



KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 355

Catalogue of

FINE JUDAICA

.....

PRINTED BOOKS, MANUSCRIPTS, AUTOGRAPH LETTERS,
CEREMONIAL OBJECTS AND GRAPHIC ART

FEATURING:
SELECTIONS FROM THE COLLECTION OF
THE LATE DR. ALFRED MOLDOVAN

To be Offered for Sale by Auction,
Thursday, 13th November, 2014
at 3:00 pm precisely

Viewing Beforehand:

Sunday, 9th November - 12:00 pm - 6:00 pm
Monday, 10th November - 10:00 pm - 6:00 pm
Tuesday, 11th November - 10:00 am - 6:00 pm
Wednesday, 12th November - 10:00 am - 6:00 pm
No Viewing on the Day of Sale

This Sale may be referred to as: "Selma" Sale Number Sixty-Three

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

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Order of Sale:

Printed Books: Lots 1 - 238
Illustrated Books: Lots 239 - 268
Autograph Letters & Manuscripts: Lots 269 - 322
Graphic Art: Lots 323 - 386
Ceremonial Objects: Lots 387 – End of Sale

Front Cover Illustration lot 219

Back Cover Illustration lot 389

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



Dr. Alfred Moldovan (1921-2013)

The walls in my parents' apartment were completely covered with graphics depicting Jewish life, including mizrachs, posters, maps and views of Jerusalem. It seemed like they kept an army of framers busy. Bookcases and shelves that reached the ceilings teemed with Haggadot, Bibles, Siddurim, and other texts central to Jewish identity. Other cases contained silver menorahs, spice boxes, rimonim, and other ritual objects. There was an infinite variety of objects and materials concerning, depicting, and used by Jews in both their religious and secular lives. It was overwhelming and reflected the passion and dedication of my parents as collectors.

Their weekends were spent combing through bookstores, visiting other collectors and dealers, and no auction was ever missed. My and my brother's weekends were spent ripping open boxes and packages and listening, not always patiently, as my father explained what everything was. Over time the collection which began in the late 1960s consisted of thousands of items. They were excited by each and every one and relished the role each item played in the history and continuum of Jewish life. They viewed themselves not only as collectors but also preservationists – saving and organizing remarkably eclectic collections of materials. “Nothing that is Jewish is alien to me,” my father often said about his collecting philosophy.

Certain materials in the collection of significant historical and educational value have been donated over time to important national and international museums and institutions of Judaic studies, where they can be studied and analyzed by current and future scholars and displayed for the benefit of the public at large.

The items in this auction are among those that remained with my father throughout his life: the visual images and pictures he looked at in his living room and the books and objects that surrounded him. Collecting requires passion and commitment. It is fitting that these items pass to others like him and my mother who will find joy and meaning in each item.

Joseph T. Moldovan

INTRODUCTION

What more appropriate place could there be for two collectors of Judaica to meet for the first time if not the basement warehouse of a fine book dealer. So it was for me in the mid 1960's in the basement of Feldheim's Books on the Lower East Side. From that moment, amazement at and affection for a particularly remarkable man never left me.

Dr. Alfred Moldovan was the doyen of Judaica collectors, in the most meaningful and creative sense of that term. He has left a legacy to be both emulated and appreciated. His approach to everything was imbued with energetic vitality, analytic virtuosity and acute intelligence. This showed nowhere as much as in his collecting of Judaica.

Al did not simply collect Jewish books and objects. Each and every acquisition served as a basis for his research into origins, forms, inscriptions and customs. He was one of the very few collectors from the last 100 years who not only assembled a superb range of books, manuscripts and objects, but was the epitome of the gentleman scholar. The genus has virtually disappeared from the world of Judaica.

His love for the material knew no boundaries. Any visit to his home was an escape to a different world. Every shelf, every wall, every piece of furniture served as a carrier of some essence of his interests in Jewish life. He was a true connoisseur, seeking out that which was the finest, that which carried the most importance and meaning.

Both Al and his wife Jean delved deeply into the field of Judaica and created several sections within the general collection, each of which developed into the finest of the genre. He had a particular love for the Holy Land, reflected both in the collection of Holy Land maps, including some truly unique printings, as well as in the assembling of the most extraordinary group of views of Jerusalem imaginable.

His love of the Haggadah led him to build a library of that guide to the Pesach meal which included the overwhelming majority of the first 200 such books that were printed. The wonderful collection of posters that documented Jewish life of the 20th century, a sampling of which was recently displayed at the Temple Emanu-El Museum, the wide-ranging variety of Aleph-Bet primers and illustrated childrens' books, the vast collection of Jewish ethnography jewelry – all of the above were but a sampling of the treasures at the Moldovan home.

He was a generous lender to exhibitions in museums, several of which were single collection displays. More importantly he was even more generous with his time and advice to anyone who expressed an interest in Judaica and turned to him. He shared his time and knowledge, including the founding of the Harry G. Friedman Society. For years Al, with his unusual ability with numerous languages, volunteered at the Jewish Theological Seminary Library to identify thousands of volumes that had been packed away since the terrible fire of 1966.

Al's motto was "Justify your existence". Day by day, hour by hour. His personal history was exactly that. The day after Pearl Harbor, Al enlisted in the American armed forces and became one of the first radar specialists, taking part in many bombing runs over Germany. After being released, Al entered medical school. Upon graduation he chose to open his office not in Park Avenue but in Spanish Harlem. With his attachment to true Communist ideals he believed in complete social justice. During the turbulent time of racial integration in the South, Al traveled there to serve as Dr. Martin Luther King's personal physician in the famous Selma march period. On "Bloody Sunday" when the police attacked the demonstrators on the far side of the Edmund Pettus Bridge with clubs and tear gas, there were multiple casualties. Al, who was with the ambulances on the other side, faced down the sheriff and his men who were blocking the medical staff from crossing to help the injured. As reported in the New York Times "Dr. Moldovan.....broke away from the blockade by force of will, and with the only ambulance to make it out of Selma, crossed to find acivilian battlefield littered with...prostrate human forms". That was Al: A brilliant intellectual and a man of immediate moral action.

Such actions on his part were the rule, not the exception. On a personal note, I can tell you about the first Gulf war in 1991. When the Scud missiles began falling on Tel Aviv, Al boarded the first available flight to Israel. While others were leaving, Al arrived, identifying with the threat to the Jewish people and sharing it.

His Judaica collection was a part of this moral code that was deep in his soul, the essence of which was his attachment to humanity and his passion for the Jewish people for 92 years.

1 **AARON BERACHIAH BEN MOSES OF MODENA.** Ma'avar Yabok [prayers for the sick and dead] **FIRST EDITION.** Few marginal notations. ff. 40, pp. 41-55, ff. 57-84; 146, 149-162, 155-172. Stained in places, few paper repairs to corners with minimal loss. Later boards, covers loose, worn. 4to. Vinograd, Mantua 220; Mehlman 523.

Mantua, Judah Samuel, 1626. **\$800-1200**

✦ Includes laws of visiting the sick and correct modes of behavior toward the deceased and toward mourners.

The author (d. 1639), was a follower of the Lurianic Kabbalah as transmitted to Italian scholars by the mysterious figure of R. Israel Sarug. R. Chaim Joseph David Azulai attests that he saw several Kabbalistic manuscripts of R. Aaron Berechiah in the home of his descendants, members of the Sanguinetti family of Modena. Azulai goes on to say he heard the author was visited regularly by a Maggid, or celestial guide. See Azulai, *Shem HaGedolim* I, A-121; EJ, Vol. II, col. 18; Vol. XIV, col. 890.

2 **ABRABANEL, DON ISAAC.** Peirush al HaTorah [commentary to the Pentateuch] **FIRST EDITION.** Edited by Samuel d'Archivolti. Scattered marginalia, inscription on f. 425b states the volume was purchased in Hamadan (Iran) from Nathaniel Arumia in 1766, final page contains a partial listing of topics. ff. 425 (i.e. 424), (1). Previous owner's marks, variously worn and stained, marginal repairs. Needs rebinding. Folio. Vinograd, Venice 641; Habermann, di Gara 53; Mehlman 626.

Venice, Asher Parenzo for Giovanni di Gara, 1579. **\$500-700**

3 **AKRA, ABRAHAM.** (Ed.) Mehararei Nemeirim. **FIRST EDITION.** This copy with the rare additional 6 leaf supplement (bound here between f. 4 and f. 5). ff. 56 (i.e. 58), 6. Mispaginated but complete. Some dampstaining. Modern calf. Sm. 4to. Vinograd, Venice 877; St. Cat. Bodl. 4178:2; Roest, Yode'a Sepher 992.

Venice, Daniel Zanetti, 1599. **\$1000-1500**

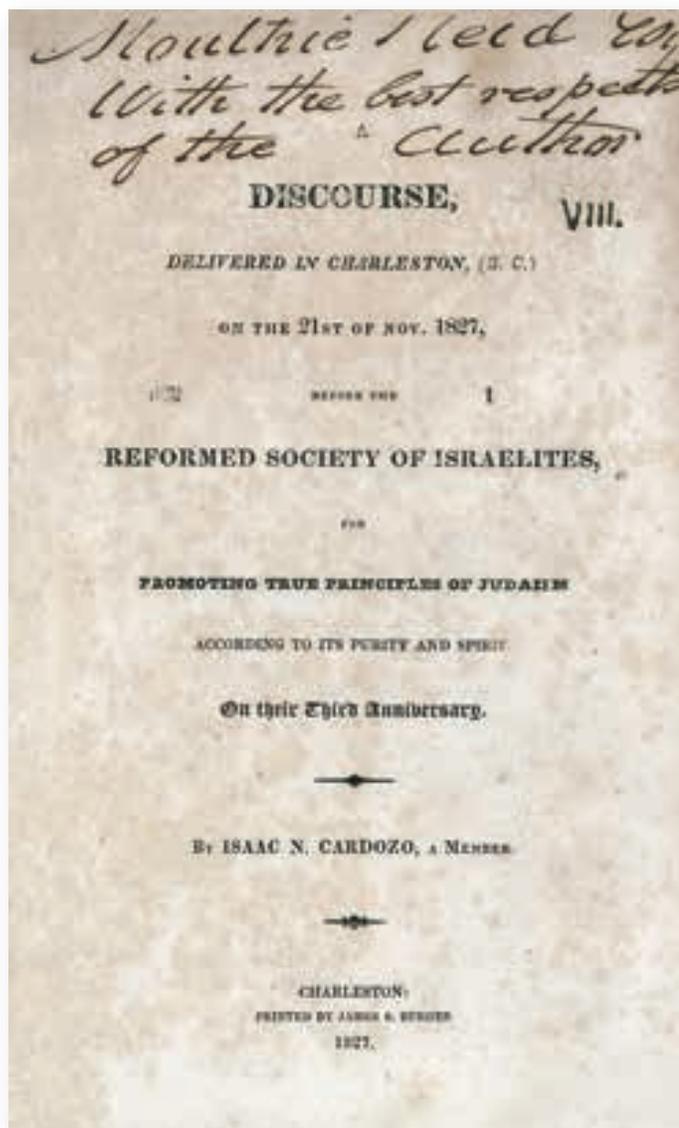
✦ A collection of invaluable "Kelalei HaGemara," or principles of Talmudic methodology. These essays were penned by R. Emanuel Sephardi and by the distinguished Egyptian halachist R. David ibn Zimra. Specialized studies on the hermeneutic principle of "Kal Vechomer" (a fortiori) were drawn from the writings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



Lot 1



Lot 3



Lot 4

4 (AMERICAN JUDAICA). Isaac N. Cardozo. A Discourse Delivered in Charleston (S.C) on the 21st of Nov. 1827, Before the Reformed Society of Israelites, for Promoting True Principles of Judaism According to its Purity and Spirit, on their Third Anniversary. **INSCRIBED AND SIGNED BY THE AUTHOR ON THE TITLE-PAGE.** pp. 18. Small stamp on verso of title-page, foxed. Unbound. 12mo. Singerman 442; Rosenbach 289;

Charleston, James S. Burgess, 1827. **\$10,000-15,000**

• The Reformed Society of Israelites for Promoting True Principles of Judaism According to Its Purity and Spirit was the name of the group that broke away in 1824 from Kahal Kadosh Beth Elohim (KKBE) of Charleston, South Carolina. They sought to make reforms to the traditional ritual, seeking to revitalize Jewish life with new prayers reflecting contemporary American life.

Led by Isaac Harby, Abraham Moise and David Nunes Carvalho the Reformed Society of Israelites reflected the fact that, as Jonathan Sarna has phrased it: "Jews who did not feel at home in synagogue no longer had to compromise their principles for the sake of consensus; they felt free to withdraw and start their own congregations. In free and democratic America, congregational autonomy became the rule, resulting in a new American Judaism - a Judaism of diversity and pluralism."

The present rare pamphlet reflects the fact however that the halcyon days of the Reformed Society of Israelites, such as they were, did not last long. By the time the group celebrated its third anniversary meeting on November 21, 1827, they heard a much more sober evaluation of their prospects. Gone were the unalloyed enthusiasm and radiant optimism that typified the orations delivered at the first and second anniversary meetings. Now, Isaac N. Cardozo, the orator on this occasion, reminded his colleagues that "the reformer never had an easy row to hoe," his path would always be "beset with a thousand obstacles."

People were "wedded" to the religious forms and rituals to which they had been accustomed." Religious prejudice," Cardozo states here, was the "strongest and most incurable of human passions." Reason cannot easily surmount the emotional comfort of doctrines that evoke "spiritual happiness and temporal welfare" within an individual. Attempting to reinforce their determination, he admonished society members not to anticipate unrealistic progress and not to expect complete success in all of their objectives. In what may well have been a tacit acceptance of the fact that there might soon come a time when dissension would need to give way to conciliation, Cardozo reminded his colleagues that "the intelligent reformer will, in his progress, always have sagacity enough to perceive how long to follow, and when to attempt to lead public opinion."

Clearly, the group was by this time beset by numerous problems: Members of KKBE relentlessly criticized the dissenters. The members of the society lacked the solid grounding in Jewish tradition that would have enabled them to wage an effective defense. Intra-family relations were strained by the fact that many younger Jews belonged to the society while their parents remained loyal to KKBE.

