebraica Non Punctata. **SAMSON RAPHAEL'S HIRSCH'S COPY, WITH HIS NOTES IN HEBREW.** ff. 292, pp. 293-306, (6). *Lacking opening title-page and three introductory leaves, couple of ink stains and old paper repairs with some loss, gutter split. Original boards (detached), lacks spine. 12mo. Vinograd, Frankfurt a/Main 115.*

Frankfurt a/Main, Johann Wust, 1694. **\$2000-3000**

✞ **SAMSON RAPHAEL'S HIRSCH'S PERSONAL TANACH.**

A front-flyleaf German inscription, signed by Julius Hirsch and dated Frankfurt a/Main 14th October 1904, states: "My father of sainted memory used this Bible for at least 50 years in all his sermons. He also had it with him at every wedding. He cherished it greatly. In those days it had a black silk binding and many ribbons to make it easy to find the place. The order of the marriage ceremony is on the last page."

Julius Hirsch (1842-1909) was the sixth of the ten children of the champion of German Jewish Orthodoxy, Samson Raphael Hirsch (1808-88). The "order of the marriage ceremony" to which Julius refers is a Hebrew inscription on the back flyleaf in the hand of S.R. Hirsch, being an abbreviated aide-memoire of the marriage service.

See E.M. Klugman's biography, Rabbi Samson Raphael Hirsch (1996), who is evidently referring to the present volume when, at the start of his his chapter on his subject's impressive and unusual speaking and writing style, he says: "Rabbi Hirsch was an orator of rare talent. He spoke without a text, occasionally keeping a small Tanach in front of him. In his early years he would commit his speeches to writing before he delivered them and a few of these records still exist. After several years, however, he dropped this practice. As he later explained to Rabbi Salomon Breuer, he felt confined by the text." Klugman's source is Salomon Breuer's son, Rabbi Joseph Breuer of New York, who, adhering to family custom, also always carried a small Bible with him when performing the marriage ceremony.



Lot 182

Frederick Trench-Gascoigne (1893–1970). In August 1939, he was named Consul-General for the Tangier and Spanish Zones in the Protectorate of Morocco and resident at Tangier. In later years he served in Tokyo and in Moscow.

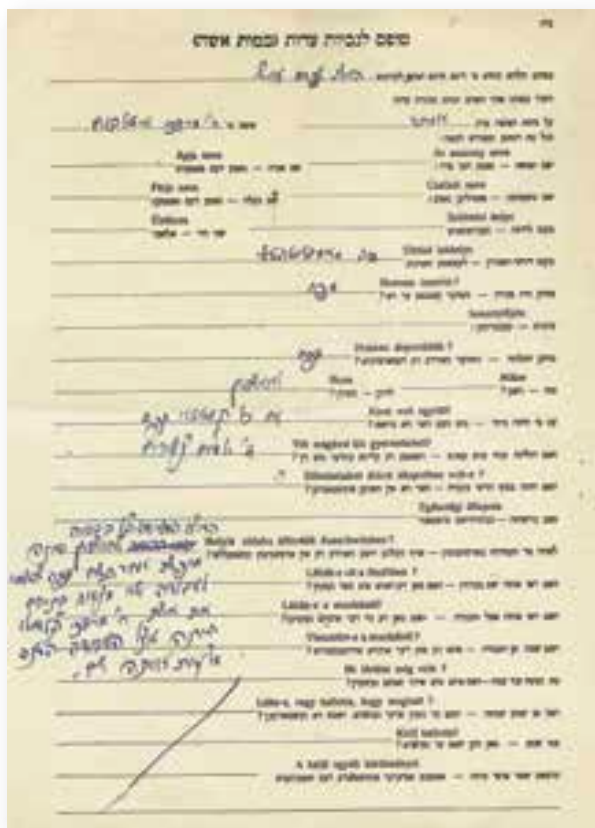
A small group of Hungarian Jews settled in the neutral city of Tangier in order to escape Nazi Europe. A number of these refugees were able to build profitable businesses there. The most celebrated of whom were the Grussgott, and especially the Reichman family, who used their wherewithal (business profits, charm, diplomacy and bribery) to do whatever they could to aid victims of the Holocaust. Under the aegis of the Spanish Red Cross, family matriarch Renée Reichman sent tens of thousands of food parcels from Tangier to the prisoners of Auschwitz and other concentration camps. See A. Bianco, *The Reichmanns: Family, Faith, Fortune, and the Empire of Olympia & York* (1997).

**182 (HOLOCAUST).** Illuminated Manuscript, written in English, on vellum, presented to Mrs. Lorna Gascoigne from the Hungarian Colony in Tangier. "We Hungarians in Tangier, who are separated from our families, have since the German occupation of our country been in complete ignorance of their suffering and fate. After so many months of anxiety, we have thanks to your generous intervention at last obtained firsthand news. For this noble act we humbly want to express Madam, our profound gratitude and respect. The Hungarian Colony in Tangier." *One page, housed in elaborate reverse leather tan binding, upper cover with multi-colored painted edges surrounding brass plate engraved with the name of Mrs. Lorna Gascoigne, six silk ribbons attached. Rectangular sm. folio.*

Tangier, July, 1945. **\$2000-3000**

• Testimonial of gratitude and respects to Lorna Gascoigne for her intervention in obtaining news of separated family members left behind in former Nazi-occupied Hungary.

Lady Lorna Gascoigne was the wife of the British diplomat, Sir Alvary Douglas



Lot 183

**183 (HOLOCAUST)** Questionnaire of Beth Din to ascertain death of a missing woman: Esther, wife of R. Mordechai Teitelbaum. With declaration by witness (Shifra Ausch) corroborating that the woman and her four children were sent to Auschwitz and was never later seen among the camp's work-crews. Printed Document in Hebrew, Yiddish and Hungarian, with Hebrew manuscript additions. Completed questionnaire signed in Hebrew by three Dayanim: Joseph Greenwald (Grand Rabbi of Pupa), R. Shmuel Ephraim Zalman Ungar and R. Yitzchak Shlomo Greenwald. *Two pages.*

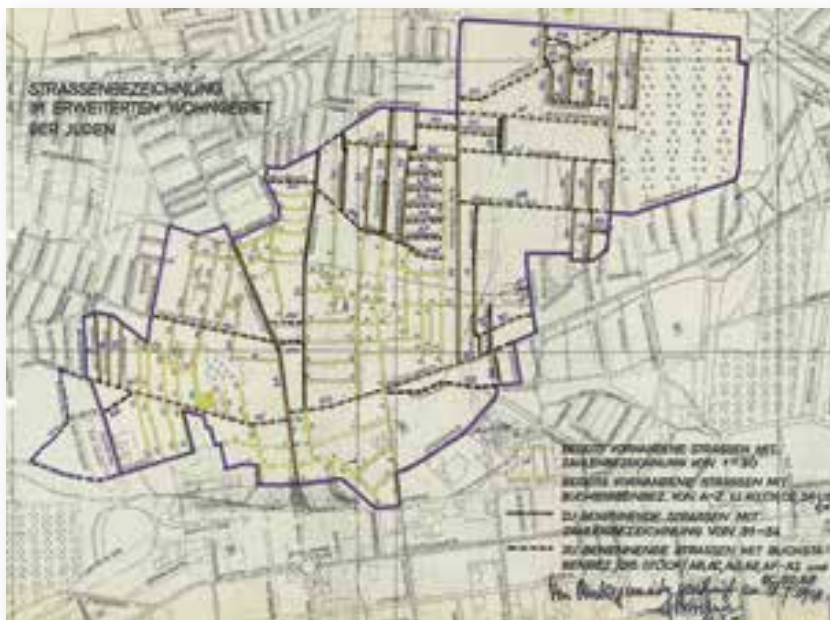
Szombathely, (Hungary), 1946. **\$600-900**

• Beyond the enormous loss of life, the Holocaust left those who survived with overwhelming difficulties in re-establishing their lives. The present document testifies how the halachic process attempted to assist many with excruciating difficulties regarding their personal status. By seeking to gather eye-witness accounts of those killed or led away, ascertaining probable death was vital for the surviving family-member to thereafter be able to form new relationships, new families and new lives.

**184 (HOLOCAUST).** Der Oberbürgermeister der Stadt Litzmannstadt. Straßenbezeichnung in Ghetto [street renaming in the Lodz Ghetto.] Folder prepared by Wilhelm Hallbauer, Director of Urban Development and Building, Litzmannstadt (Lodz). 11 typed and manuscript pages, followed by large folding map of the Ghetto, entitled: *Strassenbezeichnung im Erweiterten Wohngebiet der Juden*.

Lodz, July-August, 1941. **\$1500-2500**

✱ When German forces occupied the large central Polish city of Lodz in September 1939, the city had a population of 672,000, over one-third of whom were Jews. The Reich annexed Lodz directly into the Warthegau region and renamed the city Litzmannstadt in honor of a German general, Karl Litzmann, who had led German forces in the area in 1914. It intended to “purify” the city and make it more Aryan - the Jewish population was to be expelled and the Polish population was to be reduced significantly and transformed into a slave labor force for Germany.



Lot 184

In time, the Lodz Ghetto grew to become the second-largest ghetto (following Warsaw) established for Jews in German-occupied Poland. Originally intended as a temporary gathering point for Jews, the ghetto was transformed into a major industrial center, manufacturing much needed supplies for Nazi Germany, especially for the German Army. Because of its remarkable productivity, the ghetto managed to survive through until the summer of 1944 and was the last ghetto in Poland to be liquidated. A total of 204,000 Jews passed through the ghetto, 800 remained when the liberating Soviets arrived, and some 10,000 survived the war in hiding in the surrounding areas. The vast majority were transported to Auschwitz and Chelmno and subsequently killed.

In regard to the wartime transformation by the occupying Nazi forces of the Polish city of Lodz into the German city of Litzmannstadt: Central to the process of Germanizing the city was the segregation and removal of the large pre-war Jewish community which was to have no future in a city that was to be reshaped into a German city peopled by ethnic Germans.

This folder documents one of the ways in which the Nazi state radically restructured the city's infrastructure and demography as a way to exclude the city's large Jewish population. All street in the Ghetto were no longer permitted to carry German names, only letters and numbers. This is in line with chief Nazi administrator of the Lodz Ghetto Hans Biebow's orders to Wilhelm Hallbauer, to bring a semblance of social and architectural modernity to a Polish city that the Germans regarded as backward and ‘infested’ with Jews. Hallbauer's role in creating a Nazi showplace of a city was primarily to usher Lodz through the “grand scheme of historic population changes” – first the isolation, and finally the destruction, of its entire Jewish population. See J. Horowitz, *Ghettostadt: Lodz and the Making of a Nazi City* (2008).

**185 (ISRAEL, LAND OF).** Haluka Pinkas. Printed receipt book with manuscript entries, in Hebrew. *Original boards, soiled.* 12mo.

Jerusalem, 22nd Iyar-15th Tamuz, 1891. **\$7000-8000**

✱ Accounts-book recording nearly four hundred payments provided to residents of the Old Yishuv by the Va'ad HaKlali (general fund). Detailed transaction information is recorded on each payment stub, 385 in total. Each entry consists of six details: Date, name of the recipient, the kollel to which the recipient is affiliated, the purpose of the payment, the amount, the recipient's signature.

Payments were made for such varied purposes as travel, medical treatment and communal need, such as synagogue upkeep. A most unusual entry (no. 88) notes funds provided to Rabbi Rosenthal on 11th Sivan, 1891 to cover his expenses in order to bring to rabbinic court the wife of one Yisrael Moshe who had accused her of adultery.

The Haluka system was the traditional method of collecting and distributing funds for indigent Jews resident in the Holy Land. It was based around the system of Kollels - the word used in the sense of “community”. Each group of Jews arriving from various countries to settle in Eretz Israel established their own separate community with their own support system. Each community was referred to as the Kollel of... to identify the specific community within the Old Yishuv. The overwhelming majority of these Jews were scholars, who left their homelands to devote themselves to study Torah and to serve God for the rest of their lives. The Kollel was the umbrella organization for all their needs.

The earliest examples were Kolel Perushim who were the students of the Vilna Gaon, and who established the first Ashkenazic Jewish settlement in Jerusalem and Colel Chabad for the Russian Chassidim. The Polish Jews were divided into many kollelim: Most famously Kollel Polen and Kollel Vilna; the Galicians were incorporated under Kollel Chibas Yerushalayim. The last initially included the entire Austro-Hungarian Kingdom, but as each sub-party looking for more courteous distribution, the Hungarians separated into Kolel Shomrei HaChomos.

The funds disbursed by the kollels were the sole means of support for the Jews living in Israel at the time. Jews of the Diaspora willingly supported them as it was believed that the prayers and learning of the Jews in the Holy Land benefitted and even protected their supporters overseas. Initially, each kollel operated independently, each responsible for collecting funds on their own. However following several disputes, the Va'ad HaKlali was founded in order to more effectively represent all of the kollels together.

The present volume is a rich source of historical material of life in Jerusalem in the late 19th-century, containing much historical and biographical information.



Lot 186



Lot 187

**186 (ISRAEL, LAND OF).** Moshe Kliers. Torah Ha'aretz. Autograph Hebrew Manuscript. pp. 665. Modern calf. Rectangular 8vo. Otzar HaRabanim, 15098.

(Tiberias), c. 1925. \$5000-7000

• Large manuscript, a halachic novellae on the laws pertaining to the Land of Israel, focusing upon issues such as Terumah and Shemitah.

A Slonimer Chossid born in Tzfat, Moshe Kliers (1874-1934) was a rabbi in Tiberias and a scholar with particular expertise in the laws pertaining to the Land of Israel. In 1925 he published an extensive halachic work on this subject under the title Torah Ha'aretz. This is the original manuscript of a number of chapters from Part II of that work.

**187 (ISRAEL, LAND OF).** Heter Me'ah Rabbanim. Typed Document Signed. Text of the Beth Din ruling followed by c. 90 signatures. Single extended page, 8 x 17 inches.

Jerusalem, 15th Cheshvan, 1946. \$1200-1800

• A halachic ruling issued by the Beit Din Tzedek Chassidim of Jerusalem allowing Yoel Aschkenazi to marry following the disappearance of his first wife in the chaos of the Holocaust. The "Heter" is based upon a certified document issued earlier that year by the Beth Din of the Bergen Belsen DP Camp citing the statement of a witness who saw Ashkenazi's wife transported from Reisha to the extermination camp of Belzec. "It is well known that the crematorium in Belzec was worse than Auschwitz, as no one ever returned alive from Belzec."

The Beth Din Tzedek Chassidim of Jerusalem consisted of R. Yeruchem Fishel Bernstein, R. Naphtali Tzvi Shmerler, and R. Yisrael Yitzchak Reisman. The first two venerable signatories following the Beth Din officials are R. Dov Berish Weidenfeld, (Tchebiner Rav) and R. Abraham Sternhartz (leader of Breslov Chassidim), subsequently followed by a veritable 'who's-who' of Jerusalem's most prominent rabbinic leaders and scholars, many of whom later became internationally renowned, including: Rabbis Chanoch Dov Padwa (later of London), Mordechai Chaim Slonim, Chania Lipa Teitelbaum (son-in-law of the Satmar Rebbe), Shneur Zalman Weber (Rosh Yeshiva Chayei Olam), Yehoshua of Horadna (Rosh Yeshiva Minsk), Aaron Yaakov Klepfish of Shnadava (later editor of Otzar Haposkim), Shlomo Tzimbalist (later a senior Dayan who presided over the dispute in Yeshivath Ponivezh), Yitzchak Meir Hager, Ben Zion Lebel, Moshe Shuvaks (later Rosh Yeshiva of Belz), Samuel Halevi Wosner (celebrated Posek, now in Bnei Brak), Mordechai Eilender (later 'Alon'), Joel Ashkenazi of Jassy, Meir Stalvitz (author of MiBeth Meir), Meir Schwartz (celebrated Kabbalist), Mordechai Goldman (Zeviler Rebbe), Yechiel Michel Mushkin, Binyamin Yehoshua Zilber (author of the multi-volume Az Nitbaru), Menachem Zev Schick (Rabbi of Tokay) and many others.

**188 (ISRAEL, LAND OF).** Manuscript Signed by Moshe Leib Lilienblum, detailing minutes and resolutions from meetings of Chovevei Zion in Druzenik (Druskininkai), Lithuania. Hebrew. Four pages.

9th Tammuz, 1887. \$200-300

• Lilienblum (1843-1910) was originally active in the Haskalah movement and a proponent of religious reform. Later in life he became a leader of the Chovevei Zion movement alongside Rabbi Naphtali Tzvi Yehuda Berlin (Netzi"v).

**189 (ISRAEL, LAND OF).** Fine collection of c.25 Autograph Letters Signed, postcards, New Year greetings and other signed materials. Including:

\* 1. Shlomo Zalman BaHaRaN (Rabbinical scholar and communal leader of Jerusalem, 1834-1909). Autograph Letter Signed, two pages, written to his son. Halachic topics concerning laws of Gittin.

\* 2. Ya'akov Mordechai Hirschenson (Rosh Yeshiva in Safed and Jerusalem. Dec'd. 1893). Autograph Letter Signed, one page, written to his relative R. Abraham (apparently residing in Pinsk). Relates he has in his possession a beautiful manuscript written by the Vilna Gaon "worth more than all my possessions." Safed, 1851.

\* 3. Avraham Eisenstein of Dorhitzin (Dayan in Jerusalem and Safed, 1800-86). Autograph Manuscript Signed, four pages, halachic novellae concerning Maimonides and various Talmudic tractates.

\* 4. Avraham Ashkenazi (Sephardic Chief Rabbi of Land of Israel, 1825-80). Autograph Manuscript Signed, two pages, responsa concerning an inheritance issue between Vilna and Jerusalem.

\* 5. Eliahu Moshe Panigel (Sephardic Chief Rabbi of Land of Palestine, 1850-1919). Autograph Letter Signed Letter, one page, to Dr. Wallach thanking him for assisting in the birth of his daughter. 1909.

\* 6. Ya'akov Meir (Sephardic Chief Rabbi of Land of Palestine, 1856-1939). Scribal Letter Signed, two pages, requesting the Jews of the Diaspora purchase matzah from the flour mills of Haifa. 19th Kislev, 1927.

\* 7. Moshe Avigdor Amiel (Chief Rabbi Antwerp and Tel Aviv, 1882-1945). Autograph Letter Signed to M. D. Gross, concerning political matters. 1936. Plus, eight New Year's Greetings with original envelopes and cards sent to Rav Amiel from various Rabbis and other notables including R. Zalman Sorotzkin, R. Eliezer Yehudah Waldenberg, R. Tuviah Yehuda Tavyomi and others.

\* 8. Meir Berlin (Later, Bar Ilan. President of Mizrachi. 1880-1949). Three Letters Signed pertaining to Mizrachi matters. 1915-39.

As well as letters from R. Ezriel Hausdorf, Jerusalem, R. Chaim Nachum, Chief Rabbi Cairo, Chief Rabbi Isser Yehuda Unterman, R. Zev Gold and others. *Various sizes, various condition.*

**\$5000-7000**

**190 (KAGAN, YISROEL MEIR OF RADIN. CHOFETZ CHAIM).** Chofetz Chaim Sepher Torah. Receipt book in Hebrew and English, priced in Pound Sterling.

(London, 1934). **\$400-600**

Following the death of the Chofetz Chaim, funds were collected by the Vaad HaYeshivoth to dedicate a Torah Scroll in memory of the great rabbi. The present volume of receipts records the sale of individual letters and words to members of the Jewish community of England.



Lot 191

**191 (KARAITICA).** (Bible). Books of Proverbs, Song of Songs, Jonah, Esther, Ezra, Ruth, Lamentations, Habakuk, Malachi, Obadiah and Daniel. Also with Hebrew grammatical notes. Manuscript on paper. Written in Romaniot-Byzantine Hebrew script. Previous owner's inscription "Monsieur I. Japhet." pp. 156, plus four loose leaves. *Contemporary boards. 4to.*

(Constantinople), Mid-19th century. **\$4000-6000**

A new Karaite Judeo-Turkish translation. This manuscript sheds new light on the genre and language in Karaite Turkic Bible translations from the Crimea and Constantinople.

See accompanying article and material by the Karaite scholar Prof. Dan Shapira of Bar Ilan University, who notes this manuscript is one of the earliest Constantinople-Turkish Bible translation made by Karaites.

**192 NO LOT.**



Lot 193

**193 (KETHUBAH).** Marriage Contract. Solemnizes the marriage of Eliyahu, son of Ezra Yehezkel Sassoon, to Lulu, daughter of Moshe Haim Avraham Haham Ovadiah HaLevi. Written in an attractively fluid, neat rabbinic script on vellum. The upper portion comprises a florid blessing for the bridal couple, the subsequent text contains the marriage formula, financial and related obligations appear next, followed by the signatures of the parties and witnesses. Accomplished in ink, gouache and silver paint. Decorated in vibrant colors, adorned with exotic local flora and fauna, including fish, peacocks and tigers. 11.5 x 20 inches. Housed in original metal tube.

Faizabad (Old British Colonial: Fyzabad), India, 3rd Nissan, 1910. **\$20,000-30,000**

⚡ **A UNIQUE AND TREMENDOUSLY ATTRACTIVE ILLUMINATED KETHUBAH. THE ONLY KETHUBAH EXTANT FROM THE NORTH-EASTERN INDIAN STATE OF UTTAR PRADESH.**

The decorative motifs employed to ornament this Kethubah are traditional with those found on other marriage contracts deriving from the Indian-Baghdadi community, especially those emanating from Calcutta. The present example however is particularly exquisite, made all the more refined given that it is produced on vellum rather than on paper which would be more typical. Its dense array of flowers and birds, anchored by arches, creates a rich surrounding for the text.

Situated near the border with Nepal, the town of Saket Faizabad was developed by the princely Nawabs of Awadh. Despite the fact that the groom was a member of the Sassoon Family, there exists no historic record of a Jewish presence in Faizabad.

**194 (KETHUBAH).** Marriage Contract. Solemnizes the marriage of Meir, son of Haham Yoseph, to Leah, daughter of Abraham. Signatures below. 8 x 11.5 inches.

Bukhara, Uzbekistan, 21st Shevat, 1889. **\$6000-8000**

⚡ **A RARE BUKHARAN KETHUBAH WRITTEN ON WHITE LEATHER.**

Designed in the shape of a house, the Kethubah is topped by a gabled roof symbolizing the Jewish family. Much of the wording follows in the style of the Persian Kethuboth, offering blessings to the bride and groom and to the Jewish nation. Unusual is the blessing for the head of the Diaspora Yeshiva ("Rosh HaYeshiva shel Golah.")

The text of the Kethubah follows the standard Aramaic traditional language, however the second and third paragraphs detailing the particulars of the dowry are written in the Persian-Tajiki vernacular, transcribed into Hebrew characters. A most uncommon feature is the material on which the Kethubah is written on. All Kethuboth are composed on vellum or paper, this Bukharan contract was written on white leather. After the wedding, the Kethubah was kept by the bride who would fold the document in four, and thus the vertical and horizontal creases of this Kethubah are still clearly evident.

Less than ten Bukharan Kethuboth are recorded in public and private collections. Of the thousand plus Kethuboth in the Jewish National and Hebrew University Library in Jerusalem, only three are Bukharan. The Jewish Theological Seminary in New York possesses only one from Bukhara.



Lot 194

**195 (KETHUBAH)** Marriage Contract. Solemnizes the marriage of Shlomo, son of Yoseph Hai, to Rachel, daughter of Israel Franco. Text written in square Italian script on vellum within red hand-painted decorated pillars and scriptural verses. Financial and other obligations in cursive script below. *Portion repaired (not affecting text).* 24 x 29 inches.

Ancona, 7th Nissan, 1682. **\$5000-6000**

⚡ **An early Ancona Kethubah.**

**196 (KETHUBAH)** Marriage Contract Persian cursive Hebrew script in black ink. Within brightly colored decorative border with a distinctive Persian design incorporating peacocks, cypresses and floral motifs richly scattered throughout. Upper portion above the text, displays the national emblem of Persia - two lions behind which, the rising sun is depicted with a human visage. All accomplished in red, black and green inks, the whole within a textual frame. *Colored inks on paper. 25.5 x 20.5 inches. Stained in places, some colors slightly faded, some repair. Not examined out of frame. cf. Sabar 220*

Isfahan, (Persia), 14th Nissan, 1923. **\$1000-1500**

⚡ **It is interesting to note that this marriage took place on the eve of Passover.**

**197 KOHN, AVRAHAM YITZCHAK.** (Leader of the Toldoth Aharon Chassidim, 1914-96). Autograph Letter Signed, written in Hebrew, to R. Mordechai David (Blum) of Jerusalem and Williamsburg, Brooklyn. Hebrew with some Yiddish. Thanks him for his gift of a Sabbath-candle tray, responds to personal questions with blessings for success and good health and advises him to see a stomach doctor for ailments. *One page Aerogramme.*

Jerusalem, Erev Shabbath, 1968. **\$500-700**

⚡ Rabbi Avrohom Yitzchok Kohn was the son-in-law and successor of Rabbi Aharon Roth ("Reb Arele," 1894-1947) and leader of the Toldoth Aharon community of Jerusalem.

**198 KOOK, ABRAHAM ISAAC** (Chief Rabbi of the Holy Land. 1865-1935). Autograph Letter Signed. Written in Hebrew, on letterhead, to Rabbi Daniel Sirkis of Tel Aviv. Recommending the appointment of a colleague of Rabbi Kook from Volozhin as one of the Rabbis of Tel Aviv. *One page. Central folds.*

Jerusalem, 5th Tammuz, 1934. **\$500-700**

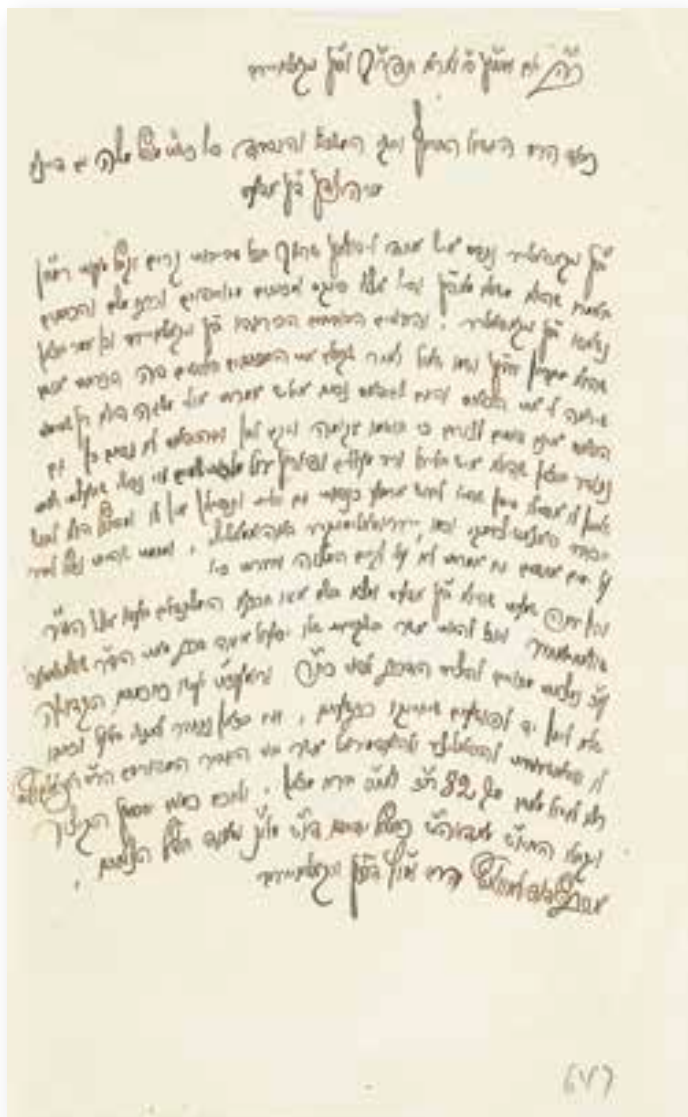
⚡ Concerns the appointment of R. Shabthai Slovetitzky, formerly a Dayan and Rosh Yeshiva in Warsaw, to a position in Tel Aviv. "The community will surely be satisfied with him in all areas."



Lot 195



Lot 196



Lot 199

- 199 LAVUT, ABRAHAM DAVID.** (Rabbi of Nikolayev, 1814-1890). Autograph Letter Signed. Written in Hebrew to R. Moshe, Dayan of Odessa. An emotionally charged letter concerning a charlatan "Litvack" who traveled through the Crimea masquerading as an emissary from Hebron, fraudulently collecting funds based upon forged testimonial letters. "I discovered he is a scoundrel without Tzitzith or Tephilin... I hear he is now in Odessa... I am certain your honor will prevent this criminal from continuing in his nefarious path. Before he fled from here, he took 82 rubles from the children of the well-known patron Rafalalovitch." *One page.*

Nikolayev, Erev Shabbos, Parshath Va'eira, 1864. **\$2500-3500**

• R. Abraham David Lavut was the maternal grandfather of the last Grand Rabbi of Lubavitch, R. Menachem Mendel Schneerson.

A student of the Tzemach Tzedek, R. Lavut authored the acclaimed Sha'ar HaKollel, an invaluable appendix to the Siddur of R. Shneur Zalman of Liadi and served for forty years as rabbi of the Russian community of Nikolayev. See M.M. Laufer, Yemei Melech (1991) pp. 39-55.

- 200 LEIBOWITZ, BARUCH BER.** (Rosh Yeshiva of Kamenitz. 1864-1939). Typed Letter Signed, with additional six autographed lines, written in Yiddish on letterhead, to Nissen Fagin and wife Pessia (Jenny) Miller-Fagin of Philadelphia, thanking them for their monthly contribution of thirty six dollars. With profuse blessings for health, happiness, long years and prosperity. *Two pages.*

Kamenetz, 4th Sivan, 1931. **\$600-900**

- 201 (LITURGY).** Sepher Tekiath Shofar. Manuscript written in Hebrew and Aramaic, in an impressively bold, large Italian square and rabbinic hand. Title-page within colorful pillars surmounted by geometrical designs. ff. 27. *Contemporary calf-backed patterned boards, slightly rubbed. Folio.*

Modena, 1772. **\$2000-3000**

• A most attractive manuscript. Prayers recited at the blowing of the shofar on Rosh Hashana, with detailed kabbalistic meditations while blowing. Includes instructions for the Ba'al Tokeah, the kavanot of the Sefiroth and their connection to the names of the forefathers Abraham, Isaac and Jacob.

Italian congregations were very scrupulous concerning kabbalistic kavanot during the blowing of the shofar.

- 202 (LITURGY AND POETRY).** Hebrew manuscript. A compendium of various liturgical hymns and prayers attributed to various early authors (many unknown to Davidson, Thesaurus of Mediaeval Hebrew Poetry). Written in a neat Aschkenazic hand. Without title-page, or identifying scribe or origin. From the library of Haim Liberman. ff. 111. *Contemporary calf, worn and lacking spine. 8vo.*

Germany(?), 18th century. **\$1500-2500**

• The manuscript commences with customs of Kabbalah Shabbath with a differing version of Lecha Dodi and Shalom Aleichem. However the majority of the work contains Techinot from various early sources, including the Geonic period, many of the hymns are otherwise unknown. For example: A series of Bakashot attributed to R. Saadia Gaon (ff. 12a-14b); a Techinah attributed to Abraham b. Nechemiah; a series of prayers attributed to R. Shesheth Gaon including two to be recited after fasting (ff. 15a-17b); R. Ephraim Gaon (ff. 17b); Eliyahu Hanavi (f. 21b); a series attributed to Nachmanides (ff. 25a-34a); R. Hirsch Trivas (f. 34b); R. Shlomo Luria (ff. 39b-41a); Abraham Badarsi (f. 47b) - see Davidson Taf 254; Moshe b. Yitzchak of Pizentz (ff. 53a-64b); "Hakel Hakadosh" - two thousand one hundred and fifty words each starting with the letter "He"; a series by R. Shlomo Molcho (ff. 64b-76a); R. Yehudah Chassid (ff. 86a-87a) and many other kabbalistic prayers.

- 203 MELTZER, ISSER ZALMAN.** (Rabbi of Slutsk, Rosh Yeshivah Etz Chaim, Jerusalem. 1870-1953). Autograph Letter Signed, in Hebrew on letterhead, written to R. Moshe Aryeh Leib Shapiro, Rosh Yeshivath Torath Emeth, Jerusalem. Acknowledging receipt of his Sepher Nimukei Malbim and praising its content. *One page.*

Jerusalem, 4th Teveth, 1948. **\$500-700**

• R. Moshe Aryeh Leib Shapiro, Rosh Yeshivath Torath Emeth-Lubavitch, was one of the most eminent Roshei Yeshivot in Jerusalem. He also authored Taba'oth Zahav on the Ketzoth Hachoshen.



Lot 204

**204 MEGILATH ESTHER.** Complete Scroll Scroll of Esther accomplished in black ink on vellum. Written in 17 columns on 4 membranes; the first and last columns being panels for the blessing pre- and post-chanting of the Megillah. The text set within elaborately engraved historiatted borders depicting the characters and events that populate the Esther story, medallion vignette portraits above. *Stained, faded in places, few small repairs on verso.*

Dutch, 18th-century. **\$12,000-15,000**

❖ Provenance: The Richard Levy Collection, Boca Raton, Florida.

For a remarkably similar example see, Catalogue Raisonné de la Collection Juive du Musée de Cluny, no. 71.

**205 MEGILATH ESTHER.** Contemporary 'HaMelech' Scroll of Esther accomplished in black ink on vellum. Bold calligraphic Hebrew script. Written in 16 columns on 4 membranes; elaborately illustrated. Surrounding text throughout the scroll are exceptionally colorful and playful depictions of the characters and events that populate the Esther story, all executed in gouache. *Height: 16.25 inches.*

**\$5000 - 7000**

❖ The artist cleverly references historical eras and cultural biases as he playfully tells the story of Esther in a pictorial narrative, column by column, balanced with the text alongside. While each column is framed by stylized Royal Persian architecture, the register below the text features the Purim characters and allows the story to unfold.



Lot 205

Throughout, the artist is particularly original in regard to the costuming of all the characters in the Esther story. Amusingly Mordechai and the Jewish male characters are dressed in contemporary Chassidic garb, including shtreimels and long black frocks; the young boys in curly payoth, yarmulkes and suspenders. One interesting pictorial interpretation - when ordered to prostrate before Haman, Mordechai demurs and is featured here displaying the sole of his shoe, a great insult in the Near East. The females who come to King Ahashveirosh's court appear to suitably represent the nations of the world, in bold colors, clad in fashionably high heels, glamorous coifs and costumes distinctly Dutch, Oriental, etc., They are followed by a modest, sobbing Esther wearing a somber blue house-coat and snood hair covering - typical fare more likely worn in contemporary Williamsburg. The soldiers here appear in Renaissance-era uniforms, the guests at the king's feast are each adorned in a red fez and Evil Haman is outfitted in Ottoman colors with a pantomime-like imperial mustache.



Lot 206

**206 MENACHEM MENDEL OF SHKLOV** Autograph Manuscript in Hebrew [on Kabbalistic topics] *Single leaf (two full pages). Some staining. Bound into modern boards, Folio.*

(Jerusalem), c. 1824. **\$2000-3000**

✦ R. Menachem Mendel of Shklov (d. 1827) was the senior disciple of Elijah, the Gaon of Vilna. He emigrated to Eretz Israel in 1808 where he led the community of the Vilna Gaon's followers.

The present manuscript was unearthed among R. Menachem Mendel's Kabbalistic writings, recently discovered in Jerusalem and subsequently published (Kithvei HaGrM" M Za" L).

R. Menachem Mendel of Shklov was singularly responsible for obtaining from the Ottoman authorities, the property rights to Jerusalem's famed Churvah Synagogue. See Kithvei Ha-GrM" M Za" L, Vol I pp. (6-7) and 11-12. See also A.L. Frumkin, Toldoth Chachmei Yerushalayim, Part III, p. 158, who cites a manuscript in his possession, wherein R. Menachem Mendel states: "With God's help, I have rescued the Churvah of Jerusalem from their hands."

**207 (MANDELSTAMM, LEON / ARYEH LEIB).** Two Letters Signed, in Hebrew, by Rabbis Israel Gordon and Abraham David Strashun, praising the Biblical writings of Leon Mandelstamm.

\* 1. Written to Professor Muchlinsky. Stating that Mandelstamm's Biblical writings are written in full accordance with Jewish tradition. One page. 20th Tishrei, 1851.

\* 2. Written to Leon Mandelstamm. Extolling the virtues of Mandelstamm's work. Two pages, with two wax seals. Rosh Chodesh Kislev, 1851.

Vilna, 1851. **\$1000-1500**

✦ Successor to Max Lilienthal in the Russian Government's Ministry of Education, Leon Mandelstamm (1819-89) attempted to enforce Haskalah influence, by way of secular education, upon Russian Jewry. He published various books for use in Jewish schools as well as "Shnei Perakim" which stresses the religious duty to respect temporal rulers.

The present letters relate to the "Mandelstamm Bible," published by the Russian government in St. Petersburg, 1852, issued with a German translation and scholarly notes. These two letters provide interesting background as to the recommendations and approvals needed for publishing such works in Russia. Mandelstamm was required to provide the Education Ministry with the approbations of both Professor Muchlinsky as well as the Jewish representatives of Vilna, even though Mandelstamm was himself the government representative in charge of Jewish Affairs and advising the ministry. See J. Raisin, *The Haskalah Movement in Russia* (1913), pp. 186, 200; E. Katzman, *Yeshurun* Vol. V; JE, Vol. VIII, pp. 289-90; EJ, Vol. XI, col. 868.

Rabbi Abraham David Strashun (1788-1855), was an outstanding Torah scholar and communal leader. Rabbi Israel Gordon was a Dayan in Vilna, acknowledged by the government as "official Rabbi," and thus utilized the crown's seal when signing official papers. Max Lilienthal relates that Gordon spoke German fluently. See Max Lilienthal: *American Rabbi-Life and Writings* (1915) pp. 268-69.

**208 (RABBIS, AMERICAN).** Group of 13 letters all written to the philanthropists Jacob and Paula Gut, New York. In Hebrew, German, Yiddish and English. Including: Condolence Letters Signed, on letterhead, by: R. Aaron Kotler, Beth Medrash Govoha of America, Lakewood (in Hebrew with additional autograph sentence); R. Abraham Kalmanowitz, Mirrer Yeshiva, Brooklyn (in English); R. Nechemiah Malin, Or Torah-Yeshivath Brisk, Washington, DC (in Yiddish); Rabbi Leo Jung, Jewish Center, New York (in English). \* Autograph Letters Signed, on letterhead, by: Rabbi Dr. Joseph Breuer, K'hal Adath Yeshurun (in German with some Hebrew); Rabbi Moshe Neuschloss, Yeshivath Serdeheli, Woodmere (in German with some Hebrew); Grand Rabbi Elazar Twersky of Skver, Brooklyn (in Yiddish). \* Other Letters Signed, on letterhead, by R. Benzion Blech, Brooklyn (in German); Mrs. Sarah Herzog, Home for Insane and Incurable, Jerusalem. Plus letters from the administrations of K'hal Adath Yeshurun, Yeshiva Rabbi Samson Raphael Hirsch, The Spanish Portuguese Synagogue, New York and the Schweizerischen Israelitischen Altersasyl in Lengnau.

1945-55. **\$700-900**

**209 (RABBIS, LITHUANIAN).** A group of three interesting letters by three of the most prominent Lithuanian Rabbis of the 19th/20th century:

- \* 1. R. Tzvi Hirsch Rabinowitz (Rabbi of Kovno. 1848-1910). Autograph Letter Signed, written in Hebrew with his stamp, to R. Eliyahu Gordon. Congratulating him upon his appointment as Rabbi of Kamai. Kovno, 11th Shevat, 1899.
- \* 2. R. Eliyahu David Rabinowitz-Tumim (Adereth) (Rabbi of Jerusalem, Mir and Ponovezh. 1843-1905). Autograph Letter Signed, written in Hebrew with his stamp, to R. Chaim Chezkhiah Medini, Rabbi of Hebron (The Sdei Chemed). Beseeching him not to allow a modern school to open in Hebron. Jerusalem, Chol Hamoed (Pesach), 1904.
- \* 3. R. Elijah E. Dessler (Rabbi in London and Bnei Brak. 1891-1954). Autograph Letter Signed. Written in Hebrew, to Rabbi Dr. Dov Heiman. Congratulations and blessings with a mussar insight upon the Bar Mitzvah of his son. Bnei Brak, 1953. *Various sizes, various condition.*

v.p., v.d. **\$1000-1500**

✦ 1. R. Tzvi Hirsch Rabinowitz was the son of Rabbi Yitzchak Elchonon Spector of Kovno. In 1896 he succeeded his father as Rabbi of Kovno. Previously, he served as Rabbi of Mitau and as Chief Dayan and Maggid of Vilna.