After 1827 the Reformed Society of Israelites received very little public attention, and signs of the group's impending dissolution began to appear. In 1828 Isaac Harby and David N. Carvalho, two of the group's leaders, moved to New York and Baltimore, respectively. Unsuccessful in their ambition to raise funds to erect a new temple, the society's leaders decided in 1833 to return (with interest) the money that had been collected for that purpose. By 1836 fourteen of the original forty-three signers of the society's constitution had resigned and another nine had died. The group itself never officially disbanded, but it ceased to endure as a separate entity sometime after 1838.

Even after the Reformed Society of Israelites ceased to exist, the group's clamor for liturgical reform continued to be heard. Failing to create an independent place of worship for themselves, many of the dissenters returned to KKBE and, ultimately, succeeded in realizing the society's original goal: they managed to bring worship reform to the synagogue itself.

See G. Zola, Isaac Harby of Charleston, 1788-1828: Jewish Reformer and Intellectual (1994).

5 (AMERICAN JUDAICA). The American Museum, or, Universal Magazine. Volume IX. In Appendix II (Public Papers), p. 40: "ADDRESS OF THE HEBREW CONGREGATION IN NEWPORT, RHODE-ISLAND, TO THE PRESIDENT OF THE UNITED STATES OF AMERICA, August 17, 1790." *Browned, few upper corners torn. Contemporary calf, rubbed. 8vo.*

Philadelphia, January-June, 1791. \$1500-2000

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

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

6 (AMERICAN JUDAICA). [Mordecai M. Noah.] Essays of Howard, on Domestic Economy. *FIRST EDITION. pp. 214. Foxed, inscription on title-page. Later half-morocco. 12mo. Not in Singerman; BAL 14997; Shaw and Shoemaker 2557.*

New York, G.L. Birch & Co., 1820. \$2000-3000

✦ Mordecai Manuel Noah (1785-1851) was the most prominent Jew in the America of his time, the first Jew born in the United States to reach national prominence.

This volume is a collection of Noah's essays from the New York National Advocate - Noah's daily newspaper which ran from 1824-26. Many of the essays examine the causes for insolvency and personal poverty, often blaming a lack of moral ethics, resulting in reckless spending or an obsession with fashion. Noah includes vignettes of Manhattan scenes ranging from rowdy teens at a late-night oyster house (p. 30) to Wall Street wives recklessly bidding at an auction of silver (p. 53).

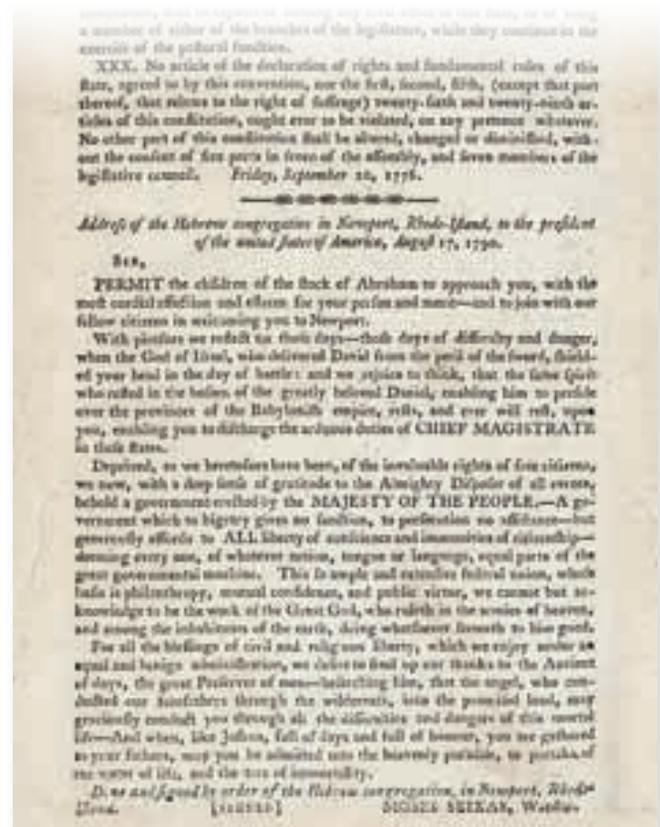
7 (AMERICAN JUDAICA). Roy, W. L. A Complete Hebrew and English Critical and Pronouncing Dictionary... Containing all the Words in the Holy Bible... Together with Their Derivation Literal and Etymological Meaning... and Illustrated by Numerous Citations from the Targums, Talmud and Cognate Dialects. *FIRST EDITION. An uncut copy. Additional recommendations and reviews inserted prior to opening blank. pp. 8, (4), 9-740. Foxed and dampstained in places, strip removed from upper portion of title-page affecting one word. Original boards, scuffed and worn. Sm. folio. Rosenbach 417 (locating only 2 copies).*

New York, J.F. Trow, 1837. \$600-900

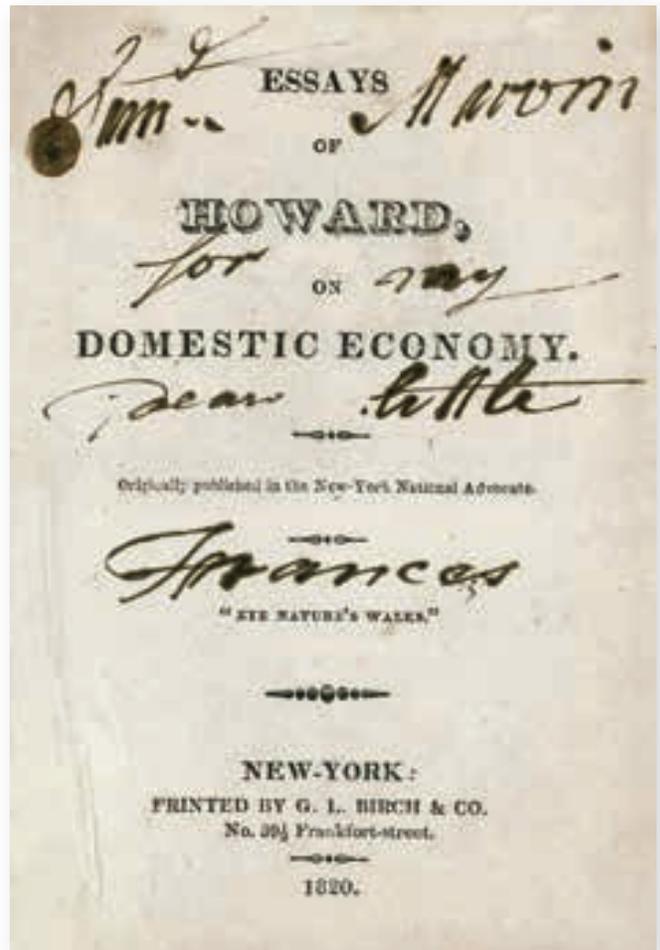
✦ THE FIRST HEBREW-ENGLISH DICTIONARY PUBLISHED IN AMERICA. INCLUDES THE FIRST RABBINIC APPROBATION PUBLISHED IN AMERICA.

Recommendations include one from the "Rabbi of the City of Jerusalem," Enoch Zundel. In 1833, Jerusalem's Rabbi Enoch Zundel traveled to America carrying a letter from the Elders of the City addressed to Mordecai Manuel Noah beseeching aid for his impoverished brethren living in the Holy Land. It was William Roy, the author of this dictionary, who translated the letter from Hebrew into English and thus, Roy and Zundel became acquainted.

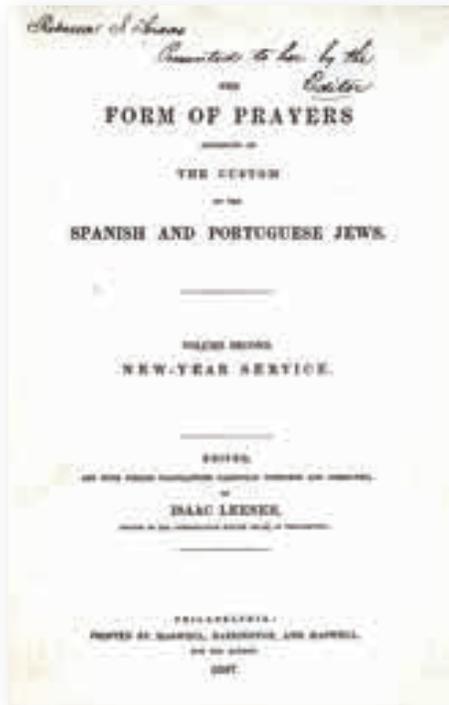
See A. J. Karp, From the Ends of the Earth: Judaic Treasure from the Library of Congress (1991) pp. 295-96 (illustrated).



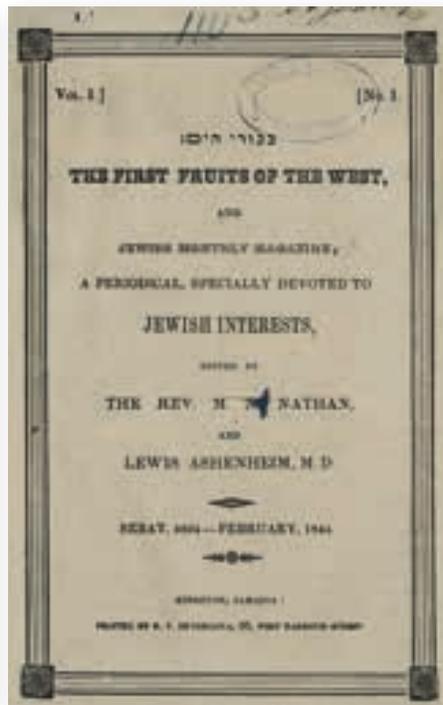
Lot 5



Lot 6



Lot 8



Lot 9



Lot 10

8 (AMERICAN JUDAICA). Sidur Siphthei Tzadikim / The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Volume Second - New Year Service. Prepared by ISAAC LEESER. List of Subscribers at end. Half-title inscribed: "REBECCA S. SEIXAS, NEW YORK, PRESENTED TO HER BY THE EDITOR." ff. 121. Touch foxed, bookplate. Contemporary calf, worn, backstrip damaged. 4to. Goldman, 36; Vinograd, Philadelphia 12.

Philadelphia, Haswell, Barrington, and Haswell, 1838. \$2000-3000

☛ Sidur Siphthei Tzadikim, Rev. Isaac Leeser's comprehensive prayer book, was the first American edition containing the liturgy for the entire year. A landmark in the early flowering of the Religious Jewish Community of America.

A FINE ASSOCIATION COPY. Rebecca Seixas was the wife of Isaac Benjamin Seixas (1781-1839) of Richmond, Virginia.

9 (AMERICAN JUDAICA). Bikurei HaYam: The First Fruits of the West, and Jewish Monthly Magazine; A Periodical, Specially Devoted to Jewish Interests, Edited by the Rev. M.N. Nathan, and Lewis Ashenheim. Volume I, Number 1-9/10 [ALL PUBLISHED] Bound together in one volume. The H.S. Henry set. Ex-library, trimmed. Original printed wrappers, bound into modern boards. 8vo. Rosenbach 528 (incomplete).

Kingston, R.J. de Cordova, February-October, 1844. \$4000-6000

☛ A RARE COMPLETE SET. A total of ten issues of The First Fruits of the West appeared, designated Vol. I, nos. 1-10. Though short-lived (under a year), the journal is significant as a source of historical information concerning the Jews of Jamaica and the Caribbean basin.

Although the Jewish population of Jamaica never surpassed more than two thousand souls, they nonetheless were an important minority who played an outsized role through much of Jamaica's history. See M. Arbell, The Jewish Nation of the Caribbean (2002) p.243.

10 (AMERICAN JUDAICA). Isaac Leeser. Catechism for Younger Children. Designed as a Familiar Exposition of the Jewish Religion. Second edition, with new preface by Leeser and dedication to Rebecca Gratz. THIS COPY INSCRIBED AND SIGNED BY LEESER: "Revd. Dr. G.W. Bethune, With the respects of IL. Phila. Novbr. 7th, '44." With Bethune's book-plate on front pastdown. pp. xii, 168. Ex-library. Some foxing. Contemporary boards, spine damaged. 8vo.

Philadelphia, C. Sherman, (1844). \$4000-6000

☛ In this children's textbook, Leeser sets forth the basic tenets of Jewish belief as contained in the Ten Commandments and Maimonides's Thirteen Principles of Faith. An appendix entitled "The Ceremonial Law" addresses the practical observance of Judaism: Prayer, Tzitzith, and Tephillin, as well as the Sabbath and Festivals.

This edition is exceptionally scarce as Leeser writes in a later edition: "The second edition has indeed not been exhausted by public demand, but a calamitous conflagration having destroyed the remainder of the same, a new supply had to be provided." Indeed WorldCat records only two copies of this second edition.

Of Huguenot descent, George Washington Bethune (1805-62) was a preacher-pastor in the Dutch Reformed Church. An outspoken Democrat, opposed to slavery he was also an avid fisherman, who worked anonymously on five of the American editions of Izaak Walton's The Compleat Angler under the pseudonym The American Editor.

Singerman (no. 901) questions whether this work was issued in 1845 since only the Jewish year (5605) is recorded on the title-page. Since the Jewish year commences in the Fall it is therefore unclear whether the book would have been published in 1844 or 1845. Leeser's personal inscription here to Bethune, dated November, 1844, provides us with the answer.