2. The Adereth left Lithuania in 1901 and emigrated to Jerusalem to serve as assistant to the aging Rabbi Shmuel Salant, Chief Rabbi of the Ashkenazi Perushim community. In regard to the present letter, is interesting to note he deemed the issue so important he wrote it on Chol Hamoed! He writes: "I have heard that "Anshei Resha" (evil people) are opening a house of iniquity to extinguish the burning coals that are left in the nation of Israel. Please do your utmost to fence this breach. After the Passover holiday I will write at length."

3. Rabbi E. E. Dessler is considered one of the last great proponents of the Lithuanian Mussar School founded by R. Israel Salanter. In this most individual letter, he records an insight from Maimonides' and then continues, "Yet I came [in this letter] to bless, although my thoughts flew to other worlds, so I will now return to the world of blessings..."

**210 (POALEI AGUDATH ISRAEL).** Collection of historical correspondence from the New York office of Poalei Agudath Israel; pertaining to many post-Holocaust matters and later State of Israel political and religious issues (c. 120 pages). Contains much interesting correspondence sent to the New York office managed by Shimshon Heller (Honorary President Rabbi Dr. Leo Jung) from many of the party's leaders and Knesset members: Rabbi Kalman Kahana, Assistant Minister of Education and Culture (c. 15 letters), Binyamin Mintz, Minister of Posts (c.15 letters), Avraham Yehuda Goldrat, Ya'akov Katz, Avraham Werdiger, Raphael Katzenelenbogen, Y. Hildesheimer, Y. Edelman, Y. Pfeffer and many others.

Includes autographed or signed letters from Chassidic Rebbes: R. Nachum Mordechai Perlow of Novominsk (3 letters), R. Mordechai Shalom Yoseph Friedmann of Sadigora, R. Moshe Lipschitz of Philadelphia. Rabbinic leaders: R. Pinchos Teitz (Chairman of the Poalei Agudath Israel National Convention of 1948), R. Isaac Tendler, R. Asher Zev Werner of Tiberias (concerning Miriam and Jacob Lubling), R. David Ochs (Toronto), R. Meyer Schwartzman (Winnipeg), R. Abraham Baruch Rosenberger of Gamzo (concerning meeting with the Satmar Rebbe), R. Shalom Pinchas Wohlgeleirnter (Chicago), R. Isaac Breuer (post-Holocaust encouragement to make the Land of Israel into a spiritual center), R. Pinchos Lewin (post-Holocaust message in the name of the Gerrer Rebbe), R. Yitzchak Meir Lewin (c. 8 letters), R. Dr. Isaac Lewin, R. Yehuda Rezmivish (later Nachshoni) of Arad, Romania, R. Moshe Munk, R. Jacob Rosenheim (5 letters). Political figures: Tzvi Kaspi, A. Luria (Consul General), E. Epstein (First Israel Ambassador).

Issues include placement of orphans, preparation for the Knessia Gedola, discussion of the formation of a "Chazith Dathith" (Religious Torah Front), struggles over religious matters in the public arena, government coalition matters, impact of the Six Day War and many other political and personal topics.

Jerusalem, Tel Aviv, Buenos Aires, London, Zurich, Milan, etc, 1945-67. **\$5000-7000**

✦ The Poalei Agudath Israel political party stemmed from the Orthodox workers trade union party in Poland. With the establishment of the State of Israel, Poalei Agudath Israel associated with Agudath Israel while remaining part of the general Histadruth labor organization. The party organized a religious settlement movement, establishing some twenty religious Kibbutzim and settlements (such as Kibbutz Chafetz Chaim, Sha'alavim, Gamzo and Modi'in). These settlements did not perform agricultural work during the Shemittah year (see correspondence with Rabbi Aaron Soloveitchik). They also administered many children's homes for orphans from Morocco and elsewhere, as well as sponsoring the religious youth organization Ezra.

During the early years, many prominent Rabbinic personalities supported or were associated with the Poalei Agudath Israel, such as Rabbis Eliezer Silver, Pinchos Teitz, Isaac Small, Michel Feinstein, Eliezer Levine, Zvi Eisenstadt, Noach Chodosh and others. In later years, Poalei Agudath Israel was to split into a separate party, later rejoining Agudath Israel and again disbanding into separate factions. At the height of its strength Poalei Agudath Israel helped bring down Ben Gurion's government after disagreeing with him over religious issues.

This large archive should be seen.

**211 RIVKIND, ISAAC.** Group of miscellaneous personal documents belonging to Isaac Rivkind and his wife, Judith Kalischer. Includes passports, medical documents and personal correspondence; much relating to immigration issues and attempts at post-war family reunification. Also includes seven gramophone recordings of lectures by Rivkind.

v.p, 1920's-40's. **\$200-400**

✦ Dr. Isaac Rivkind (1895-1968) was chief librarian of the Jewish Theological Seminary Library for almost four decades.

**212 WASSERMAN, ELCHONON.** (Director of Yeshiva at Baranowitz. 1875-1941). Typed Secretarial Letter Signed, written in Yiddish on headed paper, to Jenny Miller-Fagin of Philadelphia. Thanking her for contributions to the Yeshiva Ohel Torah and extending to her manifold blessings. *One page.*

Baranovitch, 28th Adar, 1933. **\$400-600**



Lot 213

- 213 **ROSEN, JOSEPH OF ROGATCHOV** Group of five Autograph Postcards Signed, all in Hebrew, addressed on verso in Russian and English. Four written to Rabbi Yehoshua Nemoytin, Rabbi of Velizh (Vitebsk area), replete with halachic novellae. One to R. David Potash in Tel Aviv, requesting assistance in taking care of his unfortunate, weak daughter (who lost her husband) and wishes to return to Eretz Israel. In an uncommon show of emotion the Rogatchover signs this letter from "your friend who writes while his knees tremble due to the calamity of my daughter."

St. Petersburg-Dvinsk, 1918-1927. **\$1500-2500**

✦ Rabbi Joseph Rosen (1858-1936), known as "the Rogatchover" after his birthplace of Rogatchov, Belarus, (although later he served as rabbi in Dvinsk, Latvia), was perhaps the greatest Talmudic genius of the 20th century. He had a remarkable ability for penetrating, original, analytic conceptualizations, however, his style of writing can be cryptic with short references to the entire Talmudic literature. He created an entirely new halachic vocabulary to convey his profoundly original thoughts.

- 214 **SCHNEERSON, JOSEPH ISAAC.** (Sixth Grand Rabbi of Lubavitch, 1880-1950). Group of four letters relating to the wedding of his daughters.

\* Hectographed invitation, on letterhead, to the wedding in Warsaw of the Lubavitcher Rebbe's middle daughter, Chaya Mushka, to Rabbi Menachem Mendel Schneerson. Signed and dated with an extra line of greeting to R. Moshe Aryeh Leib. Riga, 16th Mar-Cheshvan, 1929.

\* Hectographed letter stating that in celebration of the wedding, he is attaching a copy of a letter from the Alter Rebbe concerning the Misnagdim and Chassidim in Vilna. Warsaw, 14th Kislev, 1929.

\* Hectographed letter stating that since all Chassidim will not be able to gather together for the wedding in Warsaw, nonetheless, celebrations should centrally be held in each city they reside in. (Upper left corner torn).

\* Hectographed invitation, on letterhead, to the wedding in Landarov of the Lubavitcher Rebbe's youngest daughter, Shaina, to Menachem Mendel Hakohen Horenstein. (1932).

v.p, 1929-32. **\$2500-3500**

✦ M.M. Laufer in his Yemei Melech (1991) discusses at great length (pp. 257-86) the preparations made for the wedding of Chaya Mushka Schneerson to Rabbi Menachem Mendel Schneerson.

- 215 **SCHNEERSON, JOSEPH ISAAC.** (Sixth Grand Rabbi of Lubavitch, 1880-1950). Typed Letter Signed, in Hebrew on letterhead, to R. David. Concerning two Chassidim who on Erev Yom Kippur, placed in the Talmud Torah a collection plate supporting Zionist activities. *Two leaves, written one side only. Torn along central folds.*

Lubavitch/Riga, 9th Mar-Cheshvan, 1929. **\$1500-2000**

✦ A telling letter concerning the expectations a Rebbe has from his Chassidic followers.

"Your letter caused me threefold anguish. How have conditions deteriorated whereby all may do as they please entirely without bearing in mind the opinion of their Rebbe. It caused much division within the hearts of God-fearing Chassidim, for as the Alter Rebbe writes to one of his followers, (I have the original manuscript in my possession), suffering comes about mostly due to "machloketh leshem shomayim."



Lot 214

- 216 SCHNEERSON, NECHAMA-DINAH.** (1881-1970. Wife of the Sixth Grand Rabbi of Lubavitch, R. Yosef Yitzchak Schneerson and mother-in-law of the Seventh Rebbe, R. Menachem Mendel Schneerson). Typed Letter Signed in Hebrew on personal letterhead, New Year's greetings, written to R. Yonah Levitas. Also signed by her two sons-in-law, R. Menachem Mendel Schneerson and R. Shemaryahu Gurary. *One page. Folds. 8vo.*

Elul, 1950. **\$1500-2500**

✳ Letters from the crucial interim period (1950-51), i.e. after the passing of the previous Rebbe R. Yosef Yitzchak Schneerson and prior to the appointment of a new Rebbe, officials greetings were dispatched on the Rebbetzin's stationery and jointly signed by the three most senior members of the Schneerson Chabad dynasty.

- 217 SCHNEERSON, SAMUEL.** Rabbi of Nikolayev. Autograph Letter Signed, written in Hebrew (with address in Russian) to the New York based welfare organization, Ezrath Torah. Requesting assistance for the Shochet, R. Menachem Mendel Riznikov of Novibug (near Nikolayev), attesting to his fine character and his suffering since experiencing the violence of recent pogrom attacks. Final paragraph at end written by the Shochet himself. *Two pages. Brittle, tears with taped repairs.*

Nikolayev, (c. 1920). **\$1200-1800**

✳ Brother of R. Levi Yitzchak Schneerson, uncle of the last Lubavitcher Rebbe, R. Menachem Mendel Schneerson.

See M. M. Laufer, *Yemei Melech* (1991) p. 35.

- 218 NASI, DAVID OF CANDIA.** Hoda'ath Baal Din. Part II [anti-Christian polemical exposition. A demolition of nine basic tenets of Christian dogma] Hebrew Manuscript. *pp. 28. Neat Ashkenazic cursive script. Unbound. 8vo. cf. Weiner, Koheleth Moshe no. 3062; Deinard, Koheleth America p. 45 no. 256.*

(Germany?), 19th century. **\$600-900**

✳ David Nasi of Candia was presumedly the brother of Joseph the Duke of Naxos. This work was composed for Cardinal Francisco Bentivoglio who became disenchanted with Christianity. He asked Nasi, who was employed by him, to supply him with Jewish anti-Christian works. In addition, Nasi composed this work for him. The title Hoda'ath Baal Din (Admission of the Disputant) is indicative of the proposition of the author that the text of the Gospels themselves unwittingly demonstrate the validity of Judaism as opposed to Christian doctrine. The writer of the introduction states (p. 1b) that after Cardinal Francisco read this debate he became "another person and bequeathed to R. David a property containing a field and a vineyard from which the author was able to maintain a comfortable livelihood".

This work was first published in Frankfurt a/Main, 1866 by R. Yaakov Sapir based upon a Baron Gunzberg manuscript (originally in Paris, now in St. Petersburg). The introduction states that it is based upon the manuscript work Ezer HaEmunah by Moshe Trusilah written in 1374 (according to Weiner this work is now in St. Petersburg as well. Deinard states that there is also a copy in the Sulzberger collection in the library of JTSa). Weiner states that the date 1435 is wrong and was apparently copied in error. The controversial Ephraim Deinard was enamored by this work and republished it in 1904 on green paper with his own introduction. This entire edition however was burnt at the bookbinder with only one copy in Deinard's possession. Prof. Chaim Hames believes that this work was likely an 18th century anti-Frankist pseudepigraphic composition. He states that he did not find the names David Nasi and Cardinal Bentivoglio in any other source.

- 219 SHKOP, SHIMON YEHUDAH** (Dean of Yeshiva Shaarei Torah, Grodno. 1860-1939). Secretarial Letter Signed, written in Hebrew on letterhead. Letter of recommendation for a student of the yeshiva, Yaakov Kushnarivsky, who was preparing to make aliyah to Eretz Israel. *One page.*

Grodno, Tishrei, 1933. **\$600-900**

✳ "R. Shimon" was one of the most highly regarded Roshei Yeshiva in pre-war Europe. He served in Telz, Maltch, Brainsk and Grodno. For a short period he delivered lectures at Yeshiva R. Isaac Elchanan in New York. His Talmudic novellae and lectures recorded in his magnum opus "Shaarei Yosher" (1928) received universal praise.

- 220 WOLFOWITZ, YESHAI'AH FEIVEL.** Luchoth HaBrith. \* Sepher HaRefu'oth VehaSeguloth. Manuscript in Hebrew, Yiddish and Russian composed in a neat hand. Titles within artistic borders, with further designs in blue and purple. From the library of Haim Liberman. *ff. 23 (the author states on f. 14 that he removed f. 13). Contemporary boards with papercut design on upper cover. 8vo.*

Swerzno, 16th Iyar, 1875. **\$1200-1800**

✳ Instructions on composing a calendar from 1875-1940; remedies and amulets; plus recipes for making preserves and various beverages.

The second portion is a fascinating compendium of 108 Kabbalistic charms and folk remedies for various maladies, ranging from difficulty in falling asleep, memory loss, bedwetting, infertility, difficulty in childbirth, loveless marriages, baldness, escape from prison, creating a Golem. The final segulah (no. 108 on f. 16b) is in the name of the Baal Shem Tov, for mothers whose children died in their youth.



Lot 216



Lot 221

**221 (SOFER, MOSES, (THE “CHASSAM SOFER” 1762-1839).** Sermons, eulogies and commentaries on the Torah. Hebrew manuscript, written by a copyist, with **AUTOGRAPHED NOTES BY R. SHIMON SOFER OF CRACOW** (son of the author). Along with **AUTOGRAPHED AND SIGNED NOTES BY R. SHIMON'S SON: R. SHLOMO ALEXANDRI SOFER OF SERETH**, plus **AUTOGRAPHED MARGINAL NOTES AND COMMENTS IN PENCIL, RED AND BLUE INKS BY R. SHLOMO'S SON-IN-LAW: R. JOSEPH NAPHTALI STERN** as well as other later, unidentified notes. ff. 93 (f. 36 wanting, although apparently complete), with two shorter leaves inserted at end. Contemporary boards, detached. Folio. Housed in a fitted gold-stamped box. Pasted on front cover is an official statement in Rumanian with the seal of Chief Rabbi Moshe Rosen confirming that this manuscript contains sermons of the Chassam Sofer.

(Pressburg), 18th Elul, 1871. **\$20,000-25,000**

❖ This manuscript belonged to R. Shimon Sofer (1820-83, Chief Rabbi of Cracow, author of *Michtav Sofer*, son of the Chassam Sofer); and later to his son, R. Shlomo Alexandri Sofer of Sereth (b. 1857). The manuscript was also studied by R. Joseph Naphtali Stern, R. Shlomo's son-in-law, one of the great experts on the writings of the Chassam Sofer and editor of *Derashoth Chassam Sofer* and *Chidushei Chassam Sofer al HaTorah*. Many of the later notes record which portions of the manuscript have been published to date, other notes point out errors or variances to the printed version, as well as denoting “Ne’etak” (copied) - indicating that R. Joseph Naphtali Stern utilized the manuscript for future printed editions.

**SELECTED CONTENT:** An autographed note by R. Simon Sofer appears on f. 8a, as attested to in a later marginal note alongside it. There are many signed autographed notes with additional material by his son R. Shlomo Alexandri Sofer of Sereth. For example, see f. 18a where he cites a comment heard from his father in the name of his grandfather. This comment and others were clearly written in the year 1883 as he writes: “Amar Shlomo Alexandri ben Hagaon M[oreinu] ...Sh[imon] Sofer Hareini Kaparath Mishkavo” (may I atone for his passing). This particular expression is only used during the first year of mourning. R. Shlomo Alexandri Sofer also uses this expression on f. 63a stating: “My holy grandfather meant to say...” On f. 60a he writes: “According to my grandfather’s holy words we can understand the Midrash...”

The last page contains an autographed note in red ink by R. Joseph Naphtali Stern dated 1924 commencing with the words: “Amar Yoseph!” - and stating that this manuscript containing Aggadic novella from 1834-37 was copied from the original autograph manuscript of the Chassam Sofer.

Since the Chassam Sofer’s sermons and shorter comments were printed under different titles and versions by Stern and others in new editions (e.g. *Derashoth Chassam Sofer*, *Chassam Sofer al HaTorah*, *Torath Moshe Hashalem*, *Chassam Sofer HaChadash* etc) the marginal statements as to whether the comments were published or not must be meticulously checked for variances.

Rabbi Moses Sofer (the “Chassam Sofer”) of Mattersdorf and Pressburg was one of the most outstanding rabbinic leaders of the late 18th- early 19th-centuries. His qualities of moral character, humility and justice, alongside his profound scholarship and leadership, has created some two centuries later, a deeply venerated aura surrounding his personality. His responsa, novellae and sermons enjoyed unprecedented praise and respect and are to this day assiduously consulted by all Jews universally.



Lot 222

**222 (ZIONISM).** Naphtali Hertz Imber. Sepher Barkai. **FIRST EDITION. INSCRIBED AND SIGNED BY IMBER** on verso of title-page, dedicated to the head of the Jewish community of Budapest. pp. (8), 128. Brittle, opening two leaves neatly remargined. Modern gilt-tooled calf. 8vo. Halevy, Jerusalem 545.

Jerusalem, M. Meyuchas (i.e. Mord. Edelman), 1886. **\$40,000-50,000**

EXCEEDINGLY RARE FIRST APPEARANCE OF THE STATE OF ISRAEL'S NATIONAL ANTHEM. A PRESENTATION COPY INSCRIBED AND SIGNED BY THE AUTHOR.

Ha-Tikvah ("The Hope") is the Zionist and Israeli national anthem. Written by Naphtali Hertz Imber (1856-1909) as a nine-stanza poem named Tikvatenu, Imber put into words his feelings in the wake of the establishment of Petach Tikva, one of the first Jewish settlements in the early days of the Zionist development of the Land of Israel. The original text of Ha-Tikvah was modified to reflect Zionist political ideology. Among the most significant change was the addition of the famous phrase "to be a free people in our land." Ha-Tikvah became increasingly popular and was accepted as the Jewish anthem at the Sixth Zionist Congress, held in Basel in 1904. When the State of Israel was established in 1948, Ha-Tikvah was popularly proclaimed to be the new country's national anthem, although it was not officially legislated as such until the Knesset ruled so in November 2004.

Ha-Tikvah was first published in Jerusalem in 1886 at a time when Imber was relatively unknown and his work unrecognized. Printed in a small run, only five copies are recorded extant in Israel and the United States today. The present copy is of value not only because of its rarity and historical importance, but also due to the fact that it is the sole copy personally inscribed by Imber.

ALONGSIDE HERZL'S THE JEWISH STATE AND BEN GURION'S DECLARATION OF INDEPENDENCE, THIS SIGNED COPY OF HA-TIKVAH IS A LANDMARK OF ZIONIST HISTORY.

— MAPS OF THE HOLY LAND —  
*From the Collection of Nathan Lewin, Esq.*



Lot 223

**223 BOCHART, SAMUEL.** "Descriptio Terrarum in Quas dispersi sunt Structures Turris Babel." Copperplate map **WITH HEBREW PLACE-NAMES.** 15 x 17 inches. Cf. E. & G. Wajntraub, *Hebrew Maps of the Holy Land* (1992) p. 59, no. 24.

Caen, 1646, first edition (or later). **\$600-900**

✠ Samuel Bochart (1599-1667), was a French Protestant biblical scholar whose *Geographia Sacra seu Phaleg et Canaan* exerted a profound influence on 17th-century Biblical exegesis.