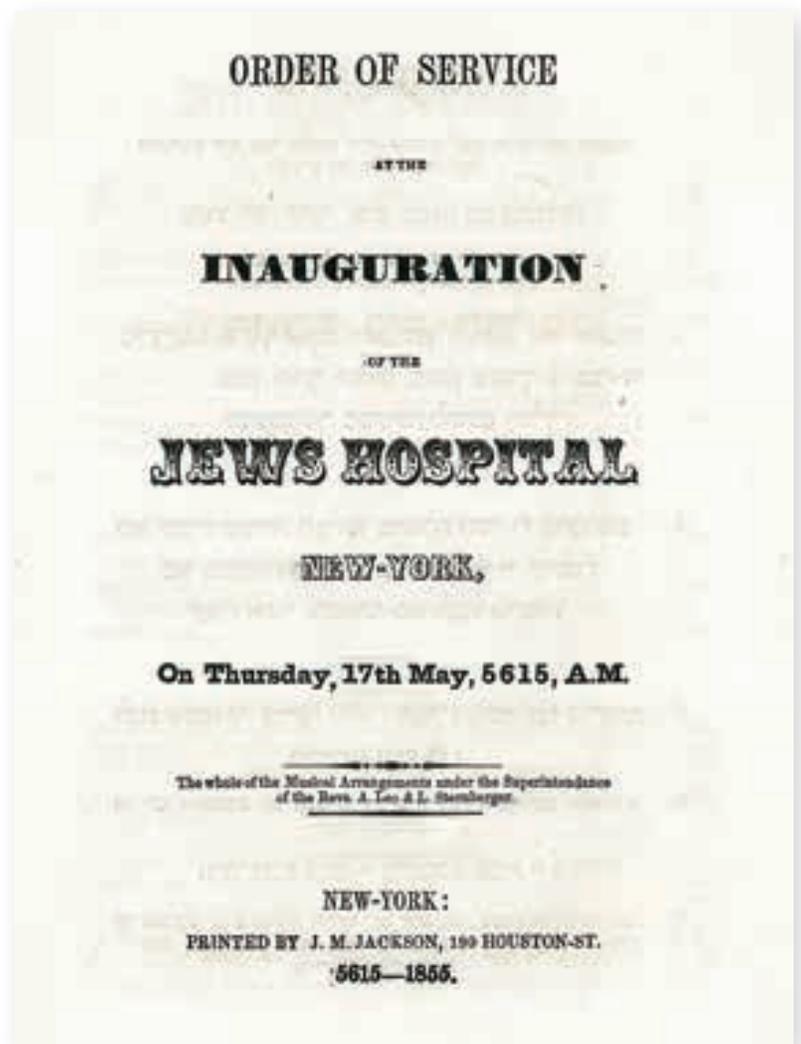
11 (AMERICAN JUDAICA). Order of Service at the Inauguration of the Jews Hospital, New York. Text in Hebrew and English on facing pages. Wide margins. Manuscript entry on p. 15: "Prayer for Government by Revd JJ Lyons." pp. 15. Modern boards. Tall 8vo. Goldman 1085; Singerman 1399 (recording just two copies).

New York, J.M. Jackson, 1855. \$5000-7000

✦ Order of service performed at the dedication of (what was to become) Mt. Sinai Hospital's first hospital building in 1855. Participants in the ceremony included: Jacques Judah Lyons, Rev. Leon Sternberger, Rev. Adolf Rubin, Rev. Gustaus M. Cohen and Rev. Isaac Shielker.

Includes various prayers: "Extend thy protection unto us, and unto the inhabitants of this United Commonwealth, who are not of the seed of Abraham... but who are our fellow citizens, under the shadow of whose righteous laws we live with them in amity and peace as brethren should dwell together. Let their ways prosper in the land..." (p. 13).

Jews' Hospital (later Mt. Sinai Hospital) was founded in 1852 by Sampson Simson (1780-1857) to address the needs of New York's rapidly growing Jewish immigrant community. At the time of its founding, other hospitals in New York City discriminated against Jews by not hiring them and preventing them from being treated in their wards. The Jews' Hospital in the City of New York, as it was initially called, inaugurated its first building, in what was then a rural neighborhood on West 28th Street between Seventh and Eighth Avenues on land donated by Simson. Four years later the 45-bed hospital would be unexpectedly filled to capacity with soldiers from the Civil War.



Lot 11

12 (AMERICAN JUDAICA). Tephilah Mikol HaShanah Minchah Ketanah LeHolchei Derech Ule'Ovrei Yamim LehaNos'im LiMedinath Amerika Hash[em] Y[ishmerem] pp. 400. Stained. Contemporary boards, rebounded. 24mo. Vinograd, Fürth 929.

Fürth, Zürndorffer & Sommer, 1855. \$800-1000

✦ A pocket-sized prayer book specifically printed, as stated on the title page, for Jewish immigrants undertaking the lengthy journey from Europe to America.

Includes prayers for weekday and Sabbath, selected Festival portions, Ethics of the Fathers and the weekday Biblical reading.

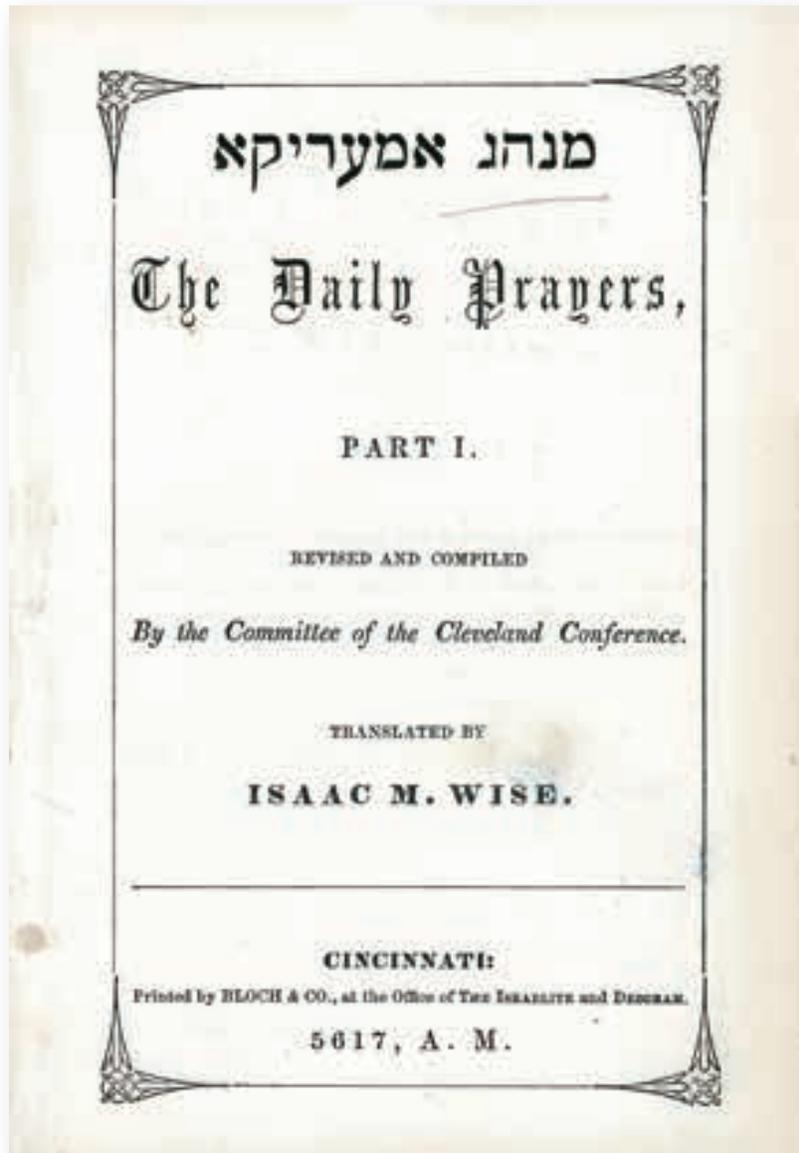
13 (AMERICAN JUDAICA). (Samuel Yates Levy). The Italian Bride. Written for Miss Eliza Logan and published for private distribution. FIRST EDITION. An uncut copy. pp. 132. Original boards. 8vo. Singerman 1440.

Savannah, John M. Cooper & Co, 1856. \$300-500

✦ Uncommon work by this Jewish author who would go on to fight as a Confederate officer during the Civil War. Levy (1827-88) was editor of the Savannah Daily Advertiser.



Lot 12



Lot 14

14 (AMERICAN JUDAICA). Minhag Amerika. Tephiloth B'nei Yeshurun. The Daily Prayers. Part I. Revised and Compiled by the Committee of the Cleveland Conference. Translated by Isaac M. Wise, along with Wolf Benjamin Rothenheim and Isidor Kalisch. Separate Hebrew and English title pages, Hebrew with English translation. *pp. iv, 5-120; (2), 144. Trace browned, contemporary German inscription on opening blank, stamp removed from English title-page. Contemporary boards, lacking backstrip. 12mo. Singerman 1489; Goldman 44.*

Cincinnati, Bloch and Company, 1857. **\$12,000-18,000**

🕯 FIRST EDITION OF MINHAG AMERIKA, EXCEPTIONALLY RARE. THE FIRST DAILY REFORM PRAYER-BOOK ISSUED IN AMERICA.

Isaac Mayer Wise had long desired to publish an “American” prayer book, as he believed that acceptance by all American Jews of a single liturgical rite would represent a great step forward toward unity. In 1855 the Cleveland Conference assigned the task of preparing a new Reform prayer book to a committee chaired by Wise. The 1857 text is the very first appearance of this revolutionary prayer-book. Although it retained the Hebrew text and the traditional framework of the liturgy, certain “objectionable” texts were altered or shortened; that is, passages relating to a personal Messiah, the priesthood and a return to and restoration of a political Israel. The Minhag Amerika prayer book was published in three versions. A Hebrew only edition, Hebrew with German translation, and the present edition: Hebrew with English translation - which, was in fact solely written by Isaac Mayer Wise.

The title “Minhag Amerika” holds special significance: Wise, born in Bohemia in 1819, chose to immigrate to the United States in 1846 due to his devout beliefs in the American ideals of democracy and freedom. He felt that Judaism in America would freely develop in a way that it never could in Europe, as the Jews there had to cope with the constant whims and vagaries of oppressive and often anti-Semitic governments.

Wise’s uniquely American prayer book, was not just an attempt to issue another Reform prayer book, but rather to create a new form of Reform Judaism unique to American Jewry. Just as there were Jewish prayer books specific to Germany, Spain and Poland, so too there would now be a prayer book unique to America and a newly developing, vibrant form of American Judaism. (See Centenary Papers and Others by David Philipson (Cincinnati 1919) pp. 25, 49-51).

15 (AMERICAN JUDAICA). Falk, Joshua ben Mordechai HaKohen. Avnei Yehoshua ["Stones of Joshua": Philosophical commentary to the Ethics of the Fathers]. **FIRST EDITION.** Composed in a novel and quite beautiful typography. The J.D. Eisenstein copy, with his book-plate. pp. 108. *Lightly foxed. Original boards, with later paper wrapping, gutter split, backstrip defective.* 8vo. Vinograd, New York 53; Deinard, Koheleth America 4; Singerman 1653; Goldman, 688.

New York, "Jewish Messenger" Office, 1860. \$4000-5000

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

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

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

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

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



Lot 15

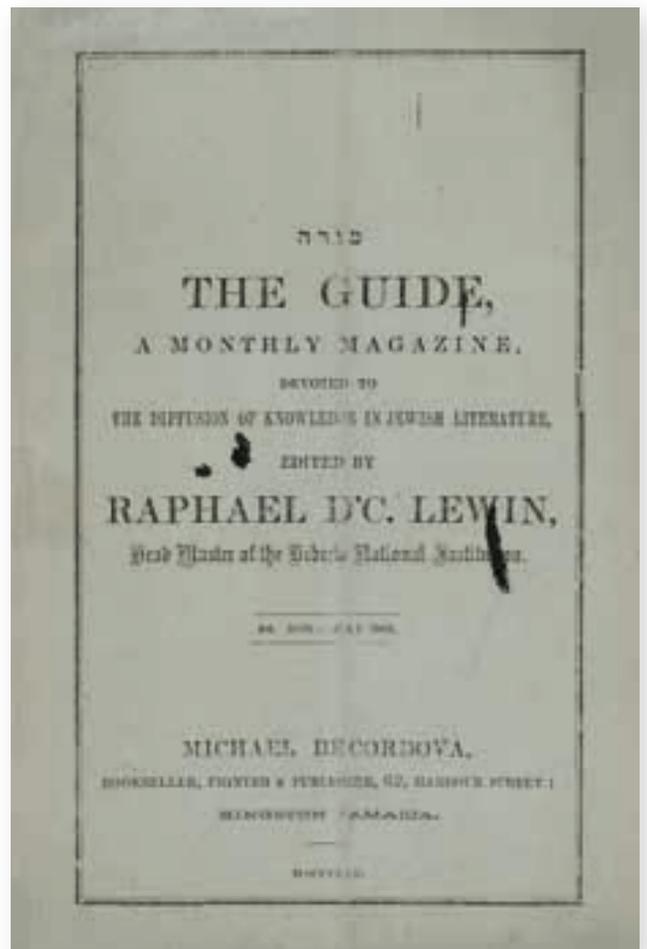
16 (AMERICAN JUDAICA). Moreh [Hebrew]. The Guide, a Monthly Magazine, Devoted to the Diffusion of Knowledge in Jewish Literature. Edited by Raphael D'C. Lewin. Vol. 1, No. 1. pp. 30 (2). *Lightly browned, one leaf loose. Original printed wrappers, lightly worn.* 8vo. Unrecorded by Rosenbach and Singerman.

Kingston, Jamaica, Michael De Cordova, July, 1865. \$2000-3000

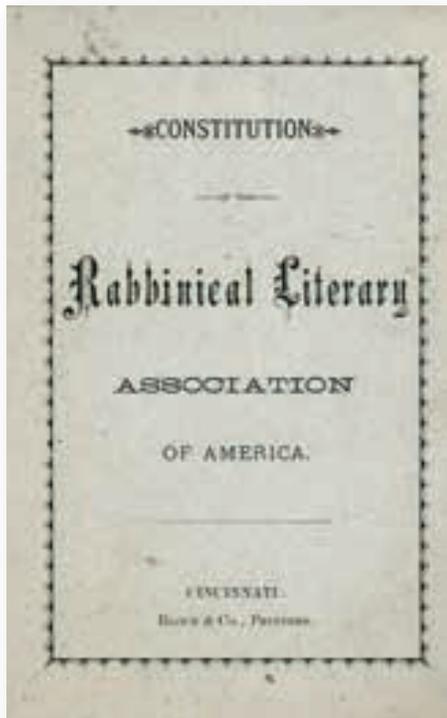
⚡ In his introductory address, the editor stresses the need for a periodical devoted to the the propagation of Jewish literature in a country where "our co-religionists here [in Jamaica] occupy no secondary position. Mercantile and civic honors are accorded them, they have filled the highest offices in the government and are ever to be found foremost in public institutions and good works."

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.

NO COPY IN WORLDCAT although the Catalogue of the Leese Library (1883) p. 48 records three numbers of this monthly magazine. Yet Korn notes there was a fourth and final number issued in October, 1865 (see B. W. Korn, *The Haham DeCordova of Jamaica* in: *American Jewish Archives* (Nov. 1966) pp. 143-44).



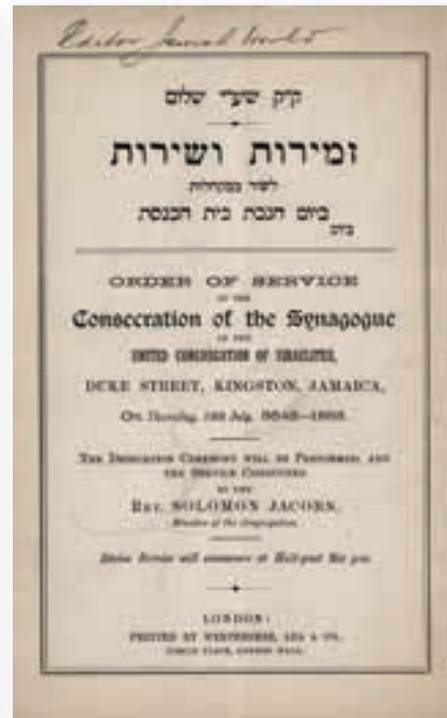
Lot 16



Lot 17



Lot 18



Lot 20

17 (AMERICAN JUDAICA). Constitution of the Rabbinical Literary Association of America. pp. (2), 5, (1). Original printed wrappers. 12mo. Singerman 2946 (locating just a single copy, HUC).

Cincinnati, Bloch & Co., (1880). \$3000-5000

✦ The Rabbinical Literary Association, whose first president was Rabbi Max Lilienthal, was a precursor to the Central Conference of American Rabbis founded in 1889 by Rabbi Isaac Mayer Wise. The CCAR is today the principal organization of Reform rabbis in the United States and Canada and the largest and oldest rabbinical organization in the world.

The Rabbinical Literary Association was ardently American in tone and although it did publish a journal (The Hebrew Review) "its real objective was to establish a forum where discussion might bring some degree of uniformity if not authority" (Jacob Rader Marcus, United States Jewry, 1776-1985, Volume 3, p. 125). See also J.G. Heller, Isaac M. Wise; His Life, Work and Thought (1965) p. 443.

18 (AMERICAN JUDAICA). Easter Eve. The "New Hagodoh shel Pesach." A Metrical Family-Feast Service. Consisting of a prologue and one character poem, including the old traditions, legends, and melodies by Rabbi H. M. Bien. Text mostly in English, also with select traditional passages in Hebrew. pp. (1), 28, (1). Ex-library. Contemporary boards, shaken. Tall 8vo. Yudlov 1701; Singerman 3408; Goldman 143.

Cincinnati, Bloch, 1886. \$5000-7000

✦ The Passover Hagadah, perhaps the most long-standing and traditional of all Jewish texts has here been most idiosyncratically modified to suit, what the author regards to be, contemporary American tastes. As the introduction states: "In the course of time... [the Hagadah] has to a large extent become obsolete and unintelligible, especially so for the younger generation; there has been a long-felt want to substitute in its place, something more appropriate and timely... In this new work...it is presented to the intelligent Hebrew and the general reader in a quasi dramatic form" (p. 3). Indeed this is the first and only time a Passover Hagadah was adapted into a drama. The author quotes the remarks of Dr. Zirndoff, a professor at the rabbinical college in Cincinnati, in justification of his adaptation of the Hagadah: "Attach dramatic poetry to the service of religion! Our youths grown up under the starry banner of this Republic become mature early; they do not care so much as to read, as to represent and act" (p. 4).

The text is indeed most creative and among the various characters representing "a modern parlor of a wealthy Israelite in an American city," is Nancy, the family's African-American house servant. On pg. 19 right after a reference to the Israelites enslaved work in Biblical Egypt, Nancy is overheard singing, in a "shrill and bawling voice," of her love for her "Southern home" where "the cotton-stalk is blowing." In the middle of Nancy's song it is insinuated that one of the boys in the house - the "wicked" son - had dumped flour all over her. This son then enters in time for the reading of the "Four Sons" and is suitably dressed down by "Elijah the Prophet."

Also of interest on p. 18, the character Esther makes reference to "our Irish minstrel" and then proceeds to recite eight lines of poetry commencing with: "Praise to the conqueror, praise to the Lord..." This of course is the second verse of "Sound the Loud Timbrel" by the Irish poet Thomas Moore (1779-1852).

The author, Herman Milton Bien (1831-95) immigrated to America in 1854 and worked as a rabbi, teacher, merchant and journalist. In 1863 he was elected to the Nevada state legislature. After leaving his position as rabbi of Cong. Anshei Chesed in Vicksburg, Mississippi and his subsequent rejection from another pulpit, Bien committed suicide.

ALL IN ALL A MOST AMERICAN WORK: A JEWISH TEXT THAT INCORPORATES THE SENTIMENTS AND CULTURAL ASPIRATIONS NOT ONLY OF THOSE RELATING TO JEWS, BUT ALSO TO AMERICAN BLACKS AND IRISH.

19 (AMERICAN JUDAICA). Programme of Ceremonies at the Dedication of the Temple K. K. Bene Yeshurun of Cincinnati. Occasional use of Hebrew. pp. 16. Original green wrappers printed in gold, dampstained. 12mo. Singerman 1934.

Cincinnati, Bloch & Co., 1866. \$1500-2500

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

20 (AMERICAN JUDAICA). K.K. Shaare Shalom - Order of Service at the Consecration of the Synagogue of the United Congregation of Israelites, Duke Street, Kingston, Jamaica, on Thursday, 19th July, 5648-1888.

* TIPPED IN: Kingston Synagogue donation card from the consecration ceremony. Text in Hebrew and English. Each page double-ruled in red. Contemporary manuscript entry on p. 13. pp. 16. Lightly browned. Original printed wrappers, with manuscript note "Editor Jewish World" on upper cover. 8vo.

London, Wertheimer, Lea & Co., (1888). \$1500-2500

Kahal Kadosh Shaare Shalom "Holy Congregation of the Gates of Peace", also known as the United Congregation of Israelites, is an historic synagogue in the city of Kingston on the island of Jamaica. Today, it stands as the only Jewish house of worship in the entire country.

With the influx of Jews to Jamaica in the 17th century, multiple synagogues were constructed across the island in such locations as Montego Bay, Spanish Town, Port Royal, and Kingston. Originally, two synagogues were built in Spanish Town, the Sephardi K.K. Neveh Shalom consecrated in 1704, and the Ashkenazi K.K. Mikveh Yisrael erected in 1796. These two congregations would later merge as Jews began to migrate from Spanish Town to Kingston, the new capital city.

As in Spanish Town, two congregations (Sephardic and Ashkenazic) existed in Kingston. Over many decades, Jews began to intermarry and assimilate resulting in the merger of the Ashkenazic and Sephardic synagogues to attempt to merge. In 1885, Shaare Shalom was built by the United Congregation of Israelites. The building was reconstructed following an earthquake in 1912 and this structure, serving a unified congregation continues to exist.

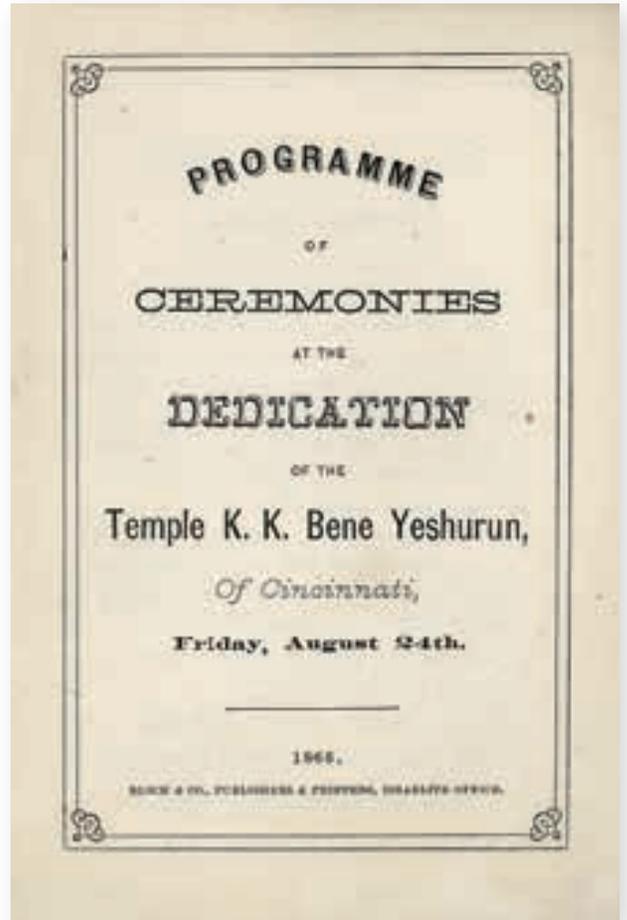
21 (AMERICAN JUDAICA). Chart, or Primer to teach the English alphabet to Yiddish-speaking immigrants. Fonts in English and Yiddish Single leaf. Worn at edges. Folio (landscape)

New York, J. Katzenelenbogen, circa, 1900. \$2000-2500

A highly original and very scarce production, designed with a fine sense of graphic style.

The method of instruction transliterates into Yiddish-phonetics each of the letters of the English alphabet, hence the letter "A" is delineated in Hebrew letters as "Ay" (Alef, Yud, Yud); "B" (Beis, Yud, Yud); "C" (Samech, Yud), etc. The transliterations of the letters "H," "J," and "W," for which there are no obviously available Hebrew phonetical letters are here designated quite amusingly.

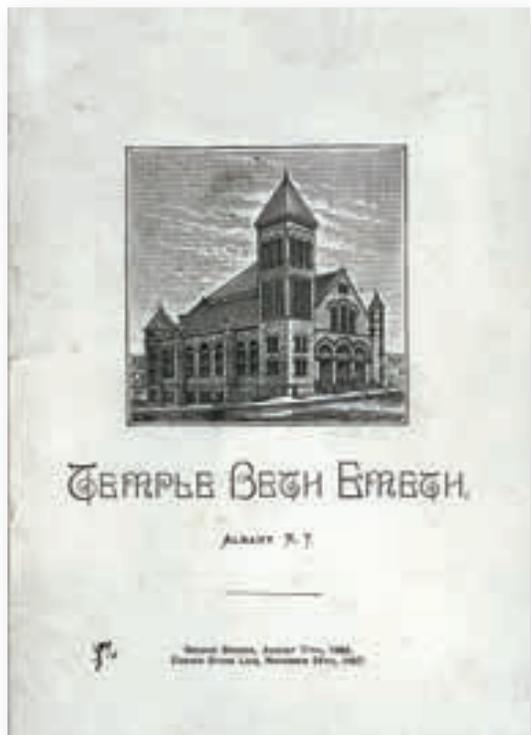
Clearly this fragile chart was an important tool for the newly arrived Yiddish-speaking immigrant to America.



Lot 19



Lot 21



Lot 23

Wise's advocacy of radical change in ritual split the congregation and by 1850, Wise and his supporters organized Anshe Emeth, the fourth Reform congregation in the United States.

Wise moved on to Cincinnati and in 1885 a merger of Beth El and Anshe Emeth was proposed, the result being Beth Emeth. Now president of Hebrew Union College, Rabbi Wise returned to Albany in 1889 to dedicate the synagogue for the newly joined congregation.

- 24 (AMERICAN JUDAICA).** Willowsky, Jacob David (Ridva"z). Nimukei Ridva"z [commentary on Genesis and Exodus] **FIRST EDITION.** This copy **SIGNED AND INSCRIBED BY THE AUTHOR** to R. Abraham Jacob Gershon Lesser of Cincinnati. *Ex-library, brittle, title-page loose with loss along margins. Contemporary boards, upper cover detached. 4to. Goldman 721.*

Chicago, 1904. **\$1000-1500**

✦ The Ridva"z traveled to America in 1903 and was appointed Chief Rabbi of Chicago. The present work contains an important introduction pertaining to the history of Kashruth supervision in Chicago, in which the author castigated the overseeing rabbis - and the overall state of Jewish education and religious practice in America. The recipient of this volume, R. Abraham Jacob Gershon Lesser (1834-1925), was one of America's great early rabbis. He studied in Mir and in 1880 was invited to serve as rabbi in Chicago and then Cincinnati. He was one of the founders of the Agudath HaRabbanim. See L. Jung (Ed.) Guardians of Our Heritage, pp. 345-59.

- 25 (AMERICAN JUDAICA).** Alexander Harkavy. Der Sitizen - The Citizen, a Guide to Naturalization. Text in English and Yiddish. *pp. 63. Opening and closing leaf chipped, loss to few letters. Unbound, taped at spine. 12mo. Worldcat locates just one copy.*

New York, Hebrew Publishing Company, 1922. **\$500-700**

✦ 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).

- 26 (AMERICAN JUDAICA).** Knesseth HaRabbanim HaOrthodoxim BeAmerica - Assembly of Hebrew Orthodox Rabbis of America. Parts I and II. Edited by Yitzchak Leib Epstein. Text in Hebrew, Yiddish and English. **FIRST EDITION.** Portrait of Gavriel Zev Margolioth, president of the organization in Part II. *I: pp. 1, 80. *II: ff. 23. Ex-library. Original printed wrappers, spine chipped. 8vo. Goldman, 1178 and 1180.*

New York, Dov Aryeh Zitwer, 1922-24. **\$500-700**

✦ This rabbinic organization was founded in 1920 by Gavriel Zev Margolioth ("Reb Velvele") as a rival body to the more well established Agudath HaRabbanim, the Union of Orthodox Rabbis of the United States and Canada. The documents and proceedings here indicate that Prohibition issues was the impetus for the establishment of the new assembly; for only an organization sanctioned by the Prohibition Commissioner of the Treasury Department was permitted to designate rabbis to procure and sell wine for sacramental purposes. It seems that the Agudath HaRabbanim was withholding such permits from certain dissident rabbis, who in turn set out to form their own organization, the Knesseth HaRabbanim.