The map depicts the dispersion of the nations following the confusion of languages at the Tower of Babel. The various locations into which the different nations descended from the sons of Noah are shown on the map, with Hebrew and Latin place names. From the Near East, humanity spread to inhabit the entire globe.



Lot 224

**224 BOROWSKY, GEORG J.** "Prospekt der heutigen Stadt Jerusalem." Double-page hand-colored copperplate view of Jerusalem. 16 x 22 inches. Laor 963.

Vienna, (17--). **\$1000-1500**

✠ Fine panoramic plan-view of the city of Jerusalem. Fifty-seven important religious sites and events are numbered and keyed to German text panels below. Probably drawn after Zwinner Electus' view of Jerusalem, beginning of the 18th century.



Lot 225

225 **BONFRERIUS, JACOBUS.** "Tabula Geographica Terræ Sanctæ." Hand-colored copperplate; two sheets cojoined. 20 x 44.75 inches.

Amsterdam, F. Halma, 1709(?) or later. **\$1200-1800**

✦ A large map of the Holy Land after Adrichom, divided into the Twelve Tribes. Franciscus Halma (1653-1722) was a Dutch editor, printer, publisher and bookseller.



Lot 226

226 **BONFRERIUS, JACOBUS.** "Tabula Geographica Terræ Sanctæ." Hand-colored copperplate; two sheets conjoined. 10 x 27.75 inches. Laor 118.

Amsterdam, 1717. **\$600-900**

✦ From: Eusebius, Kanaän en d'omleggende landen...[Onomasticon], Leeuwarden, François Halma, 1717, p. 424. This map is a reduced scale copy of Bonfrerius' original published in 1631.



Lot 227

**227 DANKERTS, THEODORE.** "Iudaea Sive Terra Sancta quae Israelitarum suas duodecim tribus distincta." Hand-colored copperplate map. 20 x 23.25 inches. Laor 231.

Amsterdam, 1698(?). **\$600-900**

♣ From: Dankerts' Atlas. Amsterdam, c. 1698. After Sanson's map of 1675, with a splendid new cartouche depicting Temple activity.

**228 FER, NICHOLAS DE.** Two copperplate maps on two sheets cojoined, both hand-colored. "Descriptio acurata Terrae Promissae per sortes XII." \*AND: "Terre Sainte moderne que les Turcs, sous la domination des quels elle est aujourdhuy divisent en Sangiacs ou Gouvernements." 21 x 29.75 inches.

Paris, Danet, 1720. **\$800-1200**

♣ From: De Fer's Atlas ou Recueil de Cartes Geographiques, Paris, 1709-28.

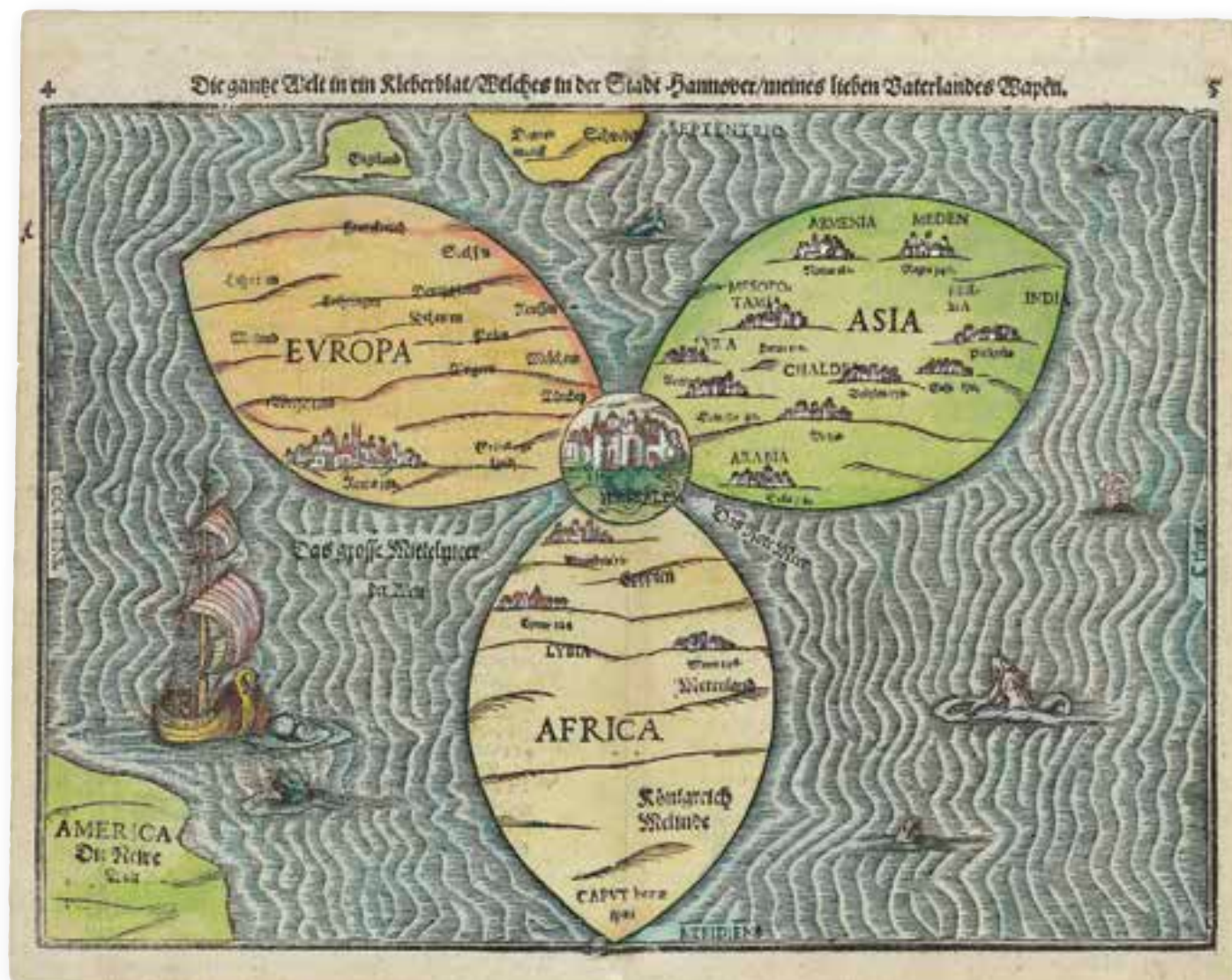
This rare pair of maps issued together offers a fascinating comparison of the Holy Land in ancient and modern times. The left historical map is divided according to the settlement of the Twelve Tribes. The map on the right depicts the same region in the early 18th century, divided into provinces now under Turkish rule.

In addition to labeled features, this map also contains a number of notations, particularly around the Dead Sea and the Mediterranean that describes the geography and politics of the region. Decorative title cartouches at the top of each map feature finely detailed scrollwork. In addition, descriptive text in French also runs along the bottom of both maps.

Nicolas de Fer (1646-1720) was a prolific cartographer, engraver and publisher who took over the family map business from his mother when she retired in 1687. The business flourished and de Fer was appointed Geographer to the King in 1690. This map demonstrates his skill and provides an alluring mix of history and geography.



Lot 228



Lot 229

**229 BUNTING, HEINRICH.** The celebrated, figuratively executed "Clover Leaf Map." Double-page hand-colored woodcut map. 12.25 x 14.75 inches.

Magdeburg, 1581 (or later). **\$7000-10,000**

**THE FAMED CLOVER-LEAF MAP OF THE WORLD. A FINE HAND-COLORED EXAMPLE.**

The German theologian Heinrich Bünting (1545-1606) is famed for his *Itinerarium Sacrae Scripturae*, first published in 1581 and from where this map is extracted.

This celebrated figurative illustration depicts the world as three continents - Europe, Asia and Africa - on a clover-leaf projection with Jerusalem at the center.

The continent of America is represented as a separated shape at the bottom-left corner of the map, with the caption "The New World," newly discovered as it was, when the map was first conceived.



Lot 230

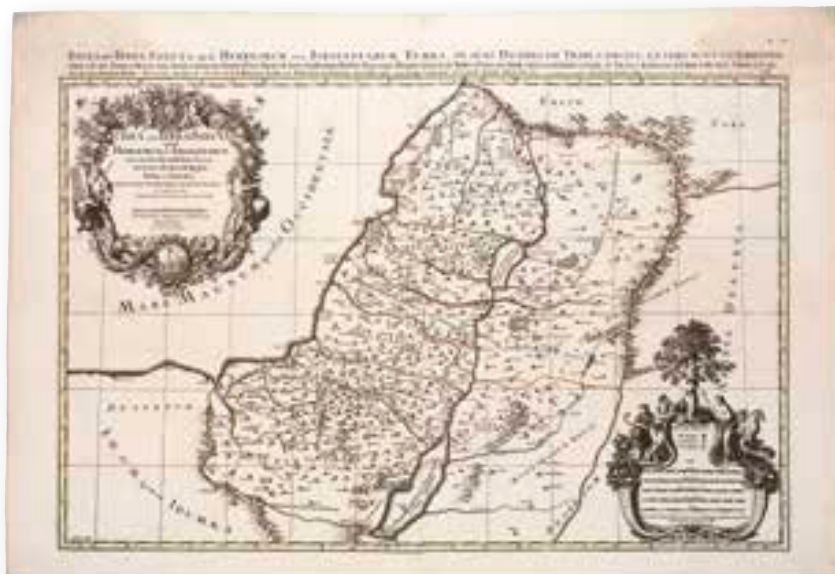
**230 HOOGHE, ROMEYN DE.** "Temple de Jerusalem." Hand-colored copperplate engraving. 15 x 17.5 inches. Laor 1045.

Amsterdam, 1715. **\$2000-2500**

From: Basnage, J. and Alewyn A. T'groot waerelds tafereel... Amsterdam, 1715, between pp. 108-109. Image originally conceived by the Jesuit scholar Juan Bautista Villalpando (1552-1608).

This fine engraved view of the Temple and surrounding city is full of activity, with a mass of people, animals and carriages. Below the engraving is a key (French text) to the places that are numbered in the engraving.

Romeyn de Hooghe (1645-1708) was a skilled and prolific late Dutch Baroque painter, sculptor, engraver and caricaturist.

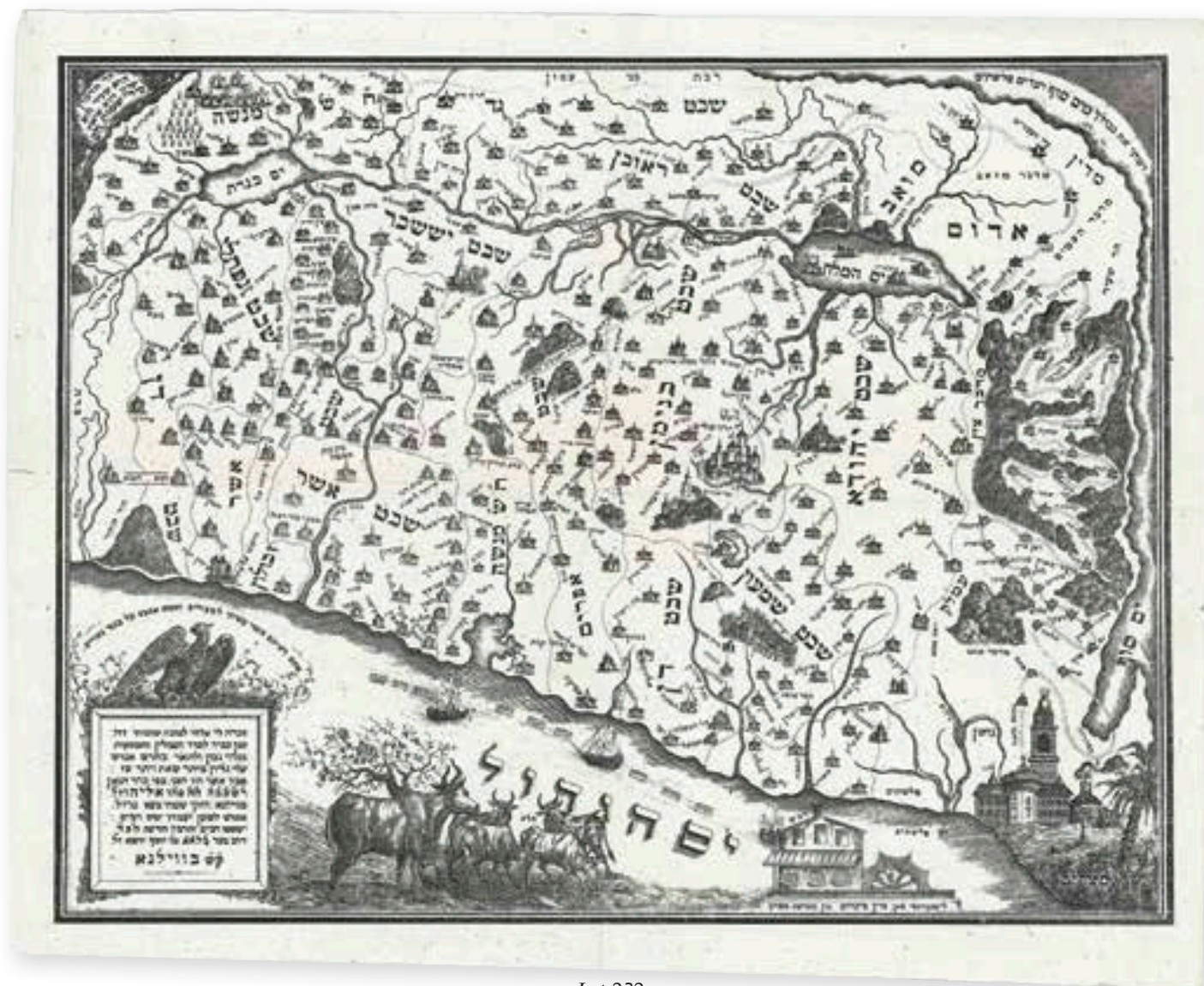


Lot 231

**231 JAILLOT, ALEXIS HUBERT.** "Judaea seu Terra Sancta quae Hebraeorum sive Israelitarum in suas duodecim Tribus divisa." Hand-colored copperplate map. 25.25 x 37.75 inches. cf. Laor 368.

Paris, 1696. **\$600-900**

From: Jaillot's Atlas Francois, Paris, 1700-24. One of a series of greatly enlarged maps published by Jaillot in collaboration with the heirs of William Sanson.



Lot 232

232 (**ELIJAH, GAON OF VILNA**). Hebrew Map of the Land of Israel. Based upon the commentary of the Vilna Gaon. Lithograph by Peretz Feinroth, Warsaw. 13 x 16.5 inches. Vinograd, Vilna Gaon 25, facsimile of map on p. 293.

Warsaw, 1838. **\$5000-7000**

📌 **FAMED HEBREW MAP BY THE GAON OF VILNA.**

The original map was executed by Dov Baer ben Joseph Jospa of Vilna and prepared according to the stipulations set out by the Vilna Gaon.

From: "Arba'ah Ve'Esrim" Hebrew Bible, with commentaries including those by the Gaon of Vilna, Grodno & Vilna, Menachem Mann (Romm), 1838. Vinograd notes he was unable to locate a copy of this Tanach with the map appended (see Vinograd, Vilna Gaon, p. 9, n. 25).



Lot 233

233 **(HEBREW MAP)**. Mapah Artzoth HaKedem ["Map of Countries of Antiquity."] Wormed. 10.5 x 15.75 inches. Wajntraub, Hebrew Maps no. 59.

Furth, Zurndorfer & Sommer, 1844. **\$1000-1500**

✿ Lithograph map depicting the Holy Land and wider region. From: Sepher Amtachath Binyamin, a commentary on the Bible, by Wolf Lichtenstadter.

234 **(MONSOHN, ABRAHAM LEIB)**. "Mapat Eretz Yisrael VeSuria - Hebraische Palaestine und Syria Handkarte. Sowneir [sic] Presented in Gratitude to the Patronizers and Supporters of the Talmud Torah & Eitz Haim College and the Bicur Cholim Hospital at Jerusalem." Colored lithograph. Margins worn. 23.25 x 18.5 inches.

Jerusalem, Monsohn, 1903. **\$500-700**

✿ Topographical map with divisions of the Land according to the Twelve Tribes. With vignettes of famed Jerusalem institutions: Bikur Cholim Hospital, Talmud Torah and Eitz Haim Yeshiva.



Lot 234



Lot 235

235 **JANSSON, JAN**. "Tabula Itineraria Patriarcharum Abrahami, Isaaci et Iacobi." Hand-colored copperplate itinerarium map. 18 x 22.75 inches. Laor 371.

Amsterdam, 1652 first edition (or later). **\$400-600**

✿ A pictorial account of the journeys of the Patriarchs. From: Jansson's Accuratissima orbis antiqui delineatio, Amsterdam, 1652. From 1653 and on, the atlas is credited to Hornius who composed the introductory text.



Lot 236

**236 JODE, GERARD DE.** "Terre Sanctae, quae Promissionis terra, est Syriae pars ea, quae Palaestina uocatur, descriptio." Double-page hand-colored copperplate map. 13.25 x 21.25 inches. Laor 375.

Antwerp, 1578(?) **\$4000-6000**

♣ From: Jode's Speculum Orbis Terrae, folio 13.

Rare map of the Holy Land, engraved by the brothers Johannes and Lucas van Deutecum after the broadsheet map by Tilemann Stella of 1557, now lost. Along the lower border is a prospect of Jerusalem and two smaller insets, showing the chapel at Jerusalem and the Church of the Holy Sepulchre.

WITH ONLY TWO EDITIONS, HOLY LAND MAPS BY JODE ARE FAR RARER THAN THOSE BY HIS RIVAL ORTELIUS.



Lot 237

**237 JODE, GERARD DE.** "Descriptio et situs Terrae Sanctae alio nomine Palestina..." Hand-colored copperplate map. *Repaired.* 16.25 x 21.25 inches. Laor 376.

Antwerp, 1593(?) **\$4000-6000**

♣ From: Jode's Speculum Orbis Terrae. Antwerp, 1593, folio 14. This map does not appear in the first edition. **SCARCE.**



Lot 238

238 **MALKOW, AVIGDOR MORDECHAI.** "Mapah Derech Emeth." Russian and Hebrew text. Signed by Malkow. Right corner torn. 24 x 36.75 inches. Wajntraub 76 (erroneously catalogued as Warsaw).

Kiev, 1894. \$4000-6000

• Features the entire Near East region, with the Land of Israel divided according to Tribal inheritance. Key in lower left lists icons representing Cities of Refuge, Cities of Levites, camps of the Israelites, as well as the newly established Zionist settlements, as well as modern networks of roads and railways.

**239 LA RUE, PHILIPPE DE.** "Terra Promissa In Sortes seu Tribus XII Distincta Seu Tabula ad Librum Iosue." Hand-colored copperplate map. Wide margins. 20.25 x 28 inches. cf. Laor 416.

Padua, 1694. **\$500-700**

♣ The Promised Land divided among the Twelve Tribes according to the Book of Joshua. From De La Rue's *La Terre Saint en Six Cartes Geographiques*, first published in Paris by Pierre Mariette in 1651. Depicts the Holy Land on both sides of the Jordan, the shoreline running from Sidon as far as Rhinocolura (Hebrew: Yatnan). The present map's cartouche differs from the 1651 edition which features a central mask.

**240 LEA, PHILIP.** "A Map of Canaan with the Adjacent Countrie's, Very Usefull for the Understanding of the Old Testament." Hand-colored copperplate map and itinerarium. 20.5 x 24.25 inches.

London, 1692. **\$1200-1500**

♣ Scarce map of the region of the Bible Lands, spanning from Rome to Persia and south to Egypt. The Arabian Peninsula is greatly distorted. The map is replete with region- and place-names along with the route of the encampments of the Jews in the wilderness - all graphically presented.

**241 MOLL, HERMAN.** "The Turkish Empire in Europe, Asia and Africa, Dividid [sic] into all its Governments, together with the Other Territories that are Tributary to it, as also the Dominions of the Emperor of Marocco..." Hand-colored copperplate map, two sheets cojoined. *Neat repairs on verso.* 41.25 x 25 inches. G.R. Tibbetts, *Arabia in Early Maps*, no. 202.

London, first edition of map 1714 (or later). **\$1000-1500**

♣ From: Moll's *The World Described*, pl. 29.