- 22 (AMERICAN JUDAICA).** [Achad Ha'am (Asher Ginzburg)]. Derech HaChaim - Yesodei Agudath Benei Moshe. **FIRST AMERICAN EDITION.** *pp. (8), 31. Signature on title. Loose in later boards, 12mo. Goldman 956.*

New York, Masliansky, 1905. **\$600-800**

✦ Achad Ha'am (1856-1927) was the "father of cultured, Spiritual Zionism." In 1889, Joshua Barzilai (Eisenstadt) founded Benei Moshe, a secret Russian society dedicated to the Zionist program of Achad Ha'am. Achad Ha'am himself soon took over leadership of the organization and in 1899 published Derech HaChaim in which he defined the purpose and need for Zionist resettlement of the Land of Israel and the importance of establishing societies to further this goal. Avraham Eliyahu Lubarsky and Eliyahu Ze'ev [Wolf] Lewin-Epstein, both members of Benei Moshe, reprinted the Jerusalem edition of the Derech HaChaim in New York in 1905. They hoped that it would convince American Jews living securely in a free country to instead assist in establishing a Jewish homeland in Palestine. (see p. 5).

- 23 (AMERICAN JUDAICA).** Dedication Services of Temple Beth Emeth, Albany, N.Y. May 24th and 25th, 1889. *pp. (8). Touch stained. Original pictorial stiff wrappers. 8vo. Unrecorded.*

Albany, 1889. **\$1500-2000**

✦ A Jewish community emerged in the 1830s as immigrants from Bavaria and Posen arrived in Albany. German-speaking Jews organized Congregation Beth El in 1838. Divisions over language and ritual led to the founding of Beth El Jacob in 1841 by Jews of Polish origin.

Isaac Mayer Wise arrived in the United States from Bohemia and became Albany's first rabbi when he took over leadership of Beth El in 1846. However



Lot 27

27 (AMERICAN JUDAICA). MINSKER INDEPENDENT BENEVOLENT ASSOCIATION. Monumental Framed Membership Roster. Totalling 519 individual portrait photographs of male members of the Minsker Independent Benevolent Association of New York. The name of each member is recorded in manuscript below the photograph. 519 individually taken photographs against red satin border set in 27 rows across and 19 rows down (with six additions). Heavy mahogany frame behind glass with beautiful marquetry all around. With plaque below: "Presented by H. Cohen, 1901." And above, set within a star-form: "MIBA, Dec. 27th, 1892" placed between two American flags. *Lower left corner of glass broken. 65.5 x 68 inches.*

(New York), 1901. **\$5000-7000**

• The Minsker Independent Benevolent Association (MIBA) was an American landsmanschaft (benefit society) founded in New York on December 27th, 1892. Its membership was composed of Jewish immigrants from the Russian city of Minsk (today, the capital of Belarus) and surrounding areas. Like many other landsmanschaften, the MIBA aided its members transition from Europe to the United States by providing social structure and support to those who might have arrived in America without the family network or practical skills that had sustained them in their former hometowns. Initially, help was provided in learning English, finding a place to live and work, as well as creating a setting for social-life. As years passed and its membership aged, the organization continued as a way of maintaining a particular lifestyle, but more especially, in extending financial assistance should members become unemployed or ill. Increasingly important was the benefit of subsidized burial for the member and his spouse.

By 1975, the raison d'être of the Minsker Independent Benevolent Association was complete. Its membership had all but died, and were of course all appropriately buried in MIBA cemetery plots located in the Washington Cemetery, Brooklyn and Mount Hebron and Mount Lebanon Cemeteries in Queens. The MIBA did not renew itself for a new generation.

The consignor has related her family's feeling that this frame (with its Stars and Stripes prominent) and photographs of a mostly fashionably dressed membership - the younger ones looking particularly Americanized - attest to the social importance of the Minsker organization as a transition into American life.

It is speculated that the photographer of these portraits was Herman Mishkin (1871-1948), a Minsk-born American photographer, later known as the foremost portrayer of Golden Era opera singers and for a quarter of a century, chief photographer for New York's Metropolitan Opera.

Provenance: A descendant of the late Philip Sonkin (one of the last surviving board-members of the Minsker Independent Benevolent Association).

A comprehensive list of all the names recorded on this frame can be accessed: <http://www.jewishgen.org/belarus/minskerindependentbenevolent.htm>.



Lot 29



Lot 30

28 (AMERICAN JUDAICA). Irving Berlin. God Bless America. **FIRST EDITION.** Sheet music. pp. 6. Loose. Original pink and blue wrappers, light wear. Lg. 4to.

New York, 1939. \$200-300

♣ First edition of America's unofficial national anthem. Composed by Jewish immigrant Irving Berlin (1888-1989) and first sung by Kate Smith on Armistice Day, November 11th, 1938.

29 (AMERICAN JUDAICA). A Proclamation on the Moral Rights of the Stateless and Palestinian Jews. Advance Copy, Not for Publication. pp. 3 + integral blank. Creased, two short clean tears at margins. Modern gilt-titled boards. Sm. folio.

New York, (1942). \$1000-1500

♣ This proclamation, brimming with emotive outrage, was endorsed by 1,521 prominent Americans, including military, political, labor, religious and academic leaders, as well as industrialists, authors and artists (among them Langston Hughes, Humphrey Bogart, Aaron Copland, Eugene O'Neill and Senator Harry Truman); expressing their empathy for the plight of the Jews in Europe and the Middle East and demanding the moral right of stateless Jews to create a Jewish army to fight alongside the Allies against the Axis forces.

Written by Hillel Kook (a.k.a. Peter Bergson) and issued by Pierre van Paassen, chairman of the Committee for a Jewish Army of Stateless and Palestinian Jews, it was eventually published as a two-page advertisement in the New York Times on December 7th 1942 (not coincidentally, the first anniversary of the Japanese attack on Pearl Harbor).

The proclamation declares: "We, free people of America, a nation proudly fighting under its own flag against the enemies of freedom and civilization in this global war for survival, proclaim to our valiant allies, the British Commonwealth of Nations, to the free peoples everywhere in the world, as well as to our godless enemies: That we shall no longer witness with pity alone, and with passive sympathy, the calculated extermination of the ancient Jewish people by the barbarous Nazis... We proclaim our belief in the moral right of the disinherited, stateless Jews of Europe and of the stalwart young Jewish people of Palestine to fight - as they ask to fight - as fellow-soldiers in this war, standing forth in their own name under the ancient banner of David the King, fighting as the Jewish Army."

The proclamation concludes: "Therefore, from this day onward, as heirs of the glorious American tradition and by virtue of the great moral authority vested in our nation at the present critical historic juncture, we people of America, recognize the solution of the age-old Jewish problem in Europe as one of the objectives of democracy and as a preliminary condition to permanent peace in the world."

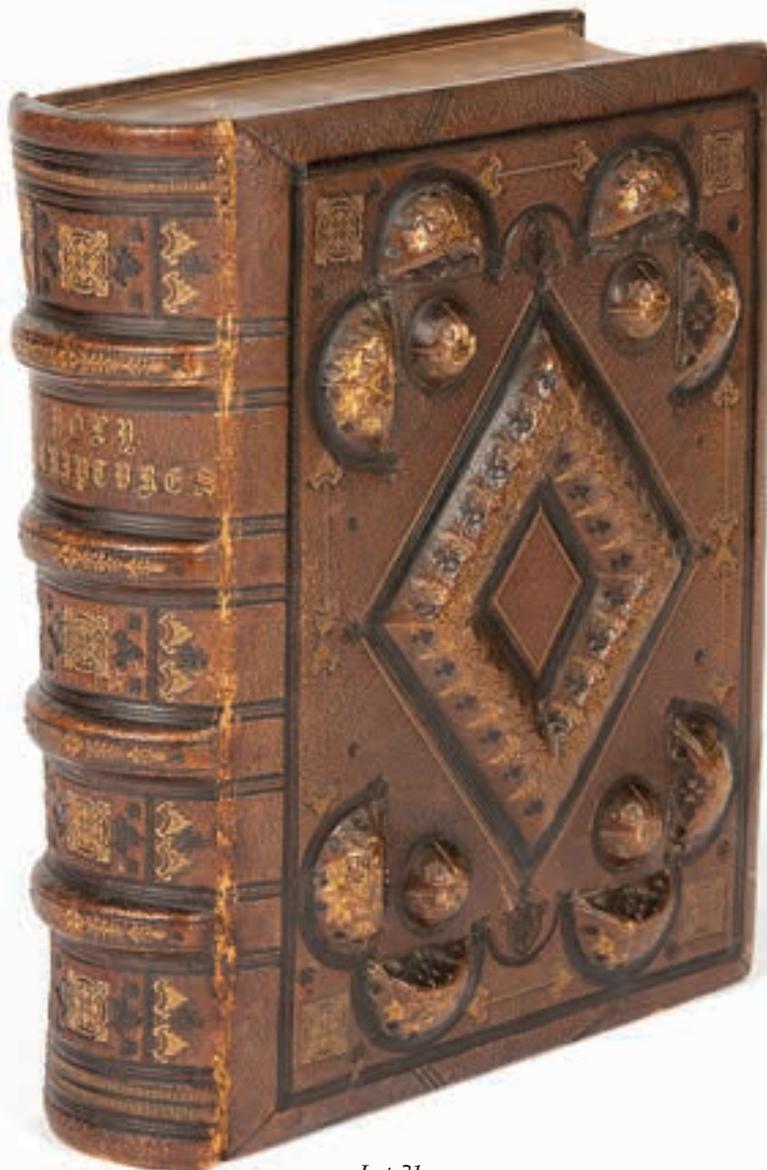
30 (AMERICAN JUDAICA). Leon Horowitz. Romania Ve'America. ff. (3), pp. iv, 52, 62. Berlin, 1874.

* BOUND WITH: Moshe Weinberger. HaYehudim VahaYahaduth BeNew York. pp. xii, 124. New York, 1887. Two work bound in one volume. Previous owners' marks, browned. Later boards. 8vo.

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

♣ First work encourages Jews to settle in the United States. Final pages with commercial ads by various passenger shipping lines crossing the Atlantic. The second work is a sorry account of the collapse of traditional Jewish religious life among New York's immigrants.

AMERICANA: See also Lots 108, 112, 153, 269, 363, 429.



Lot 31

31 (ANGLO-AMERICAN JUDAICA). (Bible, English). Torah Nevi'im U'kethuvim- The Twenty-Four Books of the Holy Scriptures. Carefully Translated According to the Massoratic Text, After the Best Jewish Authorities and Supplied with Short Explanatory Notes by ISAAC LEESER. **FIRST EDITION.** Printed in two columns. Extraordinary contemporary high relief binding, elaborately blind- and gilt-tooled calf over thick boards. **THE DAVIS-FRANKLIN-MAY FAMILY COPY, WITH DETAILED MANUSCRIPT RECORDS OF BIRTHS, MARRIAGES AND DEATHS WITHIN THIS PROMINENT ANGLO FAMILY.** pp. iv, 1011, (8 - family record). Occasional foxing, opening blank creased and with old taped repair along inner margin; binding slightly rubbed, opening inner hinge starting. Thick large 4to. Goldman 12; Singerman 1271.

Philadelphia, L. Johnson & Co, 1853. **\$10,000-15,000**

• **FIRST EDITION OF THE FIRST JEWISH TRANSLATION OF THE BIBLE INTO ENGLISH. A FINE COPY, EXCEPTIONALLY GRANDLY BOUND.**

Isaac Leeser, a pioneer of American Judaism, published the first Jewish translation of the entire Bible into English to wean off American Jews (most of whom could not read Hebrew) from the King James version and its Christological interpretations. "In presenting this work to the public, the translator would merely remark, that it is not a new notion by which he was seized of late years which impelled him to the task, but a desire entertained for more than a quarter of a century, since the day he quitted school in his native land to come to this country, to present to his fellow-Israelites an English version, made by one of themselves, of the Holy Word of God."

Leeser's translation has become the standard Bible for English-speaking Jews, especially in America. It was greeted with acclaim by all circles and continues to be used in synagogues to this day. See L.J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995) pp. 186-93.

This particular Bible was presented in 1866 to Emily Sarah Davis (1837-1902) by her fiancé Lewis Abraham Franklin (1820-79) a member of Anglo-Jewry's aristocratic Franklin family who flourished in England following the re-admission by Oliver Cromwell. Emily's mother was Eliza Davis of Tavistock Square who sold her house to Charles Dickens with whom she maintained an extended correspondence both in relation to the house and Dickens' attitudes about Jews. Emily's father was Phineas May who was a cousin of Philip Samuel (son of Viscount Samuel).

The opening blank of the Bible is poetically inscribed by Lewis Franklin to his bride Emily envisioning their future loving life together. Several pages at the end of the volume contain extended family records in both Hebrew and English. (The details of which may be provided upon request).

32 (AMSTERDAM). Most interesting sammelband of c. 30 Amsterdam directories, including: Listings of ship captains sailing to the West Indies; surgeons; apothecaries; solicitors and estate agents; the military; professors, clerics; magistrates, etc. Contemporary green-stained vellum, arms of Amsterdam in gilt at center of each side and dated 1794, fore-edge flap extending nearly over all the sheets, each directory with manuscript numbered vellum thumb-tabs (some minor wear). Thick 12mo.

Amsterdam, Josia Schouten, 1794. **\$3000-5000**

Interesting to note the presence of Jewish names in several directories. Generally organized by profession, the directory of doctors concludes with a new section entitled: "Joodsche Doctoren" (tab 6; p. 14) which lists the names and street location of twelve Jewish doctors. Similarly, in the section of midwives, the final section is entitled: "Joodsche Vroedvrouwen" and lists Annaatje Andries and Judith Meyers as the two Jewish midwives of Amsterdam (tab 24, p. 12). Additionally, after the directory of brokers, the section "Joodsche Makelaars" (tab 11, p. 43-48) appears. And, in the section of merchants and retailers, the section of "Joodsche Kooplieden" (tab 10, p. 122-128).

Provenance: Christie's New York, The History of the Book: The Cornelius J. Hauck Collection, 27-28 June, 2006, lot 354.

33 (AMSTERDAM). Mulder, Samuel (Ed). Peri To'eleth. Hebrew signature of Itzik Levi Miller, Secretary of the Society (p. 6 of preliminary pages). A crisp, clean copy. pp. (8), 160. Signature of previous owner on half-title "Samuel ben Jacob Fas (known as Jacobs)." Contemporary half-calf over marbled boards, rubbed. 8vo. Vinograd, Amsterdam 2523.

Amsterdam, J. Van Embden, 1825. **\$300-500**

To'eleth (or in the Dutch Jewish pronunciation "Tongeleth") was a Dutch literary society of religious Jews, who as members of the Haskalah Movement, advocated revival of the Hebrew tongue as a literary vehicle. This volume contains literary contributions (poetry, eulogies, Talmudic novellae, biographies) by several members of the short-lived movement founded in 1816 by Dr. Samuel Israel Mulder (1792-1862), a central figure in Dutch Jewish civic affairs. Of especial note is Mulder's Hebrew romance, Beruryah (see pp. 53-94). Lachower in his History of Modern Hebrew Literature, notes that "Beruryah far stands out among other poems and poetic creations of the time."

A glaring difference between the Dutch and German Haskalah movements is that the Dutch were conservative by nature and thus did not demand the extreme religious reforms that was often typical of the German approach.

34 (AMSTERDAM). David Henriques de Castro. Auswahl von Grabsteinen auf dem Niederl.-Portug. Israel. Begrabnisplatze zu Ouderkerk an den Amstel. Volume I (All Published). German and Dutch text interspersed with Hebrew. Frontispiece view of cemetery, plan and plates of gravestones. Heavily worn. Folio. Sold not subject to return. Mayer 470.

Leiden, E.J. Brill, 1883. **\$300-500**

Comprehensive work concerning itself with the Portuguese-Jewish cemetery in Ouderkerk.

35 (AMULET). Yosef ben Moshe Aligola of Kutaisi, Georgia. Kame'a U'Shemirah. ["Amulet and Protection against Fire, and for (safety in) Childbirth and from All Manner of Evil"] Printed broadside. Includes several Kabbalistic diagrams, as well as depictions of the three angels that safeguard women in childbirth from the menacing Lilith: Sanoi, Sansenoi, and Semangolf. Some tears along edges. 19.5 x 26 inches. Halevy 224.

Jerusalem, Frumkin, 1874. **\$200-300**



Lot 32

36 (ANGLO-AMERICAN JUDAICA). Thanksgiving Day Service for the American Forces. Lieutenant General Jacob L. Devers Commanding General European Theater of Operations. New West End Synagogue. Thursday, 25th November 1943. London, England. Text entirely in English, including Hebrew prayers transliterated. pp. (4). Original printed wrappers. 8vo. London, 1943. \$300-500

37 (ANGLO-CANADIAN JUDAICA). Isidore G. Ascher. Voices from the Hearth. A Collection of Verses. FIRST EDITION. Signature on opening free endpaper dated 1863. pp. 168. Trace foxed. Original boards, light wear. 8vo. Singerman 1757. Montreal, J. Lovell, 1863. \$400-600

✦ Born in Glasgow, Ascher (1835-1933) was a British-Canadian novelist and poet. His family moved to Canada in 1841 but he returned to England in 1864. Nonetheless, he maintained ties with Canada and was one of the founders of Montreal's Temple Emanu-El.

38 (ANGLO-JUDAICA). H[ughes], W[illiam]. Anglo-Judaeus, or The History of the Jews, Whilst Here in England. Relating Their Manners, Carriage, and Usage, From Their Admission by William the Conqueror, to their Banishment. Occasioned by a Book, Written to His Highness, the Lord Protector for their Re-admission, by Rabbi Menasses Ben Israel FIRST EDITION. Faint marginalia. Signature of Moses Gaster on title-page. pp. (4), 52. Trimmed, worn and stained. Disbound. 8vo. Roth, Magna Bibliotheca Anglo-Judaica, p. 208, no. 24. London, T.N. for Thomas Heath, 1656. \$3000-4000

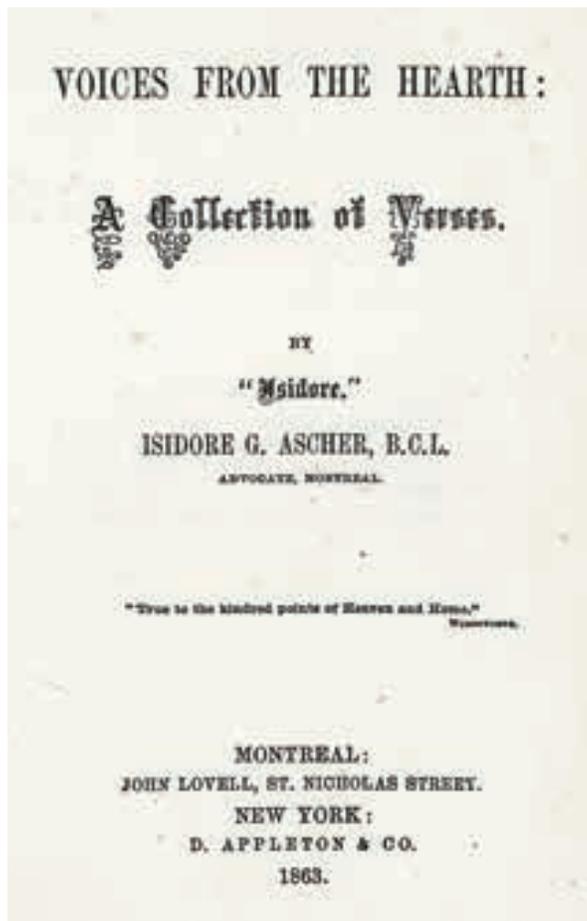
✦ In 1655, the Amsterdam rabbi and mystic Menasseh Ben Israel arrived in London intent on persuading Oliver Cromwell to readmit the Jews to England after an absence of over three and a half centuries. On 31st October, Menasseh presented his celebrated pamphlet "Humble Address" to the Council of State. In the introduction, he expressed his belief that the dispersal of the Jews to the four corners of the Earth was necessary for the Final Redemption to occur, in fulfillment of the prophecies in Deuteronomy 28:64 and Daniel 12:7. For conspicuously, the Jews were yet absent from Angle Terre (Heb. "ketze ha-aretz", literally, the end of the earth).

However Menasseh's proposal met with considerable backlash. Indicative of this reaction, is the present pamphlet in which the author laments the fact that "the Rabbi appears to be utterly ignorant of our Histories." Subsequently recounted are the many alleged wrongdoings of the Jews during their earlier sojourn in England, including the murder of Christian children for ritual purposes, the most infamous being that of Hugh of Lincoln in 1255 (pp. 18-19). Anglo-Jewish history is summed up: "Thus admitted by William the Conqueror, about the year 1070, they were expelled in the year 1290, being here some 220 years (longer by five or six than their ancestors were in Egypt) during which time we may easily see the English Nation was as in bondage" (p. 31). The pamphleteer proceeds to systematically demolish Menasseh ben Israel's arguments. He is especially cynical regarding the Rabbi's assertion that the imminent Redemption rides upon the Jews' readmission to England: "I cannot but wonder at the Rabbi. It is believed that the time of their redemption is near (saith he) and that they must first be scattered throughout the world... Why, they had a seat here once before for the space of above 220 years, and must they need come again, or else their dispersion (as to this place) cannot be accomplished?" (pp. 32-33).

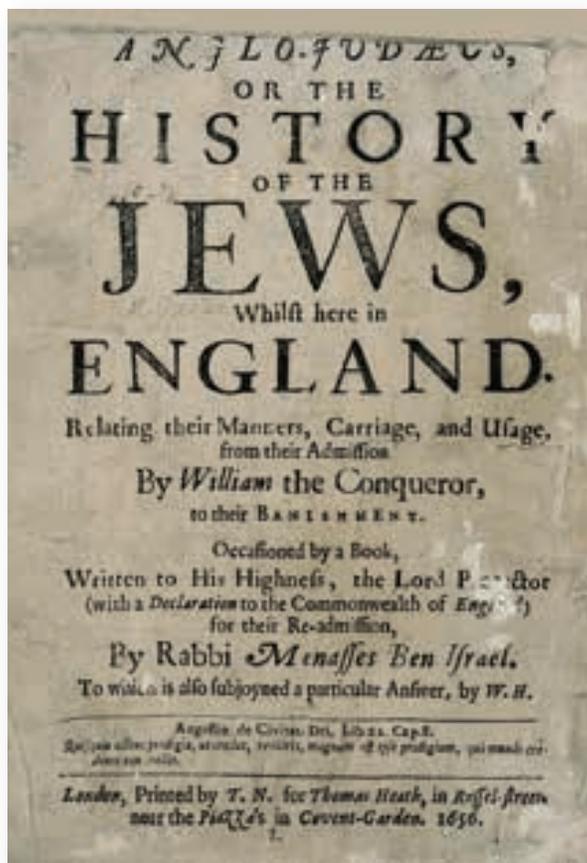
Cromwell, who initially was in favor of the readmission, evidently miscalculated the degree of opposition and ultimately dissolved the conference that was to debate the question.

Subsequently, in July of 1656, the Council of State granted the petition of a small community of London-based Marranos seeking to have their own burial ground and hold religious services undisturbed. Thus, the readmission of the Jews to England became de facto, though never de jure.

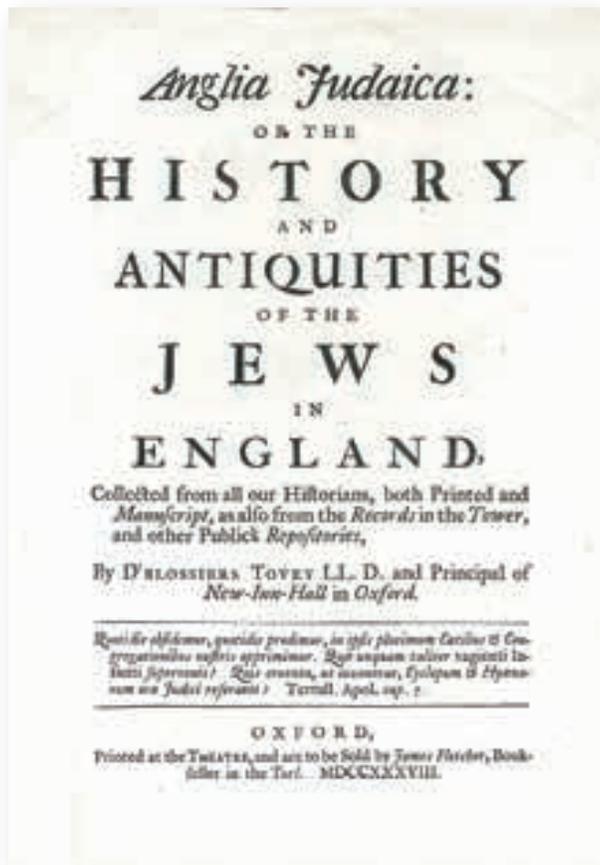
See T.M. Endelman, The Jews of Britain 1656 to 2000 (2002), pp. 20-27; EJ, Vol. VI, cols. 752-3.



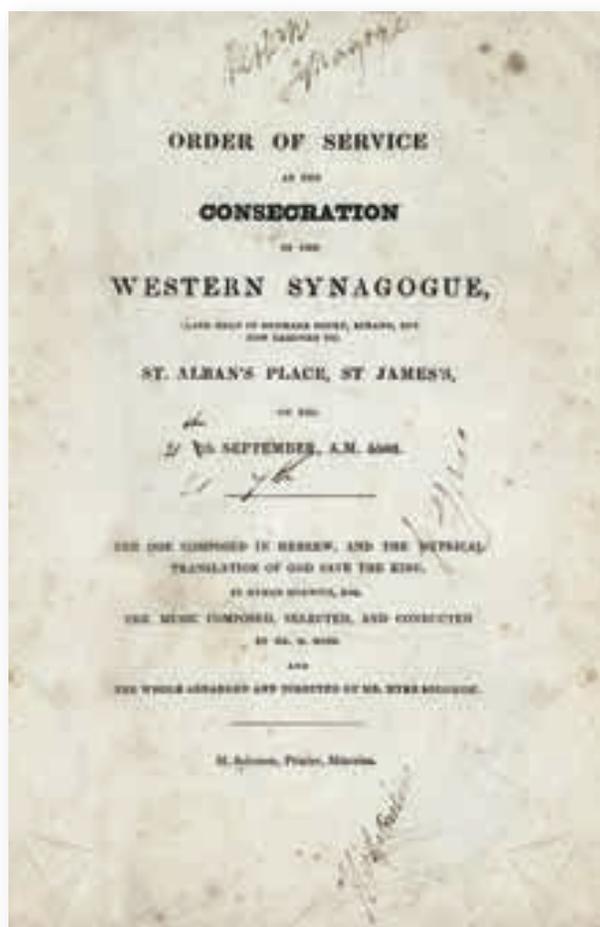
Lot 37



Lot 38



Lot 40



Lot 43

39 (ANGLO-JUDAICA). (Gilbert Burnet). The Conversion & Persecutions of Eve Cohan, now called Elizabeth Verboon, a person of quality of the Jewish religion; Who was Baptized the 10th of October, 1680. At St. Martins in the Fields, by the Right Reverend Father in God, William, Lord Bishop of St. Asaph. **FIRST EDITION.** p. 25 with early ink correction of a typographical error. pp. (6), 27. Touch stained. Modern wrappers. Sm. 4to. Wing B-5772.

London, J.D. for Richard Chiswell, 1680. \$800-1200

• The celebrated English divine Gilbert Burnet (1643-1715) wrote this account of a Jewish heiress from Holland who braved her mother's pleas and her former co-religionists' persecution to convert to Christianity. Not wishing to embrace the "idoltrous" Christianity (i.e. Roman Catholicism) that was practiced on the Continent, she fled to England, where she was baptized as an Anglican by William Lloyd, Bishop of St. Asaph.