Splendid large format map of the Ottoman Empire by Herman Moll, one of England's leading geographers and map makers at the beginning of the 18th century. The Empire is spread over three continents and the map includes all of southern Europe, northern Africa, Arabia, and Turkey. In addition, there are inset views of Constantinople, Smyrna, along with a panorama of Jerusalem (after the Cornelius le Bruyn 1698 image).



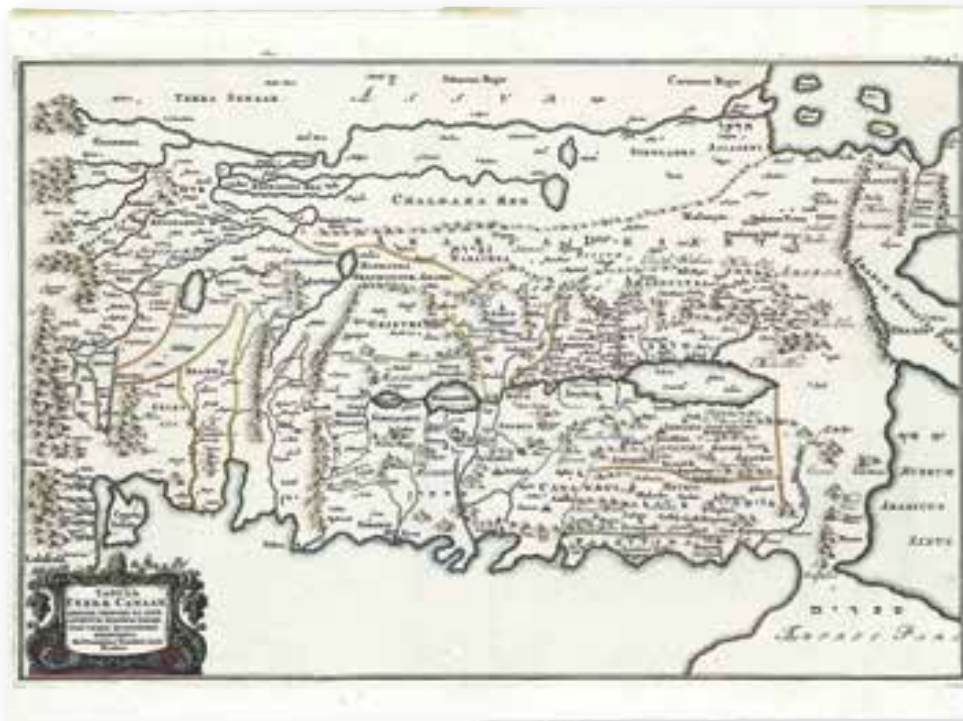
Lot 239



Lot 240



Lot 241



Lot 242

242 **MONTANUS, BENEDICTUS ARIAS.** "Tabula Terrae Canaan Abrahae Tempore et Ante Adventum Filior. Israel cum Vicinis et Finitimis Regionib." Hand-colored copperplate map, engraved by Pieter van der Heyden. **WITH HEBREW PLACE-NAMES.** 15 x 20.25 inches. Cf. Laor 45.

Antwerp, Christopher Plantin, 1572 (or Leiden, 1593?). **\$1000-1500**

♣ From: Plantin's Bible Polyglot. A map of the Holy Land region during the time of Abraham with several locations recorded in Hebrew.



Lot 243

243 **MONTANUS, BENEDICTUS ARIAS.** "Terrae Israel omnis ante Canaan dictae in tribus undecim distributae..." Hand-colored copperplate map engraved by Pieter van der Heyden. **WITH HEBREW PLACE-NAMES.** 15.75 x 21.25 inches. Cf. Laor 46.

Antwerp, Christopher Plantin, 1572 (or Leiden, 1593?). **\$1200-1800**

♣ From: Plantin Bible Polyglot. Vol.VIII, Chaleb, sive de Terrae Promissae partitione.

The map shows the divisions of the Tribes as well as 43 Israelite desert encampments. The Kishon River, here called Chedumin, connects Haifa Bay and Tiberias Lake (the Sea of Galilee). Five cities appear submerged beneath the Dead Sea: Sodoma, Gomora, Adamo, Seboim and Segor.

**244 ORTELIUS, ABRAHAM.** "Terra Sancta - A Petro Laicstain perlustrata, et ab eius ore et schedis a Christiano Schrot in tabulam redacta." Double-page hand-colored copperplate map. French text on verso, and paginated 97. 17.25 x 22 inches. cf. Laor 543, 543A (entry details erroneous).

Antwerp, Christopher Plantin, 1572 (or later). **\$700-1000**

✦ First appeared in Ortelius' *Theatrum Orbis Terrarum*. The map was initially conceived by Christian Sgrooten (or 'Schrot') and in turn, was based upon the cartographic research of the Dutch astronomer, Petrus Laicstain during the course of his visit to the Holy Land in 1566. The title cartouche is surrounded by Biblical vignettes.

**245 MORTIER, PIETER.** "Voyage Des Enfants D'Israel dans Le Desert Depuis sortie D'Egypte Par la Mer Rouge Insques au Pays De Canaan." Hand-colored copperplate itinerarium map. 20.5 x 24 inches. Laor 507.

Amsterdam, 1705. **\$1000-1500**

✦ From: Mortier's *Atlas Antiquus*, first edition, Amsterdam, 1705.

Figuratively descriptive itinerarium map of the Wanderings of the Children of Israel with a depiction of the Sinai Desert showing the journeys of Moses and the Children of Israel from Egypt to the Holy Land. The detailed map displays numbered encampments tracking the Israelites' route (also noting Biblical chapter and verse) from Rahmeses (1) to Pi Hachiroth (4) on the Red Sea, followed by the Jewish People crossing, while Pharaoh's soldiers are drowned in the Sea. The route to Canaan then meanders until Moses reaches Mt Sinai (12) and includes the scene of the Golden Calf (13) and Fiery Serpent (36). The wanderings continue to Kadesh-Barnea (33) where Moses struck the rock, ending at Mt. Nebo and Joshua's military encampment at Gilgal (43).

Pieter Mortier (1661–1711) was an 18th century mapmaker and engraver from the Northern Netherlands, proprietor of the map publishing company Covens & Mortier.

**246 MÜNSTER, SEBASTIAN.** "Syria-Cypern-Palestina-Mesopotamia-Babylonia-Chaldea und zwey Arabia-mit Bergen-Waesseren und Staetten." Hand-colored woodcut map. 11 x 14.25 inches. Laor 525.

Basel, Henrich Petri, 1545. **\$700-1000**

✦ From: Münster's *Cosmographia*, Basel, 1545, map no. XXI. The map is identical with Ptolemy's *Tabula IIII Asiae*, in Münster's 1540 Ptolemy's edition.

German cartographer, cosmographer and foremost Christian Hebraist scholars of his time, Sebastian Münster (1489-1552) published his *Cosmographia* in 1544. It was the earliest German description of the world and had a profound impact on the 16th-century European perception of the modern world.



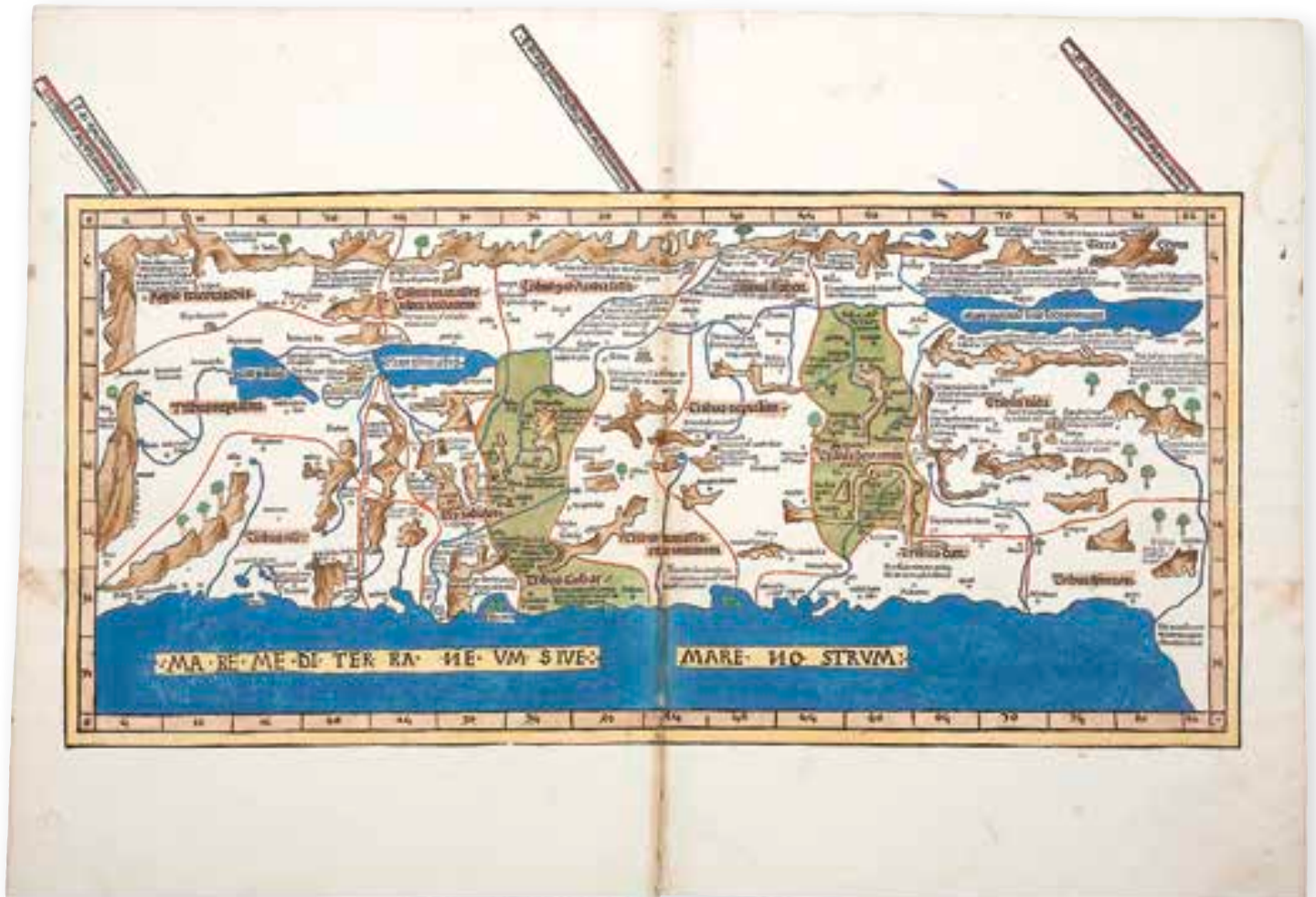
Lot 244



Lot 245



Lot 246



Lot 247

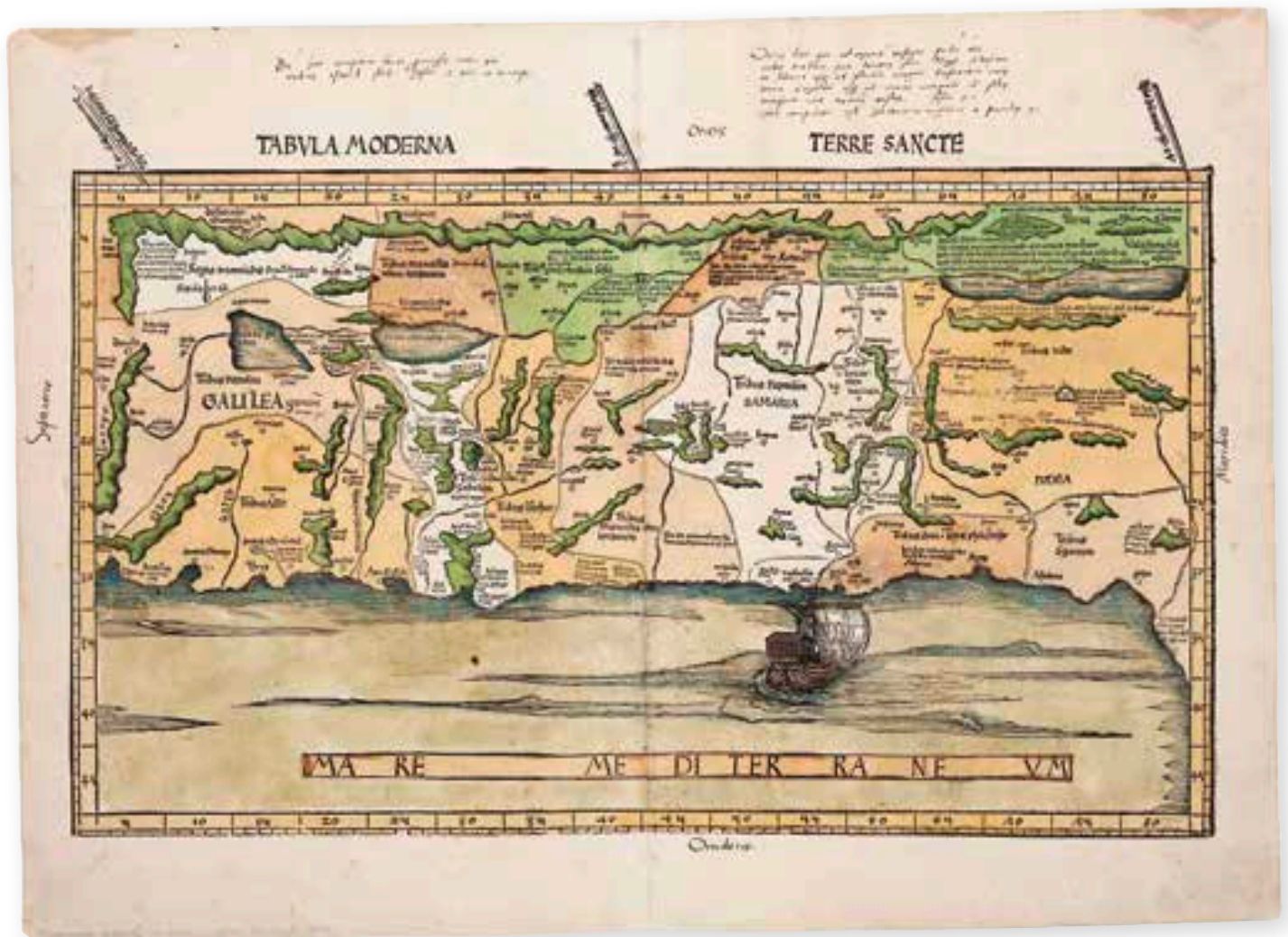
**247 PTOLEMY.** [Tabula Moderna Terre Sancte.] Double-page, hand-colored woodcut map. 15.5 x 20.75 inches. Laor 603.

Ulm, 1482. **\$10,000-15,000**

♣ From: Ptolemaeus, *Cosmographia*. Edited by Nicolaus Germanus Donis. Ulm, Leonardus Holle, 1482. Like all the modern maps of Palestine that were added to the early printed editions of Ptolemy, this was taken from Petrus Vesconte, produced by Marino Sanuto, c. 1320.

An important and rare map of Palestine from an early German edition of Ptolemy's *Geography*. "Oriented to the East, shows the whole of Palestine on both sides of the Jordan divided into the Twelve Tribes. The shore line runs from Sidon to Gaza. South of a fantasy Carmel Mountain there is a big island, called the Castle of the Pilgrims (Atlit of today), and a similar but smaller island, north of Jaffa called Assur. The Carmel Mountain is misshapen. The Jordan River in its wide meanderings is shown as a thin line." Laor 603.

A HIGHLY COLLECTIBLE MAP, HERE IN FINE CONDITION WITH STRIKING COLORING.



Lot 248

**248 PTOLEMY.** Tabula Moderna Terre Sancte. Double-page hand-colored woodcut map, prepared by Martin WaldseemueLLer. 18 x 24.25 inches. Laor 609.

Strassbourg, 1520(?). **\$6000-9000**

From: Ptolemaeus, Geographia, Strassburg, Johannes Schott, 1520.

"Oriented to the East, shows the whole of Palestine on both sides of the Jordan divided into the Twelve Tribes. The shore line runs from Sidon to Gaza. Off shore from Jaffa is a representation of a vessel which is copied from Breydenbach. The Carmel Mountain is drawn like a sturdy tree with two outstretched branches. The Lake of Meron, called Mare Galilee, is out of size, and the Dead Sea is shown as an elongated narrow lake. The Jordan River in its wide meanderings is shown as a thin line." Laor 609.

With Latin manuscript notes in an early hand along margins relating to the Book of Joshua and the tribal division of the Holy Land, including the verse: "Every place that the sole of your foot shall tread upon have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites and unto the great sea toward the going down of the sun, shall be your coast." (Deut. XI, 24).



Lot 249

249 **SEUTTER, MATTHAEUS.** "Prospectus Sanctae olim et celeberrimae Urbis Hierosolymae opera et impensis." Hand-colored copperplate view. *Lower margin worn.* 21.5 x 24 inches. Laor 1131.

Augsburg, 1734(?). **\$1000-1500**

♣ From: Seutter's Grosser Atlas, Augsburg, 1734(?).

The upper two-thirds depicts a plan of ancient Jerusalem after Villalpando, the lower third is a bird's eye view of Jerusalem after Merian.



Lot 250

250 **SPEEDE, JOHN.** "Canaan." Hand-colored copperplate map. "The Description of Palestine" pp. 54 and 55 on verso, English text. 16.5 x 21 inches. Laor 737 (1651); Nebenzahl 39 (1611 ed).

London, 1651 (i.e. 1611) or later. **\$800-1200**

♣ John Speede (1552-1629) was a renowned English historian and mapmaker in London. According to the imprint, the map was "begun by Mr. John More, continued and finished by John Speede."

The map was reissued several times and resembles Ortelius' Palestine after S. Tilemannus. The plan of Jerusalem (upper left) is after Arias Montanus. Title cartouche shows Moses and Aaron each holding one of the Tablets along with respective iconographic elements and with central Tetragrammaton. The Jerusalem inset is surrounded by vignettes of Temple vessels. Emblems of the Tribes, signifying the division of the land, appropriately placed throughout the map.



Lot 251

251 **WARE, RICHARD.** "A Map Shewing ye Situation of Paradice and ye Country Inhabited by ye Patriarchs." Hand-colored copperplate itinerarium. 15.5 x 18.25 inches. Laor 822.

London, 1725. **\$500-700**

♣ From: Sacred Geography Contained in Six Maps. London, 1725, Added to: The Holy Bible. Oxford, John Baskett, 1723. Appears in Genesis, Chap. III. Drawn after Pieter Mortier.

**FINELY HAND-COLORED.**



Lot 252

**252 TIRINUS, JACOBUS.** "Chorographia Terrae Sanctae in angustiore formam redacta, et ex variis auctoribus a multis expurgata." Copperplate map, two sheets conjoined. 14.75 x 38.5 inches.

Antwerp(?), first edition 1632, (or later). **\$1200-1800**

♣ Based on the 1632 map by the Jesuit theologian, historian and Bible scholar Jacobus Tirinus (1580-1636) from his study on the Holy Land: *Commentarius Vestus et Novum Testamentum Tomis Tribus Comprehensus*.

The map ranges from Syria and Tyre southward as far as the Sinai, Egypt and Thebes. The city of Ramesse is indicated as the starting point of the Exodus and the wandering of the Jews into the desert and across the Red Sea – where Pharaoh is shown inundated by the returning waters following Moses' parting of the sea. In the Sinai, we can follow the footsteps of the Jews to Mount Sinai, where Moses is depicted throwing down the Tablets. Heading northward, the lands claimed by the various tribes of Israel are beautifully detailed along with major cities, camps, roads, and trade routes. The Mediterranean is decorated with sailing ships and in the lower left quadrant, a surveying tool between two censors. Surrounding the map proper on the left, right, and lower margins, there are as many as 19 inset maps and vignettes. The largest and most central of these is a stunning city plan of Jerusalem - after Villalpando's 'Hierosolymae Veteris Imago' - which notes the various important buildings located there. Other images include the Ark of the Covenant, Israelite coins, Roman antiquities, views of a Menorah, various angels and a plan of the Temple.

This map was most likely engraved by Cornelius Galle and printed in Antwerp by Martinus Nutius. It went through several printings in the subsequent 20 years following its first appearance, so determining the exact issue is, for the most part, impossible. **ALL IN ALL AN EXTRAORDINARY PRODUCTION, ONE OF THE MOST ATTRACTIVE MAPS OF THE HOLY LAND PRODUCED.**



Lot 253

**253 VISSCHER, NICOLAUM.** "Terra Sancta, sive Promissionis, olim Palestina." Double-page hand-colored copperplate map. 20.75 x 26 inches. Laor 793.

Amsterdam, 1659. **\$800-1200**

♣ From Visscher's *Atlases Contractus Orbis Terrarum*. In the lower right corner, the fisherman emblem of the Visscher family is here replaced by image of children fishing. The shore line runs from Sidon to Egypt. The Kishon River connects Haifa Bay to the Lake of Tiberias. Along the top, a garland is supported by six cherubs. This map is the prototype for many 17th century Holy Land maps by De Wit, Danckerts and others.

— GRAPHIC ART —



Lot 254



Lot 255

**254 SEEBERGER, S.** Atonement. Oil on panel. Signed by the artist lower right. Framed. 8.25 x 6.5 inches.

Paris, 20th-century. **\$1500-2000**

✦ Important French artist. During the German occupation of France, Seeberger was arrested and deported from Paris in 1940 and eventually murdered in Auschwitz.

**255 SEEBERGER, S.** Reading the Torah. Oil on panel. Signed by the artist lower left. Framed. 8.25 x 6.5 inches.

Paris, 20th-century. **\$1500- 2000**

**256 SEEBERGER, S.** Prayer in the Synagogue. Oil on panel. Signed by the artist lower left. Framed. 8.75 x 6.25 inches.

Paris, 20th-century. **\$1000-1500**



Lot 256



*Lot 257*

**257 KLEINMAN, ZALMAN.** The Chassidic Violinist. Oil on canvas. Signed on reverse along extreme edge. Framed. 35.5 x 23.5 inches.

Russian-American, (1933-95). **\$25,000- 30,000**

✦ Born in Leningrad to a long-standing family of Chabad Lubavitch Chassidim, Zalman Kleinman was a self-taught artist whose works are enormously popular especially among his fellow-Lubavitchers.

After leaving Russia at age thirteen, he studied in yeshiva in Paris, eventually moving to Israel where he served in the Israeli Defense Forces. Later he relocated to the Crown Heights neighborhood of Brooklyn, New York. There, while resident in the immediate vicinity of the Grand Rabbi of Lubavitch and his inner circle, Kleinman produced a series of penetrating and moving paintings that sought to portray the life of his Chassidic community.

In a letter to the artist from the late Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, Kleinman's artwork is described as "impressive and simplistic."

Although not formally trained, classical art references abound in Kleinman's work. One can note positive comparisons between, for example, Isidor Kaufmann's 'Beth Hamidrash' (1895) and Kleinman's 'Shabbos Afternoon in Shul' (1968 and 1981). Or see the Impressionist-like technique in Kleinman's nature-themed oils 'Morning' (1990) and 'The Catskills' (1975). Finally, notice the Edward Hopper influenced 'Kiddush Levona' (1984) and 'Pier #17' (1988).

See The Chassidic Art Institute Catalogue, Zalman Kleinman: Paintings (New York, 2001).

WORKS BY ZALMAN KLEINMAN VERY INFREQUENTLY APPEAR AT AUCTION.



Lot 258



Lot 260



Lot 259



Lot 261

**258 (JEWISH ART).** Rabbinical Discussion. Oil on canvas. Signed lower right "E. Steinhart" (?). Finely framed. 15.5 x 19.5 inches.

**\$1500-2500**

**259 KOHN, DAVID.** (1861-1922). Portrait of a Jewish Gentleman. Pastel. Initialed and dated by artist lower right. Framed. 11.75 x 8.75 inches.

Austria, 1914. **\$1000-1500**

**260 (JEWISH ART).** The Money Changer. Featuring Cyrillic sign-board and contract of financial transactions. Oil on canvas. Signed lower left (indecipherable) along with date: "September 27, 1885." Finely framed. 24 x 17.25 inches.

**\$5000-7000**

**261 (MINIATURE).** Rabbinical Debate. Oil on ivory(?) Signed lower left "Schezery" (?) Unexamined out of frame. 3.25 x 5 inches.

**\$700-1000**



Lot 262



Lot 264



Lot 263



Lot 265

**262 (JEWISH ART).** Reading the Torah. Oil on canvas. Indecipherable signature lower right. Finely framed. 19.5 x 23.5 inches.

c. 1930's. **\$1000- 1500**

**263 (JEWISH ART).** Portrait of a Bearded Jew. Pastel. Unsigned. Framed. 16 x 12 inches to mat.

**\$600-900**

**264 PIJN, PIETER.** Synagogue Interior. Oil on canvas. Signed by the artist lower right. Finely framed. 27 x 19 inches.

Dutch, (1926-). **\$1000- 1500**

✦ Reminiscent of 17th century genre painting, the dark and lofty interior invites the eye skyward. Recalls the composition of Emanuel de Witte's 1680 painting of the interior of the Amsterdam Esnoga (Portuguese Synagogue).

**265 FILMUS, TULLY.** Before the Beth Din. Chalk pastel. Signed lower right. Framed. 17.5 x 24 inches to mat.

Russian-American (1903-98). **\$1000-1500**



Lot 266

266 (RABAN, ZE'EV). Large-scale work based on Ze'ev Raban's 'Tiberias'. Oil on canvas. Finely framed. 34.25 x 50 inches.

1945. \$10,000- 15,000

♣ Depicting a coastal view of Tiberias - one of the four Holy Cities of Eretz Israel - along the western shore of the Sea of the Galilee. With Jugendstil design motifs throughout; vignettes below of a rabbinic figure teaching his disciples - a reference to the Torah scholarship and illustrious rabbis associated with Tiberias in life and in burial including: Rabbi Akiva and Rabbi Meir Ba'al HaNess (2nd century) and Maimonides (12th century). Upper register reads: "Tiveria" and adorned with shofars, pomegranates and grape clusters. Flanking central seascape are images of Jews and charity boxes with Hebrew captions: "Elaka D'Meir Aneni" [God of Meir, answer me!] - the oft-quoted phrase associated with Rabbi Meir Ba'al Haness, when giving charity and asking for the heavenly assistance of the Mishnaic sage. The source of this derives from a promise Rabbi Meir made to a Roman guard whereby employing this phrase would, and did, save his life.



Lot 267

267 POWELL, LUCIEN. Jerusalem. Gouache on board. Signed by artist lower left. Framed. 17.75 x 23.5 inches.

c. 1910. \$3000-5000

♣ Known for his large scale paintings of the Grand Canyon, the Virginia-born Powell (1846-1920) commenced his art career after serving in the US Confederate Army. He was a student at the Pennsylvania Academy of Fine Art and studied under Thomas Moran.



*Lot 268*

268 **HOLTZ, ITSHAK.** Shopping for Sukkoth. Oil on board. Signed lower left. Rear: Titled, signed and dated by artist. Framed. 14 x 21 inches.

New York, 1988. **\$60,000- 70,000**

♣ Born 1925 in Skiernewice, Poland, Holtz emigrated to Jerusalem in 1935 where he attended the Bezalel School of Art. In 1950, he relocated to the United States. Holtz is well-known and highly popular for his engaging genre scenes of traditional Orthodox Jewish life.

It is suggested that the present canvas represents the busy Jewish shopping district of Lee Avenue, in the Williamsburg neighborhood of Brooklyn, New York.



Lot 270

**269 SCHWAB, DAVID.** Kiddush Levana - Blessing the New Moon. Oil on canvas. Signed by the artist lower right. Framed. 36 x 48 inches.

(1921-2002). **\$1000- 1500**

♣ Born in New York City, Schwab spent his childhood years in Bishopville, South Carolina, returning to New York to attend the High School of Music and Art. After serving in the U.S. Navy during WWII, Schwab worked as a diamond cutter. Schwab's art features Bedouin women and Orthodox Jewish men - both in their distinctive dress; and moods of loneliness, desolation, mystery and anxiety. This painting and much of Schwab's work clearly channels the great American artist Edward Hopper.

**270 SCHWAB, DAVID.** Sitting Shiva. Oil on canvas. Signed and dated by the artist lower right. Framed. 40 x 30 inches.

New York, 1968. **\$800- 1200**

♣ This emotional scene poignantly depicts the subject of family mourning. With Schwab's wide brushwork and obscured faces, the anonymity becomes personal to the viewer, empathizing with the distressed mourners. The shrouded mirror and closed window blinds cleverly juxtapose the palpable sadness of the young child clinging to her mother's side.

**271 KOBLLENZ, SIDNEY.** "The Chicken" Oil on panel. Initialed by the artist lower right; titled by artist on reverse. Framed. 9.75 x 7.75 inches.

American, (1915-96). **\$700-1000**

♣ Reminiscent of the Bernice Abbott photograph, "Chicken Market at 55 Hester Street," from her sociological study of urban life entitled: "Changing New York Project."



Lot 269



Lot 271

272 **RUBIN, REUVEN.** (Romanian-Israeli, 1893-1974).  
Shepherdess. Watercolor. Signed by Rubin in Hebrew and  
English and dated lower right. Framed. 15.5 x 11.75 inches.

1938. \$5000-7000

273 **MAIROVITCH, ZVI.** Haifa Port. Oil on board. Signed by  
the artist lower right. Finely framed. 19.5 x 23.5 inches.

Israel, (1911-74). \$2000- 3000

Known for his powerful abstract landscapes, Mairovich was born in Korsano, Poland, moved to Berlin in 1929 to study at the Fine Arts Academy and immigrated to Eretz Israel in 1934. Mairovich belonged to the celebrated 'Ofakim Chadashim' or New Horizons group of Israeli artists of the 1950's-70's and was three-time winner of the Dizengoff Prize for Painting and Sculpture.

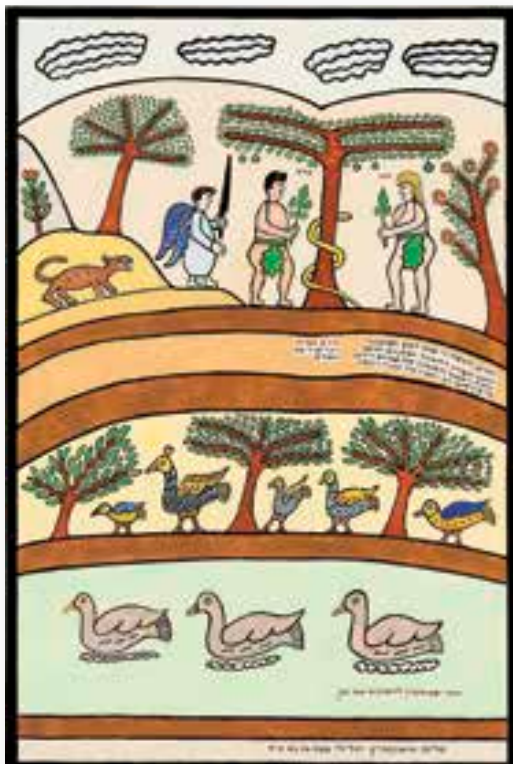
274 **SHALOM MOSKOWITZ OF SAFED.** Adam and Eve  
in the Garden of Eden. Watercolor and pen-and-ink.  
Relevant Biblical inscriptions. Signed in Hebrew lower  
right. Framed. 18.5 x 12.5 inches to mat.

Safed. \$1200- 1800

Label on verso: Gallery of Israeli Art, America-  
Israel Culture House, New York.



Lot 272



Lot 274



Lot 273



Lot 275 (one of four)



Lot 275 (two of four)

**275 MENDOZA, DANIEL.** Group of four prints:

\* Daniel Mendoza, three-quarter profile portrait. Colored engraving from an original painting by Robineau. Published January 1, 1789. This is thought to be the portrait which Mendoza sold at his Boxing Academy in Capel Court, London after he had been prevented by the Lord Mayor from charging for admission. Etched by W.N. Gardiner. (Rubens 1839) 10.5 x 8.75 inches to mat.

\* Fight between Mendoza and Humphries on September 29, 1790, decided in favor of Mendoza. The third public contest between the two pugilists. Drawn by C.R. Ryley. Engraved by I. Grozer. (Rubens 1845) 11 x 14 inches to mat.

\* The Triumph. Published January 17, 1788. Satirical image of Mendoza - injured and aided by an elderly Jew, with Lord George Gordon learning the Talmud in the background and the victorious Humphries carried above with inscription: "Long live Humphries the Victorious who in the bloody fight overcame the 12 Tribes of Israel, Hallelu Halle." (Rubens 1833). 12.5 x 18.5 inches.

\* Scene of boxing match between Johnson and Big Ben, Mendoza, acting as a second to Johnson. With account of fight written beside figures as dialogue. By Isaac Cruikshank. Published January 21, 1791 by S.W. Fores No. 3 Piccadilly. (Rubens 1847). 10.25 x 15.5 inches.

All four prints attractively framed.

**\$4000-5000**

♣ Provenance: Christie's East, The A.L. Shane Collection of Judaica and Hebraica, June 24th, 1998, Lot 324.

**276 (HOLOCAUST).** "Bekanntmachung..." Poster issued by the Court of Prague sentencing Czech partisans to be shot on June 3rd, 1942. Endorsed by the Chief Prosecutor of the German Regional Court of Prague. Text in German and Czech. *Taped repair.* 35.5 x 25.5 inches.

Prague, 1942. **\$4000-6000**

♣ High-ranking SS General Reinhard Tristan Eugen Heydrich (1904-42), who chaired the January 1942 Wannsee Conference which devised the Final Solution, was ambushed in Prague on May 27th, 1942 by a British-trained team of Czech and Slovak commandos who had been sent by the Czechoslovak government-in-exile to kill Heydrich in an operation code-named Operation Anthropoid. Once Heydrich died from his injuries a week later, Hitler ordered extraordinary brutal reprisals. All Gestapo agents in the entire Protectorate of Bohemia and Moravia were mobilized in the search for Heydrich's assassins and a mass dragnet involving thousands of Nazi soldiers moved into action. Intelligence linked the assassins to the village of Lidice which was subsequently razed to the ground, all its resident adult males were executed and all its women and children were deported to the concentration camp of Ravensbrück where most all were killed. The entire Nazi hierarchy up to and including Hitler himself were consumed with the need to locate the attackers who were eventually tracked down, but heroically committed suicide before capture.



Lot 277



Lot 279



Lot 278



Lot 280

**277 LILIEN, EPHRAIM MOSES.** King Solomon. Etching. Signed by artist in pencil lower right. Unexamined out of frame. 13 x 22 inches to mat.

c. 1913. **\$1200-1800**

✿ Appears in Lilien's "Die Bucher der Bibel" (1915).

**278 LILIEN, EPHRAIM MOSES.** The Wool Market in Braunschweig ("Alte Waage"). Etching. Signed by artist in pencil lower right. Unexamined out of frame. 17.5 x 15.5 inches to mat.

1923. **\$400-600**

**279 LILIEN, EPHRAIM MOSES.** Young Yemenite Man with Peyoth. Etching. Signed by artist in pencil lower right. Unexamined out of frame. 10 x 8 inches to mat.

**\$600-900**

**280 LILIEN, EPHRAIM MOSES.** Town in the Mountains. Etching. Signed by artist in pencil lower right. Unexamined out of frame. 10 x 16.5 inches to mat.

**\$300-500**



Lot 281

281 (**MIZRACH**). Composed by Haim ibn Shalom Mahbob **ON VELLUM**. Four-letter Divine Name (or Tetragrammaton) in bold surmounted by the Hebrew admonition "Know Before Whom You Stand" and relevant Biblical passages pertaining to Jerusalem. With three Menorahs in the form of verses from Psalms and the prayer Ana Beko'ach. Two roundel depictions of the Kotel and Kever Rachel, utensils of the Beth Hamikdash; the whole multi-colored and decorated with flowers and leafy branches. 21 x 30 inches.

Jerusalem, 1947. **\$4000-6000**

✪ Inscribed below: "Dedicated to the Synagogue of the Emigrants from Meshad, Iran located in Bnei Braq."



Lot 282

282 (**PAPERCUT**). Mizrach. (After Arthur Szyk). Hebrew title surrounded by colorful floral, animal and geometric designs along with vignettes of Szyk-inspired images, including the elder teaching his students to 'Remember Amalek.' Single-layer, painted paper-cut laid down on black background. Framed. 16.75 x 20.5 inches.

1980's. **\$2000-2500**

✪ This papercut is featured in J. Shadur, *Jewish Papercuts*, (1994) pl. 42.



Lot 283

283 (**MIZRACH**). Centered with Hebrew inscription in elaborate orange-colored lettered 'Mizrach,' surrounded by eight vignettes of Jews in 18th-century dress celebrating the Holidays; Eating in the Sukkah, conducting a Passover Seder, lighting the Menorah on Chanukah, etc. Watercolor and pen-and-ink on paper.

20th-century. \$2000-3000

Based on the 18th century precedent, see Isaiah Shachar, *Jewish Tradition in Art: The Feuchtwanger Collection* (1981) p. 50, no. 107. For another early example, see Sotheby's New York, *Judaica*, March 16th, 1999, Lot 48.

284 (**MIZRACH**). Metzad zeh Mizrach Ruach Chaim. Black ink, Ashkenazic square and rabbinic Hebrew scripts in various sizes. Executed by Abraham Tzvi Reich in multiple colors on paper. Text flanked by birds on branches atop architectural pillars, geometrical borders. *Central fold. 13 x 18 inches.*

(Klausenburg?), circa 1895. \$400-600

Yahrzeit remembrance for one Yitzhak ben Shlomo Tzvi who died in Makove 1895 and is buried in Klausenburg. A Chassid who "never missed immersing himself in the Mikvah both winter and summer." Also for his wife, Yehudith, daughter of Yaakov Hellman. The artist was seemingly a youngster as certain words are colloquially misspelled.



Lot 284



Lot 285



Lot 286

285 **(PHOTOGRAPHY)**. Albumen carte-de-visite of Sir Moses Montefiore. With autographed signature below. Photographer Elliot & Fry copyprint at bottom. Unexamined out of frame. 6.5 x 4.25 inches.

London, 1870's. **\$600-900**

✦ Victorian photography studio Elliot & Fry (active 1863-1962) was known for their elite clientele of social and political celebrities and produced cartes-de-visite including this example of Sir Moses Montefiore (1784-1885), financier, Jewish community leader and philanthropist par excellence.

286 **MONTEFIORE, SIR MOSES** In Memoriam. Lithograph. Tear to upper left corner, image unaffected. Some minor creases. Framed. 18.5 x 14.5 inches to mat. Cf. Richard I. Cohen, *Jewish Icons* (1998) p. 150, fig. 86. Not in Rubens.

1885. **\$600-900**

✦ Below the portrait are the Montefiore coat-of-arms along with his signature. Portrait within mistletoe surround, noted in Hebrew: "Petersburg, Rome, Morocco, Constantinople, Damascus, Jerusalem," all names of places Sir Moses visited in his untiring efforts on behalf of the oppressed Jewish people. Finally, at bottom, the hero is lionized as "Gibor be-milchamoth Hashem, po'el tzedakoth le-am" [A fighter in the wars of the Lord, a philanthropist to his people.]

287 **(ISRAEL, LAND OF)**. Sea of the Galilee. Oil on canvas. Bearing signature in Hebrew and English "Reuven Rubin" lower right. Finely framed. 15.5 x 19.5 inches.

**\$1500-2000**



Lot 287

288 **LIEBERMANN, MAX.** Market Scene, Amsterdam.  
Etching. Signed in pencil lower left. Framed. 8.5 x 10.5  
inches to mat.

German, (1847-1935). **\$500-700**

289 **MEYEROWITZ, WILLIAM.** The Discussion. Etching.  
Signed in pencil lower right. Framed. 6.5 x 8 inches to mat.

(Russian-American, 1887-1981). **\$200-300**

290 **BEN URI, MEIR.** Collection of three etchings: Rachel's  
Tomb on the Road to Bethlehem. \* Palestine Landscape.  
\* View in Palestine. Signed in pencil by the artist in  
English and Hebrew. Each approx. 4.5 x 6 inches to mat.

Latvian-Israeli (1908-83). **\$500 - 700**

♣ Born Meir Maxmillian Vasbutski, Ben Uri adopted  
his surname after the Biblical architect of the  
Tabernacle - Bezalel ben Uri. He was influenced by  
Herman Struck and known for his art, architecture  
and urban planning designs.