40 (ANGLO-JUDAICA). Tovey, D'Blossiers. Anglia Judaica: or The History and Antiquities of the Jews in England **FIRST EDITION.** Wide margined copy. Few contemporary marginal notes. pp. (8), 319. Neat repair to title. Contemporary calf, discolored, light wear. 4to. Roth, Magna Bibliotheca Anglo-Judaica, p. 28, no. 42

Oxford, James Fletcher, 1738. \$600-900

• Anglia Judaica, by the English clergyman D'Blossiers Tovey (1692-1745), is the first comprehensive history of the Jews of England, with especially useful information concerning the protracted negotiations between Menasseh ben Israel and Oliver Cromwell over the proposed resettlement of the Jews in England - a crucial period in Anglo-Jewish history. According to Tovey, so great were the hopes the Jews pinned on Protector Cromwell, that a certain faction among them believed Cromwell was indeed the Messiah himself (see p. 275).

41 (ANGLO-JUDAICA). Dikduk Leshon Hakodesh Bekotzer. A Compendium of Hebrew Grammar Composed for the use of Beginners by Philip Levi, a Converted Jew. With illustration of Bodleian Library on title-page. Bookplate of Elkan Nathan Adler and signature of Thomas Toovey (1716). Fold-out chart. pp. (3), 178, (2, fold out chart numbered 179). Some soiling. Contemporary calf, rubbed, lacking backstrip. 8vo. Vinograd, Oxford 9.

Oxford, 1705. \$150-200

42 (ANGLO-JUDAICA). The Case of Henry Simons, a Polish Jew Merchant; and his Appeal to the Public thereon. Now publish'd, with the Tryal at Chelmsford, for the Benefit of him and his Unhappy Family. Two parts in one. Divisional title. Some pencil notations. pp. 115. Lightly stained Recent boards. 8vo.

London, 1753. \$300-500

43 (ANGLO-JUDAICA). Seder Chanukath HaBayith - Order of Service at the Consecration of the Western Synagogue, St. Alban's Place, St. James's. Hebrew and English on facing pages. On both title-pages, the printed date of the ceremony has been neatly corrected in a contemporary hand. ff. 12. Few stains, lower corner of opening leaf worn, previous owners marks. Loose in contemporary dark pink wrappers, worn. 8vo.

London, M. Solomon, 1826. \$1500-2000

• The Westminster Synagogue, one of the first Aschkenazic synagogues in England, was founded in 1761. Whilst adhering to strict Orthodox principles, nonetheless it was the first London synagogue to preach sermons in the English language. In 1797 it moved to Denmark Court and occupied the former Sans Souci Theatre ("Charles Dibdin's" Theatre) off The Strand. In 1826 it renamed itself The Western Synagogue having built an elaborate synagogue off the Haymarket in St. Alban's Place. Now amalgamated, it is known today as the The Western Marble Arch Synagogue and is located on Great Cumberland Place.

- 44 (ANGLO-JUDAICA). To the Jewish Community - A New Weekly Periodical Will Shortly Appear, Entitled Sepher Zikaron [Hebrew] The Jewish Chronicle. *One page (all complete?). Folds. 4to.*

[London?, 1841?]. \$300-500

✦ This appears to be a rare prospectus for the the London-based weekly newspaper, The Jewish Chronicle, founded in 1841. It is the oldest continuously published Jewish newspaper in the world.

- 45 (ANGLO-JUDAICA). Moses Margoliouth. The Fundamental Principles of Modern Judaism Investigated; Together with a Memoir of the Author...To Which are Appended a List of the Six Hundred and Thirteen Precepts. With seven plates (not in sequence) depicting Talith and Tefillin. Bound in contemporary full vellum, colored morocco inserts, the whole with elaborately gilt geometrically designed tooling; silk endpapers, gauffered edges. *Inscription on opening blank. Binding discolored and worn. 8vo.*

London, B. Wertheim, 1843. \$300-500

- 46 (ANGLO-JUDAICA). Regulations and Practical Directions for the Duties of Superintendent Registrars and of Registrars of Marriages, and their Respective Deputies, in Executing the Provisions of the Act "to amend the Provisions of the Marriage and Registration Acts," 19 & 20 Vict. c. 119. Many knowledgeable marginal comments and underlinings in a contemporary hand. *pp. iv, 5-75, (1). Original limp printed boards, faded, stained. 8vo.*

London, Eyre & Spottiswoode, 1856. \$300-500

✦ Regulations guiding the Superintendent Registrar and Registrar of Marriages subsequent to the passing of The Marriage and Registration Act of 1856. Among other legislation pertinent to Jewish marriage, the legislation permitted a registrar of marriages to solemnize weddings within the West London Synagogue (and any bodies in connection therewith).

- 47 (ANTISEMITISM). Moses Danzig. Zur Juden-Frage. **FIRST EDITION.** *pp. 32. Ex-library, few chipped edges. Unbound. 12mo. OCLC lists only one copy worldwide (Nat. Lib. Israel).*

Odessa, Ulrich & Schultze, 1872. \$700-1000

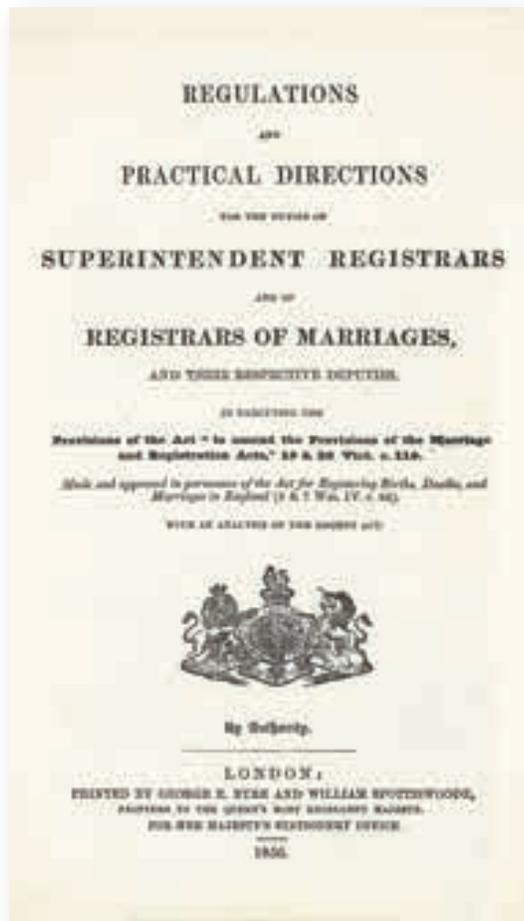
✦ Preceding by a decade Pinsker's Auto-Emancipation (see Lot 236), this treatise lambasts the condition of exile and persecution fostered by an anti-Semitic Europe.

Composed by Moses Danzig, pen-name of Moyshe-Leyb Khashkes (1848?-1906), a "writer, poet, and journalist. Born in Vilna... (he) studied at several yeshivas and lived in different parts of the Russian Empire. From the late 1860s, he contributed to Hebrew and Yiddish periodicals and published popular novels, brochures, and collections of satiric poetry in both languages. His sensationalist novel, Odeser voyle yungn (The Tough Guys of Odessa; 1872) is one of the earliest depictions of the urban underworld in Yiddish literature. He also translated into Russian parts of Heinrich Graetz's The History of the Jews. Khashkes died in St. Petersburg." (YIVO Encyclopedia).

- 48 (ARGENTINA). Foreign Office 1894. Miscellaneous Series. No. 323. Reports on Subjects of General and Commercial Interest. Argentine Republic. Report on Baron Hirsch's Jewish Colonisation Scheme. Fold-out map showing the areas of Jewish Colonisation. *pp. (1), 11, (1). Lightly browned. Original printed wrappers, loose, stamp on upper cover. Lg. 8vo.*

London, H.M. Stationary Office, 1894. \$400-600

✦ Prepared by British Vice-Consul in Buenos Aires, Willam S. H. Gastrell, this reports evaluates the success of the Argentine Jewish Colonization Scheme founded by Baron de Hirsch in 1891 for the relief of Jews suffering from persecution. "This remarkable philanthropic scheme for the establishment of Agricultural Colonies in South America for the benefit of Russian Jews has, so far, succeeded beyond all expectation and it has now been shown that even those Jews formally occupied exclusively in town occupations and destitute of all agricultural knowledge, can become satisfactory agricultural colonists if practically taught and aided in their work, a fact hitherto doubted and often denied."



Lot 46



Lot 47



Lot 49

49 (ASCARELLI, DEVORÀ). Moshe Rieti. Maon HaShoalim ["Abode of the Suppliants."] With: Barchi Nafshi (admonitions by Rabbeinu Bachya); And: Seder Avodah (Sephardic rite). WITH TRANSLATION INTO RHYMED ITALIAN BY DEVORÀ ASCARELLI. FIRST EDITION. The first liturgical poem is in Hebrew and Italian on facing pages, the rest of the text is in Italian only. ff. 29, (2). Small burnhole on f. 11 affecting couple of words, trace wormed toward end, closely trimmed. Later boards. 12mo. Vinograd, Venice 949; St. Cat. Bodl. 6458,3.

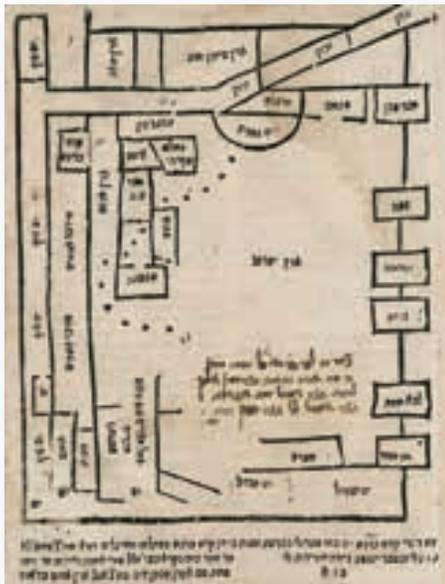
Venice , Daniel Zanetti, (1601). \$10,000-15,000

• THE VERY FIRST PUBLICATION OF A JEWISH WOMAN'S WRITINGS. OF EXCEPTIONAL RARITY (JNUL possesses only a photocopy).

This book contains the translations into Italian by Devorà Ascarelli of Hebrew liturgical selections. It also contains her own poetry in Italian and is the only source of historical information about her. According to the work's preface by David della Rocca of Rome, Devorà and her husband Joseph (Giuseppe) Ascarelli lived in Rome. Their family associated with a community of Spanish exiles and they were among the leadership of the Catalan community of Rome.

The title page of the book indicates in Italian that these liturgical works were "Vulgarizati dalla Mag. Madonna Devorà Ascarelli Hebrea" (translated by the great lady Devorà Ascarelli, a Jew). Not mentioned on the title page but included in this work are also two sonnets by her: Il Ritratto di Susanna (The Picture of Susannah), based on the Apocrypha story of Susannah and the Elders; and Quanto e' in me di Celeste (Whatever in me is of Heaven); as well an anonymous short poem dedicated to her: Ape, ingegnosa voli (Fly, O Clever Bee).

Modern translations of Ascarelli's poems by Vladimir Rus appear in Sondra Henry and Emily Taitz, Written Out of History: A Hidden Legacy of Jewish Women Revealed Through Their Writing And Letters (1978) pp. 130-31.



Lot 50



Lot 51



Lot 52

50 AUSCHENBERG, SHIMON. Devek Tov [super-commentary to Rashi on the Pentateuch] Third edition. **WOODCUT MAP OF LAND OF ISRAEL** illustrating the sojourn of the Israelites (f. 101a) with a manuscript notation offering corrections to the orientation of the map. With previous owners inscriptions in Hebrew and French, many by members the Levy family of Mutzig, Bas-Rhine, Alsace; including a list of days when inadvisable to draw blood, as well as days when inappropriate to swear. ff. 113 (of 116, title and first two leaves in facsimile). Some staining, marginal repairs, scattered marginalia. Contemporary vellum utilizing an illuminated manuscript Latin missal. Sm. 4to. Vinograd, Lublin 85; St. Cat. Bod. 7195,3; Krieger, Parshandatha no. 17.

Lublin, Tzvi b. Kalonymus Jaffe, (1600-07). **\$2000-2500**

❖ Rare. According to Vinograd the JNUL copy is also incomplete. Although the year of publication is not noted, Steinschneider estimates the date to be from 1600-28. Vinograd states the year to be 1607. Krieger also states 1607 based upon Friedberg, Toldoth Hadefus Haivri Bepolania p. 53.

51 BACHIAH BEN JOSEPH IBN PAQUDA. Chovoth HaLevavoth [ethics and pietism]. Translated into Hebrew by Judah ibn Tibbon. Second edition. ff. 88. Some light staining, small repair to blank corner of title-page. Later calf-backed marbled boards, worn. Sm. 4to. Vinograd, Venice 335; Haberman, Bomberg 214.

Venice, Daniel Bomberg, 1548. **\$1200-1800**

❖ **A FUNDAMENTAL TEXT OF JEWISH THOUGHT.** In composing this work the Author attempted to systemize the ethical teachings of Judaism. "The Torah is divided into two parts: The duties to be performed by the organs (chovoth ha'evarim) and the duties of the heart (chovoth ha'lev) - namely those belonging to human conscience. The majority of the rabbis pay attention only to the outward observance of the Law, without regard to the ideas and sentiments embodied in the 613 laws of Moses. Even the pious are often prompted only by selfish and worldly motives" (Introduction). - Thus R. Bachiah undertook to write "The Duties of the Heart."

52 BASS, SHABBETAI. Sifthei Yesheininim [bibliography]. ff. 20, pp. 92, ff. 93-108. * **WITH RARE SUPPLEMENT:** Tephiloth [prayers]. ff. 24. **FIRST EDITION.** Title within fine engraved architectural border Previous owner's marks, stained in places, last several leaves remargined. Modern morocco. 4to. Vinograd, Amsterdam 461; Mehlman, 1361; Fuks, Amsterdam 469

Amsterdam, David de Castro Tartas and Jacob de Cordova, 1678-80. **\$4000-6000**

❖ **THE FIRST HEBREW BIBLIOGRAPHY. THIS COPY WITH RARE SUPPLEMENTARY PRAYERS**

The Siddur found at the end of this volume which appears in only a handful of copies presents a bibliographical puzzle. It has been postulated by M. M. Zlatkin, that it was included into the Sifthei Yesheininim in order to increase the appeal of the work to the non-bibliography minded book buyer. However Ch. Liberman in Kiryath Sepher Vol. XXXVIII p. 276 (= Ohel Rachel Vol. I, p.370-1) proves that the Siddur, printed in 1678, was sold separately. By 1680, when the Sifthei Yesheininim was ready for publication, Shabbetai Bass had a few copies of the Siddur left over, these he added to his Sifthei Yesheininim, removing the original title page.