291 **LANDSMANN, WILHELM.** Portrait of a Rabbi.  
Engraving. Finely framed. 10 x 8 inches to mat.

Austrian, (1906-86). **\$400-600**



Lot 288



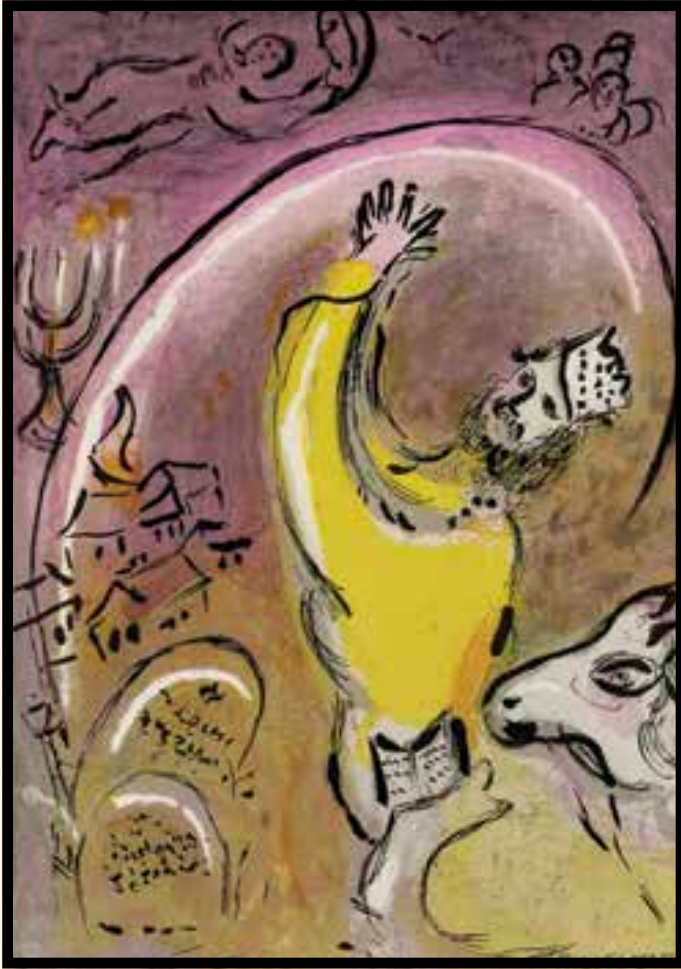
Lot 289



Lot 291



Lot 290 (one of three)



Lot 292



Lot 294



Lot 293

**292 CHAGALL, MARC.** King Solomon. Lithograph printed in colors. Numbered in pencil "20/200." Unexamined out of frame. 13.5 x 10 inches to mat.

(France, 1956). **\$500-700**

♣ Provenance: Purchased October 10th, 1962 by Madame Vernier from The Redfern Gallery, Ltd. Bond Street, London.

**293 AGAM, YAACOV.** Kinetic Art: Star-of-David "Agamograph" Colored hologram. Signed (lower right) and inscribed (lower left) by artist. Framed. 14.25 x 13.25 inches.

Israeli, b. 1928. **\$700-1000**

**294 (HOLOCAUST).** The Warsaw Ghetto, 1943. Marquetry work. Framed. 11.75 x 8.25 inches.

**\$500-700**

**295 EDELMANN, J.** Evening Prayer. Oil on canvas. Signed and inscribed "Wien, 1930" by the artist lower right. Framed. 25 x 19.5 inches. Heavy canvas wear. Sold not subject to return.

Vienna, 1930. **\$300- 500**

## — CEREMONIAL ART —



**296 IMPORTANT FRENCH SILVER-GILT KIDDUSH BEAKER.** Of classic form with flared lip, engraved below rim with swags of flowers on textured ground above panels of flowers and shells, gilt interior, on pedestal foot. Central band later inscribed: "La Communauté Israélite de Metz à Mr. le Grand Rabbin I. Levy. Souvenir de la Cérémonie du 7, 7bre 1871." Marked: Paris, 1773. Height: 4.5 inches.

**\$10,000-15,000**

Following the end of the Franco-Prussian War, a solemn service commemorating fallen French soldiers was held at the Great Synagogue in the city of Metz. Due to Germany's victory and subsequent annexation of the Alsace-Lorraine region, the local French Rabbinate was faced with important decisions in regard to national loyalty.

Grand Rabbi Isaac Levy of Colmar addressed the Metz community and according to Archives Israélites (October 15th, 1871), "a majority were wearing boutonnieres of flowers set on ribbons of the French national colors. The synagogue and holy ark was draped in black in mourning." In appreciation of the Rabbi's participation, the Jewish community of Metz presented him with this silver goblet.

Born in the small Alsatian village of Marmoutier, Rabbi Isaac Levy (1835-1912), was appointed in 1869 as the Grand Rabbi of Colmar, in the Alsace-Lorraine region. He was one of the three Grand Rabbis of Alsace-Lorraine and was particularly noted for his intense French patriotism, having written popular allegorical works on the topic of the Jewish loyalty to France - including French occupied lands, following the loss of Alsace-Lorraine in the Franco-Prussian War. Indeed some 600 Jews moved into the French interior following the annexation by the German Empire of their newly acquired lands. "In 1871-72 Jewish sentiment about the annexation more closely resembled those of Catholics than those of Protestants...Two of Alsace-Lorraine's three Grand Rabbis, Isaac Levy of Colmar and Benjamin Lipman of Metz, turned down Prussian offers to remain at their posts at double salary in order to opt for French citizenship." (See V. Carron, *Between France and Germany: The Jews of Alsace-Lorraine, 1871-1918*, (Stanford University Press, 1988), p. 50). Rabbi Levy left his Alsace-Lorraine post and relocated to a new rabbinical position created for him by the Consistoire in Lille.

During this period in France and Germany it was fashionable among the upper-classes to collect old, quality silver. In keeping with this fashion and the importance of the synagogue service, this then 98 year old cup was located, inscribed and gifted to Grand Rabbi Levy as a souvenir from the Jewish community of Metz, whose leader, Grand Rabbi Lipman, shared identical political views with Levy, as did the entire Metz community. "It is possible to confirm that in 1870 the Jews of Metz had become integrally French, in their life and their civilization and not only in law." (V. Carron, *Between France and Germany*, p. 23).

**AN HISTORIC ITEM OF JUDAICA THAT SHEDS LIGHT ON FRENCH-JEWISH PATRIOTISM OF THIS ERA. OF THE UTMOST IMPORTANCE.**





297

**297 BELGIAN SILVER WEDDING KIDDUSH GOBLET.**

Bucket-shaped bowl bearing applied grape-cluster and vine motif and Hebrew inscription of blessings and congratulations for the bridegroom: Aryeh Levy, 1880. Elaborately decorative stem features rampant lion holding asymmetric shield with an applied Levite ewer referencing the bridegroom's family name. The whole on circular base. Marked (on base): Wolfers Freres, 800. Height: 9.5 inches.

Late 19th century. **\$5000- 7000**



298

**298 GERMAN SILVER FESTIVAL GOBLET.**

Hexagonal bowl with chased floral design motif; with faceted baluster stem set on circular base with coordinating chasing. Along the edge of bowl the Hebrew word: "Pesach." Marked. Height: 5.75 inches.

Hamburg, 1800. **\$4000-6000**



**299 PAIR OF BOHEMIAN AMBER GLASS PASSOVER GOBLETS.**

Tulip-form bowls bearing etched Hebrew wine blessing and Star-of-David, set on fluted stem and square base. Height: 4.75 inches.

20th century. **\$1000-1500**

**300 BOHEMIAN GLASS FESTIVAL GOBLET.** Gold-rimmed, fluted drinking glass features charming painted vignettes of the Three Festivals: Matzah for Passover, Sukah for Succoth and Decalogue for Shavu'oth - alternating with small daisies. Hexagonal base with words of Kiddush for the Festival Days in ribbon banners. Decoratively cut throughout. Height: 5 inches.

Circa 1900. **\$1000-1500**

**301 GERMAN STONEWARE TANKARD.** Hand painted and glazed with image of the Jewish Hospital, Munich: "Vereinslazarett – Israelitisches – Krankenhaus Munchen – Weihnachten 1914." Hinged pewter lid. Impressed hallmark of Merkelbach & Wick foundry. Later "Hamsa" added to handle. Height: 6 inches.

Munich, 1914. **\$1200-1800**



**302 TALL RUSSIAN SILVER FILIGREE SPICE TOWER.** Four graduating rectangular tiers, surmounted by pyramidal spire with ball and flag finial. The whole set on square, footed base. Hinged door. Marked. Height: 13.5 inches.

Moscow, 1865. **\$2000-3000**

Includes a kokoshnik mark as well as "PB," i.e. Pyotr Baskakov, active in Moscow 1883-1908.

**303 SMALL CONTINENTAL SILVER FILIGREE SPICE TOWER.** Cylindrical spice chamber comprised of filigree design with arched, hinged door; conical steeple and pennant finial set on knob. The whole set on three wire legs and round filigree base enclosing filigree floral element. Height: 7.25 inches.

Late 19th century. **\$800-1200**

**304 TALL CONTINENTAL SILVER SPICE CONTAINER.** Goblet-form with detachable, pierced cover featuring rampant lion finial. Bears Hebrew inscription on bowl: "A gift of the Officer Yoseph Polissi." Baluster stem and fluted circular foot. Inscription below base: "Anto Sadottiff a 1751." Marked. Height: 10.5 inches.

19th century. **\$4000-6000**

**305 SMALL RUSSIAN SILVER FILIGREE SPICE TOWER.** Cylindrical spice chamber with detachable, domed roof surmounted by finial; five miniature bells pendant (one lacking.) The whole resting on filigree-based stem terminating in square platform on scalloped edges. Marked: Stephan Wakeva. Height: 5.25 inches.

St. Petersburg, 1896-1903. **\$1000-1500**



302



303



304



305

**306 GERMAN SILVER-PLATE SPICE TOWER.** Cylindrical spice chamber chased with Rococo design elements; conical steeple pierced with star-shape design and surmounted by pennant finial. Baluster foot on domed base decorated en-suite. Marked: "WMFM" (i.e. Wurttembergische Metallwarenfabrik.) Height: 10.75 inches.

Wurttemberg, 1880-1918. **\$600-900**

• The silver-plate mark 'WMFM' was used by the Wurtemberg Metal Factory for their higher quality designed brass-based productions.

**307 RUSSIAN (?) SILVER SPICE TOWER.** Turret-like spice chamber with cathedral windows and balcony spindles, features onion-dome finial on roof. Set on engraved knop stem and square base. Hinged door. Marked: "12." Height: 6 inches.

Kronstadt (?), circa 1810. **\$1500-2500**

• Commonly, the 12-mark indicates a German assay mark for silver purity of the 18th and 19th centuries, however it is possible that the 12-mark found on this particular spice tower relates to the Russian city of Kronstadt.

**308 POLISH-RUSSIAN SILVER SPICE TOWER.** Square-shaped tower with central, curvilinear spice chamber with four pendulant bells, hinged door and set with leopards at four corners. Open belfry (bell lacking) set with four eagles, surmounted by pyramidal spire, knob and pennant finial. The whole set on baluster stem fixed upon square base. Marked: J. Kelmer. Height: 10.5 inches.

Warsaw, 1875. **\$5000-7000**

• Silversmith Jankiel Kelmer was active in Warsaw 1873-76 and can be identified by his trademark of a boat with single oarsman.

**309 SMALL RUSSIAN SILVER FILIGREE SPICE TOWER.** Rectangular filigree chamber surmounted by four pennants and rounded steeple topped with pennant finial. The whole set on rounded base. Hinged filigree door. Marked. Height: 6 inches.

Late 19th century. **\$1000-1500**



306



307



308



309



**310 LARGE CONTINENTAL SILVER FISH-FORM SPICE CONTAINER.**

Scaled body with dorsal fins and articulated joints; hinged head, teathed mouth, along with eyes inlaid with green cabochon stones. Marked. Length: 14 inches.

Early 20th century. **\$2500-3000**

**311 SMALL CONTINENTAL SILVER FISH-FORM SPICE CONTAINER.**

Scaled body with many articulated joints and amphibious-like fins; hinged head, with eyes inlaid with green cabochon stones surrounded by flower-like sockets. Length: 9 inches.

Early 20th century. **\$1000-1500**

Should be seen. Although of typical generic style, this particular example is unusually idiosyncratic.

**312 CONTINENTAL SILVER TORAH POINTER.** Spiral fluted shaft with center ball knob. Ornamented with large, pierced orb finial with ring; terminating in hand with extended pointed finger. Marked. Length: 12 inches.

Early 20th century. **\$500-700**

**313 AUSTRO-HUNGARIAN SILVER FILIGREE TORAH POINTER.** Of classic form, ornamented with applied filigree. Decorative knob at midsection followed by handle bearing repeating, geometric design motifs. Terminates in second filigree knob and hand with extended pointed finger. Marked: "Kolosvar." Length: 7.75 inches.

Klausenburg, c. 1800. **\$1000-1500**

Klausenburg, a city in the province of Transylvania, is also known as 'Koloszvar' (Hungarian) and 'Cluj' (Romanian).

**314 PETITE RUSSIAN SILVER FILIGREE TORAH POINTER.** Of cylindrical form with continuous filigree work through knob finial, terminating with hand and extended finger. Marks: "KP." Assay master: "Anatoly Apollonovich Artsybashev." Length: 4.75 inches.

Moscow, 1894. **\$500-700**

Anatoly Apollonovich Artsybashev was active in Moscow between 1889 and 1898.





**315 RUSSIAN / UKRAINIAN SILVER GILT-METAL AND ENAMEL SPICE TOWER / KIDDUSH GOBLET.** Combination spice tower and kiddush goblet, this ciborium (or covered drinking vessel) is ornamented with applied filigree and enamel of cerulean and dark blue flowers.

Conical-shape drinking goblet surmounted by removable, pierced, domed cover serving as spice chamber, with pheasant finial. The whole set on decorative stem with urn-like joint and circular base decorated en suite. Lid and base inscribed in red paint "36.24" and in black ink "i10898," along with multiple other inscriptions. Marked. Height: 9.5 inches.

18th century. **\$20,000-25,000**

**PROVENANCE:**

1. The Lavra Monastery, Kiev.
2. Dr. and Mrs. Joseph Rauch,.
3. Christie's New York, 500 Years: Decorative Arts Europe, 22nd November, 2011, Lot 258.

**316 POLISH-RUSSIAN SILVER SABBATH HANGING**

**LAMP.** 'Judenstern' of three-tier tower form, partly pierced with floral motif throughout. The top tier, a narrow spire finished with tear-drop finial, bears organic openwork among floral garlands. The middle tier, an octagonal belfry of four bells alternating with floral panels. The lower tier, a graduated octagonal story includes four small foliate panels which connect to drip-pan with short screws. The eight-channel oil reservoir with wick apertures features dense floral patterning on underside, with additional, complementary bright-cut decorative engraving. Finally, a detachable, suspended fluted drip bowl with coordinating engraving; with flame terminal. Hanging ring. Marked: Moszek Charlap. Height: 13 inches.

Warsaw, 1884. **\$10,000-15,000**

• Silversmith Moszek Charlap was active in Warsaw 1897-1915 and produced many fine pieces of silver Judaica.

A similar, though earlier, multi-tiered, tower-style Judenstern, is housed in the Skirball Museum, Los Angeles, (33.18), executed by Johann Valentin Schuler, Frankfurt, 1709-20.





**317 AUSTRO-HUNGARIAN SILVER NEW YEAR TORAH SHIELD.** Torah ark-shape with rectangular window at center enclosing single silver plate engraved with Hebrew acronym for 'Rosh HaShanah' surrounded by two low-relief vignettes relating to the episodes described in the Torah portions read on the two days of the Jewish New Year. Above: The Sacrifice of Isaac (Genesis 22:1) and below: Abraham preparing food for his guests (18:8) with Biblical verses engraved in Hebrew. At base are two additional cartouches framing likenesses of an oil pitcher and merman with bow and arrow (possibly further references to the Jewish New Year where the Jewish People symbolically anoint God as King, and eat the head of a fish). Flanking the central portion of the shield are two columns surmounted by crowned lions rampant and regardant supporting a convex crown with five suspended tassel-like bells topped with knob finial and hanging ring. Along outer border, draped, parted valances frame the shield and terminate with seven, alternating bells in traditional and tassel-like shapes. Marked. 17 x 9.75 inches.

Kesmark, 1800. **\$3000-5000**

For a near-identical, mid-18th century example, see Israel Museum Catalogue, The Stieglitz Collection (1987) no. 30.I; executed by Johann Christoph Drentwett, Augsburg, 1744.



318

**318 CONTINENTAL SILVER TORAH SHIELD.**

Rectangular shaped shield bears dense repousse work throughout with elaborate floral and foliate motif interspersed with C-scroll forms; central compartment with engraved, hinged doors enveloping miniature Hebrew Decalogue with Hebrew inscription: "I place God before me continuously," flanked by columns and figures of Moses and Aaron (likely later). Other design elements include charming pair of songbirds, large central coronet, scalloped shell framing Hebrew: "Sepher Rishon." Suspension chain. Marked. 11 x 7.75 inches.

Late 19th century. **\$1000-1500**



319

**319 SMALL GERMAN SILVER TORAH SHIELD.**

Cartouche shape, wrought and chased with scroll border, centered by nine-branch Menorah surrounded by columns and swan-neck pediment. Hebrew engraving: "Sabbath" below. Suspension chain. Marked. 5.5 x 3.75 inches.

Bamberg, before 1886. **\$1000-1500**

**320 PAIR OF CONTINENTAL SILVER TORAH FINIALS.** Baluster-like shape composed of two-tiered bulbous upper portion with dense foliate motif, hung with eight enclosed bells. Lower portion in naturalistic hand-form staves set on circular base. Marked. Height: 15.5 inches.

20th century. **\$4000-6000**

☛ For another example of naturalistic hand staves, See R. Grafman, *The Cymbalista Collection* - 50 Rimmonim (1998) no. 31, executed in Galicia, 19th century.

**321 ENGLISH PRESENTATION SYNAGOGUE KEY.** "Presented by the Honorary Architects to B.L. Cohen Esq. MPLCC, President of the Jewish Board of Guardians on the Occasion of his Opening the New Building in Widegate Street, City." Marked. Length: 5 inches. Housed within fitted case.

March 22, 1896. **\$1200- 1800**

☛ Member of Parliament for East Islington Sir Benjamin Louis Cohen (1844-1909) was president of the Jewish Board of Guardians, a charity that provided for the welfare of under-privileged Jews.



320

**322 CONTINENTAL PORCELAIN ETHROG CONTAINER.** Bright green, textured fruit-form container attached to large leaf base with removable cover scattered with additional leafy vines and smaller fruit-form finial. 10 x 5.5 x 8 inches.

Late 19th century. **\$1200- 1800**

☛ For a similar example of a porcelain ethrog container, see Pierre Berge Associates, *Judaica*, Brussels, June 22nd, 2009, Lot 84.



322



321

**323 LARGE CONTINENTAL SILVER CIRCUMCISION SET.** Suite of items utilized in the Brith Milah ceremony, decorated with trellis and floral motifs. Items bear engraved Hebrew inscriptions of Biblical and liturgical phrases relating to the circumcision ritual.

**COMPRISED OF:** Mohel knife (8.75 inches). \* Shield (3 inches). \* Ointment bottle with twist lid and wand (7 x 3.5 inches). \* Lidded ovoid case (2.5 x 4.25 x 2.75 inches). \* Wine beaker: "Shel Berachah" (3.5 inches). \* Wine beaker: "Shel Metzitah." (2.75 inches).

**ALL HOUSED IN DECORATIVE, RECTANGULAR CHEST** fixed with handles and set on four legs. Hinged lid featuring low-relief depiction of a Brith Milah ceremony based upon Bernard Picart's engraving entitled: "Circumcision Ceremony Among Portuguese Jews" from his 'Ceremonies et Coutumes Religieuses (Amsterdam, 1723). Each item marked (see below).

**\$6000-8000**

♣ The large decorative chest as well as each individual item bears several marks, including: A double-headed eagle. Maker's mark: "BZ." Date stamp "A." Mirrored initial letters "VSK."

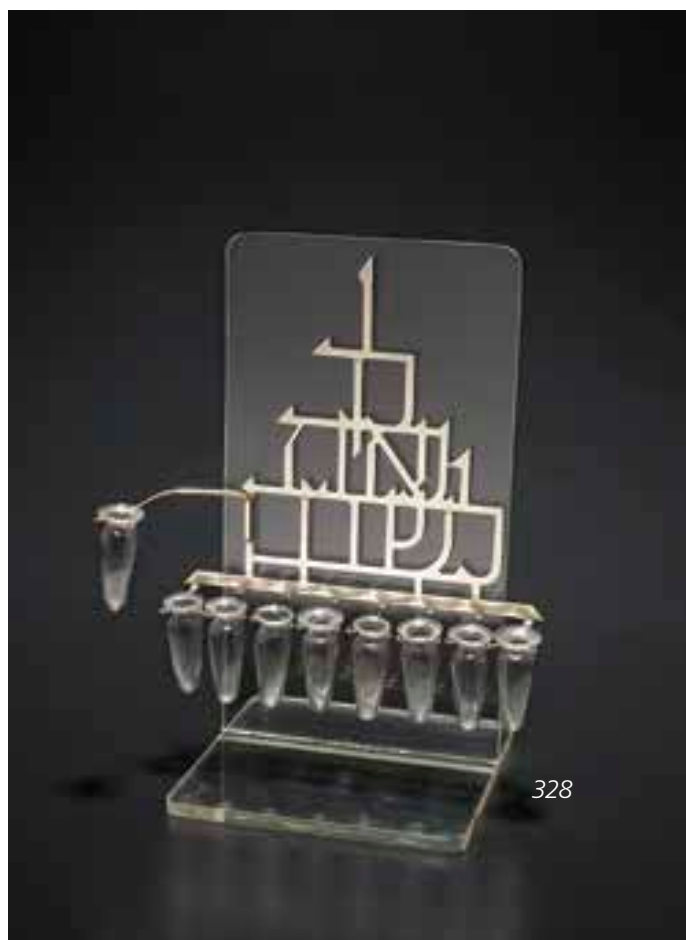


**324 PETITE SAFED SILVER MEGILLAH CASE AND SCROLL OF ESTHER.** Elegant octagonal case with alternating panels of openwork and engraved scrollwork design, continuing in upper spire-like element, surmounted by (later?) pineapple finial. Hebrew dedication inscription appears along lower register of case: "A token of love for the Rabbi Uri Palshin from Ezrath HaGalil in Safed." The narrow L-shaped spindle decorated with geometric patterning. \* Fitted with complete manuscript Esther Scroll written on vellum in Ashkenazic script. Length of case: 7.5 inches.

Late 19th century. **\$10,000- 15,000**

🔗 A very high-quality example, utilizing the classic Safed technical style of ceremonial decoration.





**325 LARGE AUSTRO-HUNGARIAN SILVER MENORAH.** In two parts. Eight C-scroll branches emanating from central shaft supporting oil urns; topped with crouched eagle finial. The whole on round, repousse base on four foliate supports. Lacking servant light. 21.75 x 19.5 inches.

Late 19th century. **\$5000-7000**

**326 ENGLISH SILVER MENORAH.** Eight elongated movable branches emanating from central shaft supporting oil cups; baluster shaft terminating in round footed support. Central finial features arched Decalogue supported by two rampant lions. Detachable servant light. Marked: "AT." 15 x 12.75 inches.

London, 1926. **\$5000-7000**

**327 CONTINENTAL SILVER MENORAH.** Of classic form, chased branches in branch-like motif; central shaft with Star-of-David finial, the whole set on round, graduated dome. With removable oil ewer; lacking servant light. Marked. 10.25 x 10.5 inches.

**\$3000-5000**

**328 LUDWIG WOLPERT CHANUKAH LAMP.** Open-work backplate features Hebrew inscription "To praise You is a delight" from the traditional Chanukah hymn 'Maoz Tzur;' fitted with servant light. Fronted by eight removable glass oil jars, suspended from metal tines. The whole, mounted on acrylic stand. Marked in English "Wolpert Made in Israel." 9.25 x 8 x 5.25.

**\$1200-1800**

• For comparison see: Susan L. Braunstein, *Five Centuries of Hanukkah Lamps from the Jewish Museum, a Catalogue Raisonne*, (New York, 2004) p. 344, no. 611.

**329 AUSTRIAN SILVER MENORAH.** Eight candle holders set on wide, C-scroll swags which rest upon a flame-like central knob, which in turn is set on a hexagonal joint adorned with acanthus leaves - a motif repeated along rim of the substantial, circular, fluted base. Detachable servant light. Marked: Alexander Sturm. 9 x 10 inches.

Vienna, c. 1905 (and after 1922). **\$2000-3000**

• Likely a hybrid piece composed of two elements. The round base and central knob are marked by Alexander Sturm, active in Vienna 1886-1922. (Although his mark was apparently used through 1922, according to some sources, Sturm died in September of 1915). Sturm inherited his father-in-law silversmith Vincenz Carl Dub's flatware and hollowware production company which was then known as the "Silberwarenfabrik Alexander Sturm." The lower element of this Menorah could perhaps have served as an ornate lid of Sturm tableware.

The upper portion which comprises the Menorah is marked on each of the nine candle holders and servant light support with the Austrian toucan hallmark used from 1922, a slightly later date than the Sturm piece. An imaginative and resourceful silversmith likely attached the two elements creating an inventive and unique Menorah. This theory also explains the seemingly confusing double mark of Sturm and the toucan at the Menorah's base.

**330 POLISH-RUSSIAN SILVER CHANUKAH LAMP.** Bench-form lamp inspired by Gothic architecture with trefoil-headed arcade backplate fronted by alternating pinnacle-and-finial upper gallery; fronted by eight oil urns. All supported by eight archivoluted ornamental feet. Detachable servant light. Marked: 'MB' and 'Warszawa.' 3.5 x 6.75 x 2.5 inches.

Warsaw, mid 19th century. **\$4000-6000**

• For another example of this lamp, see Sotheby's Tel Aviv, *Judaica*, 30th October, 2002, Lot 69.



329



330



- 331 HEAVY CONTINENTAL BRASS SABBATH HANGING LAMP.** Star-form oil container with seven oil channels set on wide, circular, footed drip bowl. The whole suspended from a heavy-linked hanging chain and eye hook. Length: 24 inches (fully extended).

19th century. **\$300-500**

- 332 INDIAN SYNAGOGUE LAMP.** Three-tiered lamp featuring large Star-of-David structure supporting nine candle holders, suspended from three twisted rods linked to upper chassis with hook. Below, a smaller Star-of-David hangs from three smaller twisted rods. Diameter: 22 inches.

19th century. **\$2500-3500**

⚡ A similar example from Cochin is housed in the Magnes Museum, Berkeley Calif. (68.80.2).



331

332

- 333 HEAVY POLISH BRASS CHANUKAH LAMP.** Elaborate openwork backplate featuring small, central cartouche of stylized birds flanked by pair of rampant lions and surmounted by coronet. Latticework side-panels supporting row of eight oil receptacles with hinged lid and wick apertures, fronted by balustrade and candle-sockets which also serve as Sabbath candle-holders; the whole set on four rounded supports. 9.75 x 11.5 inches.

Early 19th century. **\$1200-1800**

- 334 PETITE NORTH AFRICAN BRASS CHANUKAH LAMP.** Arched backplate pierced with arcade below stylized flowers, fronted by row of eight oil receptacles. Two birds in profile flank a trefoil finial. With servant light. 5.25 x 4.5 inches.

19th century. **\$1000-1500**

⚡ For another example, see Israel Museum Catalogue, The Stieglitz Collection (1987) no. 177.



333



334



**335 LARGE GERMAN BRASS PASSOVER SEDER EQUIPAGE.** Three-tiered, circular trays, upper level featuring four Jewish men each holding an item associated with Passover: Paschal lamb, goblet of wine, matzah and fire torch (Bedikath Chometz). With six removable brass bowls for ritual foods each appropriately labeled in Hebrew. Each tier identified: Kohen, Levi, Yisrael. Height: 14 inches; Diameter: 15 inches.

Late 19th century. **\$10,000-12,000**

🔥 **AN IMPRESSIVE DESIGN.**



336



337

**336 PERSIAN SILVER CEREMONIAL PLATE.** Circular plate with register along rim bearing alternating fish, bird, and floral motifs. Central medallion featuring deer, fawn, birds and trees framed by concentric circles of Hebrew text honoring Tzvi Zevulun and a phrase from the Book of Ecclesiastes (10:20): "Even in your thoughts, you shall not curse a king...for the bird of the heavens shall carry the voice, and the winged creature will tell the matter." Diameter: 8 inches.

c. 1900. **\$2000-2500**

Provenance: Sotheby's New York, Judaica, 14th December, 2011, Lot 5.

**337 NEAR EASTERN COPPER PIDYON HABEN PLATE.** Circular plate with raised rim, engraved with stylized, organic motifs interlaced with arabesque patterns including central, six-sided star surrounding Hebrew calligraphic word: "Nifrah." Diameter: 11 inches.

19th century. **\$800-1200**

This rare plate was likely owned by a Kohen and used during the Pidyon HaBen ritual which redeems the firstborn son 30 days after birth. The baby is traditionally carried into the ceremony by the father on a decorative tray. The 'Nifrah' declaration would attest to the father's fulfillment of the redemption.

**338 ANTI-NAZI BELGIAN BRASS ASHTRAY.** Center panel depicts a chained alsation dog with head of Adolf Hitler led by Resistance fighter declaring in French: "Fer on tour à Buchenwald, Adol." Hitler responds: "Ou W'allons-nous Tchantchet." Along each side of the ashtray are portraits of Churchill, Stalin, Truman, and de Gaulle. 7.25 x 5.25 inches.

c. 1945. **\$1000-1500**

"Tchantchet" was the name of an underground Belgian newspaper during World War II.



338



339

**339 BEZALEL SILVER MEGILLAH CASE AND SCROLL OF ESTHER.**

Central section repousse with scenes of the Esther story set in two arched registers, framed with bands of red faceted gemstones above and below and two blue cabochan stones. Tiered filigree end-pieces; spindle and thumb piece marked. \* Fitted with complete manuscript Esther Scroll written on vellum in Ashkenazic script. Length of case: 9 inches.

**\$2000-3000**

**340 ELEGANT BEZALEL-STYLE SILVER TABLE SWEEPER.** Delightful geometrically-shaped, miniature shovel and brush set with applied filigree in heart-shape and concentric circle pattern, with silver bosses on handles. Clip on brush reverse for attachment to shovel. Marked.

Mid-20th century. **\$800-1200**



340



341

**341 ITALIAN SILVER MEZUZAH CASE.** Repousse featuring central column bearing Hebrew name of God surrounded by stylized flowers, the whole set on red. Length: 5.5 inches.

19th century. **\$2500-3000**



342

**342 PETITE ENGLISH SILVER MEZUZAH CASE.** Small rectangular case featuring shell, scroll and floral motifs with five panel element in center and small window for parchment. Marked: "BPDC." Length: 3.75 inches.

Chester, c. 1902. **\$2000-2500**



343



344

345



346

**343 ROMANIAN WOODEN FIGURAL SCULPTURE.** Depicts a Chassidic Jew with hunchback clutching a book and an umbrella. Signed and dated. 10 x 2.25 x 3.5 inches.

Romania, 1928. **\$800-1000**

⚠ Unlike the more typical, exaggerated depictions of Jews, this example bears no malice.

**344 AMERICAN (?) PAINTED SYNAGOGUE CLOCK.** Five clock faces with moveable tin hands (few broken) set on rectangular green metal base. Large, central clock indicating Sabbath candle lighting time; four surrounding clocks indicate times for morning and afternoon services for weekdays, Sabbath, and holidays; each identified in Hebrew. 17 x 13 inches.

20th century. **\$400- 600**

**345 FRENCH HEBREW DIAL CLOCK.** Verge Fusee mechanical clock features dial numbers engraved in Hebrew letters. Set on round pedestal with neoclassical devices and supported by three, footed female busts. With glass underside and visible movement. Height: 1.75 inches. \* With clock key.

**\$1200-1500**

⚠ Found from the 14th century until the mid-19th century, the verge escapement is the earliest known type of mechanical escapement, the mechanism in a mechanical clock that controls its rate by advancing the gear train at regular intervals or 'ticks'.

**346 LAND OF ISRAEL OLIVE WOOD TOBACCO JAR.** Engraved lidded container features depictions of Tomb of Rachel and Mount Moriah identified in Hebrew in lower register. Height: 6.25 inches.

Jerusalem, c. 1900. **\$1200- 1500**



347

**347 MOSHE OVED MEMORIAL SCULPTURE.** Six-canded, bronze-casted lamp memorializing the six million Jews who perished in the Holocaust. Biomorphic phoenix-like backplate metaphorically embraces the symbolic candles. Signed by artist in Hebrew on rear. 10 x 13 inches.

c. 1950. **\$4000-6000**

• Moshe Oved (aka Morris Goode / Gudak, 1883-1958), poet and master jeweler, was a native of Skepe, Poland, who immigrated to London in 1903. He amassed a wonderful collection of ancient jewels and objets and cultivated an admirable and discerning following of clients (including Queen Mary herself) drawn to his celebrated little shop "Cameo Corner," tucked just behind the British Museum. Always artistically oriented, Oved was a founding member of the Ben Uri Society in London; he also sculpted a series of Jewish ritual objects alongside designs of his own extremely original jewelry. See: EJ, Vol. XII, cols. 1528-29.

**348 AUSTRIAN PAINTED ENAMEL SILVER CIGARETTE CASE.** Charming rectangular, hinged case featuring painted image of an older, bearded rabbi applying tzitzith to a prayer-shawl. Signed lower right corner: 'Ugosi Wien III.' Marked. 4 x 3.25 inches.

Circa 1930. **\$700-1000**

• The upper cover is after a painting executed by Stanislaw Bender (1882-1975).



348



349

**349 EUROPEAN SHTREIMEL.** Fur and velvet hat worn by married Chassidic men on the Sabbath and Jewish Holidays. Representative of a royal crown, as the pious believe that the wearing of special clothing on these days enhances and further sanctifies the day. Fur pelts (ours, sixteen) are adjoined clockwise pattern as reference to kabbalistic spiritual forces. Brown leather interior head band. Some wear. Diameter: 12 inches.

19th century. **\$1000-1500**

**350 AUSTRIAN IVORY DREIDEL.** Of classic form, with the four traditional Hebrew letters on each side. Length: 2.5 inches.

19th century. **\$1200-1800**

For another example see Catalogue Historisches Museum der Stadt Wien: Sammlung Max Berger, Judentum in Wien no. 2/5.2.35.

Please note: In accordance with US law and associated international treaties in relation to the auction-sale of ivory, this lot cannot be exported from the United States.

**351 SHOFAR.** Of traditional form, with Hebrew decorative engraving "Day of the Shofar Blast" - a clever double-entendre based on Hebrew letters of word "Sounding the Blast" that equals the year "5675" corresponding to 1914. Length: 11.5 inches.

Engraved 1914. **\$1000-1200**

**352 CONTINENTAL PASSOVER KNIFE.** Blade engraved with depictions of two Passover-related scenes (based on the Amsterdam 1695 Hagadah): The eating of bitter herbs and the later Seder feast. Wooden handle with star rivets. Length: 14.25 inches.

**\$500-700**



350



351



352

**353 CONTINENTAL GLASS PASSOVER CONTAINER.**

Elegant metal wheelbarrow engraved in Hebrew with fitted, etched glass vessel for the haroset, bearing painted vignettes of Pithom and Ramses and related Biblical verse. 9.5 x 3.75 x 2.75 inches.

**\$400-600**

✎ The wheelbarrow alludes to the transport of mortar, with which the Israelites cemented the bricks during their enslavement in Egypt. At the Seder, this is represented by the Haroset which would be displayed on the Seder plate in this special vessel.



353



354

**354 PAIR OF PERSIAN HEBREW AMULET FOR WOMEN.**

Each: Shield-form plaque with two suspension loops, engraved in Hebrew characters with names of angels and kabbalistic phraseology, including "Destroy Satan!" 3 x 2.25.

19th-century. **\$600-900**

**355 PAIR OF DUTCH WOODEN SYNAGOGUE PLAQUES.**

Rectangular plaques - a Shevithi and a Mizrach - combining design elements of Art Deco, bold lines and geometric patterns; and Art Nouveau, organic and floral flowing lines and forms. Each feature a central Star-of-David, and arched registers bearing Hebrew carved verses: "Know before Whom you stand, before the King of Kings..." (Talmud B'rachot 28b). \* "He remembers His kindness and His faith to the house of Israel" (Psalms 98:3). (Hanging device on rear). 15.5 x 23.5 (each).

c. 1920's. **\$3000-5000**



355



356

**356 LARGE PERSIAN SILVER STANDING BOWL.** Imposing scalloped, footed bowl profusely chased with narrative of Darius the Great, depicted with a nod to ancient artistic conventions - largely in profile, stylized hair and beards, and flat, geometric fabric draping. Scenes continue on baluster stem and domed foot with additional floral patterning intermittently. Traditional Isfahan design. Height: 24 inches; Diameter: 18.75 inches.

c. 1900. **\$3000-5000**

⚠ Darius (also known as Cyrus) granted the Jews the right to rebuild the Second Temple in Jerusalem, returning the Temple vessels from the First Temple and contributing financially to the building expense.

For a similar, smaller example, see Sotheby's New York, Judaica, 18th March 2004, Lot 202.



357

**357 ELIAKIM TZUNSER'S WOOD AND WHITE METAL LAVABO**

**SET.** Laver set mounted on large wooden, carved cartouche, comprised of cistern and basin. Ovoid cistern bears unique engraving of a jester and cymbals, with initials 'E.T.' and date '1887,' with detachable lid topped by urn finial (cistern: 17 x 12.5 inches). Semicircular basin with rolled lip, set on wooden shelf fitted to basin (basin: 5.5 x 13.25 inches). Wooden mounting: 34 x 20.25 inches.

c. 1887. **\$5000-7000**

⚠ **PROVENANCE: ELIAKIM TZUNSER.**

Born in Vilna, Yiddish poet, composer and playwright, Eliakim Tzuner (1836-1913) was well known as a 'badchan' - combination jester and master of ceremonies - utilizing melodies, rhymes and clever puns to entertain his audiences. He was said to have composed more than 600 Yiddish songs before emigrating to the United States in 1889.

For a similar lavabo, see Sotheby's New York, Judaica, December 15th, 2010, Lot 39.

— END OF SALE —

**— ABSENTEE BID FORM —**

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Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone Number: \_\_\_\_\_

Signature: \_\_\_\_\_

[illegible]

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

TRADE REFERENCE OR 25% DEPOSIT REQUIRED IF BIDDER IS NOT KNOWN TO KESTENBAUM & COMPANY.

[illegible]

— CONDITIONS OF SALE —

Property is offered for sale by Kestenbaum & Company as agent for the Consignor. By bidding at auction, the buyer agrees to be bound by these conditions of sale.

1. All property is sold “as is,” and any representation or statement in the auction catalogue or elsewhere as to authorship, attribution, origin, date, age, provenance, condition or estimated selling price is a statement of opinion only. All interested parties should exercise their own judgement as to such matters, Kestenbaum & Company shall not bear responsibility for the correctness of such opinions.
2. Notwithstanding the previous condition, property may be returned by the purchaser should such property prove to be defective, incomplete or not genuine (provided such defects are not indicated in the catalogue or at the sale). Written notice of the cause for return must be received by Kestenbaum & Company within fourteen (14) days from the date of the sale of the property, and the property must be returned to Kestenbaum & Company in the same condition as it was at the time of sale. Any lot containing three or more items will be sold “as is” and is not subject to return.
3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer’s record of final sale shall be conclusive. On the fall of the Auctioneer’s hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer’s discretion, be put up again and sold.
4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.
5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.
6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer’s premium of 23% of the first \$150,000 of the final bid on each lot, and 18% of the final bid price above \$150,000, plus all applicable sales tax.
7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.
9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.

— ADVICE TO PROSPECTIVE PURCHASERS —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.
6. We are not responsible for purchases left on our premises 90 days from their date of sale

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Kestenbaum & Company undertakes Collection Appraisals for insurance, estate tax, charitable and other purposes. Relevant fees will be refunded should items be subsequently consigned for sale.

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We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

Daniel E. Kestenbaum  
Tel: 212 366-1197 • Fax: 212-366-1368

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September, 2014

Fine Judaica:

The Collection of the late Dr. Alfred Moldovan

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December, 2014

Fine Judaica:

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