In his article published for the Habermann Festschrift (1984), H.C. Zafren excitedly confides: "I can here report that the Hebrew Union College Library copy of the Amsterdam 1680 Pentateuch [bound with] the first edition of Bass's Sifthei Chachamim, also has a prayer book bound in at the end. In this case, the prayer book has fourteen leaves" (see "The 1678 Siddur and the Sifthei Yesheininim: A Methodological Exercise" p. 276). After a comprehensive analysis of the typographic layout, Zafren concludes that the first 14 leaves of the Siddur which contains a colophon on 14b is a complete entity, and that a further ten liturgical leaves were added later. Thus this scarce liturgical supplement was printed in at least two segments by different printers. **THIS COPY CONTAINS THE COMPLETE PRAYERS IN 24 LEAVES.**



היה בארץ שן איוב סבו ויהי האיש ברא
 תם וישר וירא אלהים וסר כרע: ויחלדו לו סבעה
 בנים והוליס בעלת: ויהי כבדו סבעת אלפי צאן
 והוליס אלפי גבלים וחסם כמות עבד כקר ודם
 וחסם מאות אמהות וקמס ה רכה כמד ויהי האיש
 דהוא גדול כמד בני קדם: וידרסו בניו ועשו כס
 כסחה בית אים: ומו ורדו וקראו לסלסלת אהו
 אה: תידם לאיסול ויסתות קסדם: ויהי כי יהמו
 ימו חסחה ויסלח איוב ויסרסם וחסקסם כמקר
 וחסקה עולת כסמר כלם כי אכר איוב ארץ דם
 קטאו בניו וכרסו ארדים כל כסם כסו יקסח איו
 איוב כל הימים: ויהי היום ויבאו בני דא
 דאלדים דיהי יעב על ידו ויבאו גם דבקן סלו
 סלוכם: ויאכר ידה אל דקסן באין תבא קסן
 דקסן אל ידה ויאכר כססו בארץ: וסר דרדך
 בה: ויאכר ידה אל דקסן דכסת לנד על עב
 קבדי איוב כי אין כבדו בארץ אים הם וישר די
 וירא ארדים וסר כרע: ויען דקסן אל ידה ויאם
 ויאכר דהגם דא איוב ארדים: דלוא אהו סב
 סכת כעוד ובעד כילו ובעד כל אכר לו כסכס
 בעשה ידיו ברסח וסמגור פרוץ בארץ: ואלסם ס
 סרלח נא דין: ובע כבדו אכר לא אים על פנד
 וברכך: ויאכר ידיו אל דקסן דנה כל אכר לו
 בידך רק אליו אל חסלה דין וקא דקסן כסם

הנה הסכמתו עם עבדיו לברר דאסונה ב
 כחלואי חולואי זה הספר המלכות אסר במלכות ס
 הנה אסר וסמרכו אל כדורו ואחר כן נכאר עבדים
 עבדיו המלכות הנה ואחר כך נכאר סכלל סעלה
 וחסד כים כי בית יוסרס סח להקל בסלוד זה הסס
 הספר ולהעלות סקלר סענון מדכדכו על אהת
 דכדי זה הספר וסחה כקסל וסלוד אכר
 סכבר היה אים קס וסר ויהי סלחיס וסר מרע סו
 בעלה וסלחיס מלוד סקטוסס וסדומיס כסו קנין
 הנה וסכיס וסו בניו וסדוקיס כסותן סלס לפי ס
 הסכמה סדוקיס כדרך סקסלס סלסחה וסלחה ב
 כסיהס נלוד סו סכסלס יקר תמיד כדי סקסוק
 סקסוק כסיהס קסוק יקוד וסנה סייב לידתו סו
 ית היה מקדם סוקס מדיקף להיקף דל חו יקיס וסו
 ויהי מוסר הוקס אל חו סר קר מלוד כך היה חקד
 מקריב קריבנות לידתו סו סלוד וסו הסס כי ב
 בלבס לרוב סוסר וסלחה אסר היה לסס כי סס
 סכות סכסיעה כסותן סו וסנה לא קסר סוקס סכת
 סכסוק סכסוק לסכלות כדיום אסר כסכדין חוד
 זה ססר וסעסו סכבר היה חסס כסכסיס סעכסו
 כסו סירלה מדבר כ חכר אחר זה כססל כסלנו סס
 כסס היה מדבר עס אסר וסלוד סלוקו סלוד סרעו
 ססוקסות אסר סקסלס סוקן סו ססוק דרך ססל
 וקריג ססן להיעת ססח סדוקי ססכוק סו ית כס
 כסו ססכסר סו סקסס ולסו ססלוד כסוקו
 וסוקן לעכיו אחר וסכ: גם ססוק סוכסס כסו סל
 סלס כיוון כולו חכר סססו וסקסלכו סו סוקן ל
 לכד לא כססלוק סעלוקסות וסלס בני סלסלי סס
 סכסוק ססכסוקיס ססכסוקיס כסלסכות סו סכר כ
 כסוק ססס היה סססו ססוקיס סילג סרסוק ללויב
 לסוקיס כגס קס וסר וסססוק סככ סוקן כל אסר
 לנ כדו סלס יסלח ידו אל סוקס סו כלו סעיד סו

ס ב 2

Lot 53

53 (BIBLE. Hebrew. Writings). Book of Job. With commentary of Gersonides. Text in square script with Nikud. Commentary in rabbinic script without Nikud. Initial words of Job within white-vine woodcut border. ff. (45, of 48) leaves 26, 27 and 48 supplied in facsimile. Expert paper repairs throughout, soiled in places, Modern boards. Sm. folio. Vinograd, Naples 2; Goff Heb-26; Goldstein 51; Mehlman 24; Offenber 46; Thes. A-59; Wineman Cat. 33.

Naples, Joseph ben Jacob Ashkenazi Gunzenhauser, 1487. \$6000-8000

⚡ FIRST EDITION OF KETHUVIM IN HEBREW. Book of Job only, forming the first part in the final volume of the Bible (Hagiographa). The third production of the first Hebrew press in Naples.



Lot 54



Lot 54

54 (BIBLE. Hebrew). PSALMS. ANNOTATED THROUGHOUT IN LATIN, GREEK AND DUTCH. Elaborate woodcut printer's device on title. Extensive (17th century) Latin marginalia in a minute hand. Rear pastedown with inscription in Dutch noting the marriage in 1487 of a daughter, Steffeni. ff. (160) printed + ff. (24) in manuscript. Light wear. 16th-century Dutch blind-tooled calf in a panel design with brass bosses and remains of clasps, rebaked. 12mo. Vinograd, Paris 19; Schreiber, Estiennes 82.

Paris, Robert Estienne, 1544-46. \$ 12,000- 15,000

⚭ A 17TH-CENTURY DUTCH SCHOLAR'S BOOK OF PSALMS IN A FINE CONTEMPORARY BINDING.

A fascinating volume containing the printed text of the Psalms in Hebrew, with Latin manuscript marginalia throughout. At end, appear an additional 24 manuscript Latin leaves including three pages in Greek, comprising an index containing the chapter of each Psalm in Hebrew, followed by the first line of the Psalm in Latin. This index is arranged according to the major offices of the Liturgy of the Hours, indicating that the intention was to allow this Psalter to be used to complete the daily office. In the text of the Psalms themselves, the marginal notes are often Latin paraphrases of the text with reference to other Psalms or other passages of the Bible. The intention clearly being to seek Christological underpinnings within the Hebrew text.

Provenance: H.P. Kraus.



Lot 56

55 (BIBLE. Hebrew.) Sepher Tehilim [Psalms] Title in Hebrew and Latin. Introduction and appendix in Latin. Marginal Hebrew and Latin notes in an old hand throughout. ff. (160). Light stains. Contemporary vellum, worn. 8vo. Vinograd, Wittenberg 12.

Wittenberg, J. Crato, 1566. \$500-700

56 (BIBLE. Sepher Tehilim / Liber Psalmorum. Prepared by Elias Hutter. Title in Hebrew and Latin, with Latin introduction. Hebrew text in Hutter's unique font whereby the root letters appear in thick type and inflectional letters in hollow type. ff. (134). Lightly foxed. Later half-morocco over marbled boards, rubbed. Sm. folio. Vinograd, Hamburg 3.

Hamburg, Iohannem Saxonem, 1586. \$700-1000

57 (BIBLE. Hebrew, Greek and Latin). Biblia Hebraica / Novum Testamentum Graecum Five volumes. Edited by Benedictus Arias Montanus. Hebrew text of the Old Testament and Greek text of the Apocrypha and the New Testament, each with an interlinear Latin translation by Pagninus. Title pages with printer's device. Opening letter of each Book within decorative frame. I. Pentateuch. pp. (60), 659, (1). * II. Former Prophets. pp. 583. Chronicles. pp. 551-763. * III. Later Prophets. pp. 548. Psalms, with Proverbs, Job and the Five Scrolls. pp. 412. * IV. Apocrypha. pp. 344. * V. New Testament. pp. 681, (7). Lightly browned. Contemporary full vellum, light wear, inner hinge starting on final volume. Lg. 8vo. cf. Vinograd, Leiden 26 and Fuks, Leiden 23 (variant pagination).

(Leiden), Plantiniana Raphelengius, 1610-13. \$2000-3000

⚠ A reprint in a smaller format of Plantin's folio edition of 1584. Darlow & Moule (no. 4666) lists the New Testament only. In regard to reprints of Plantin's Biblia Hebraica, Darlow & Moule does not know of this particular edition (see note following no. 5106).



Lot 57

58 (BIBLE. Hebrew). Chamishah Chumshei Torah [-end]. Without vocalization points (nikud). Text in double columns. Opening title within architectural border. Two divisional titles. The printer states in the colophon that due to an unfortunate lack of printing material, he was unable to include the index of the pericopes as promised on the title page.

INSERTED: 74 foldout ENGRAVINGS OF BIBLICAL SCENES by L. Lindenberg after ROMYN DE HOOGHE from the Histoire du vieux et nouveaux Testament (Amsterdam, 1704). pp. 612 (mispaginated). Lightly browned, stained in places, some edges slightly frayed. Modern half-calf. 8vo. Vinograd, Amsterdam 22; Fuks, Amsterdam 152; Darlow & Moule 5123a; Silva Rosa no. 9

Amsterdam, Menasseh ben Israel, 1630-31. \$2000-3000

⚠ First Bible edition prepared by Menasseh ben Israel. Two issues of this edition appeared, the present copy bears the Hebrew imprint on the title.



Lot 58

59 (BIBLE. Hebrew. Pentateuch, Five Scrolls & Haphtaroth). Tikun Sopherim. Additional attractively engraved title page with Biblical vignettes. Divisional title for Haftoroth. A wide margined copy. With signatures and inscriptions of previous owners including various members of the Ottolenghi family (Zacharia David and others). ff. (3), 3-367, (3), 2-118 (3). *Some browning and staining, slight marginal worming to few leaves. Contemporary calf, gauffered edges, rubbed, upper portion of spine slightly chipped.* 8vo. Vinograd, Amsterdam 1315.

Amsterdam, Moses Frankfurter, 1727. \$400-600

60 (BIBLE. Hebrew. Pentateuch). Chamishah Chumshei Torah. With Megilloth and Haftoroth. With Targum Onkelos and Rashi commentary. ff. 341 (mispaginated); 28; 32. *Title-page loose. Contemporary calf backed patterned boards, worn. Lg. 4to.* Unlisted by Vinograd.

Sulzbach, Zekel b. Aaron, 1802. \$2000-2500

HISTORIC COURT ROOM HEBREW BIBLE.

Tipped in at front is an official German-language document dated “Prague, 6th March, 1810,” signed by the esteemed Rabbi of Prague, “Elesar Flekeles, Rabbiner ... Oberjurist,” noting that this Bible is to be used in courts of law to administer the oath to witnesses of the Jewish faith. Furthermore, the document specifies as to precisely which page the Bible is to be opened (f. 209 - marked with a green bookmark) upon which the Judge administers the oath. The leaves of the Pentateuch are numbered (presumably by a court-officer) until f. 209. On that page, verse 14 has been noted: Leviticus 26:14 which begins the “Tochacha,” or, maledictions. The beginning of Chapter 26 on the previous folio 208 is also noted.

Opening blank with manuscript entry in Latin by Carl Fischer, the appointed Censor of Hebrew Books in the city of Prague attesting to the court-room use of this Hebrew Bible for Jews.

Fischer was on friendly terms with Chief Rabbi Flekeles, indeed, the use of the Hebrew Bible in the secular court system would appear to be a direct result of discussions between them regarding the validity of a Jew’s oath. This communication appears in Flekeles’ volume of responsa, “Teshuvah Me’Ahavah,” Part I (1809), number 26.

61 (BIBLE. Hebrew). Chamishah Chumshei Torah, Haphtaroth and Megilloth. With Moses Mendelsohn’s Biur commentary and translation into Judeo-German. Along with Rashi and Targum. Five volumes. A mixed set. *Final volume from another edition (Vienna, 1831). Stained. Contemporary calf (non-uniform), rubbed and worn. 4to.*

Offenbach, 1808. \$300-500

62 (BIBLE. Hebrew. Pentateuch). Chamishah Chumshei Torah. Two volumes Vol. I: Genesis - Exodus, Chap. III. * Vol. II: Continuation-end. * Accompanied by 4-page prospectus in German. **ONE OF 850 COPIES** printed on Van Gelder paper. Typeface designed by Marcus Behmer. Woodcut decorative title in blue, brown and black. Initial word of each of the Five Books surrounded by arabesques and printed in brown and black *Original boards, shaken, one backstrip detached, the second lacking. Folio.*

Berlin, Officina Serpentis for Soncino Gesellschaft, 1931-33. \$500-700

63 (BIBLIOGRAPHY). Koheleth David - Collectio Davidis. Prepared by Isaac Metz and Eleazar Emden **FIRST EDITION.** Hebrew and Latin on facing pages pp. xvi, 742, (2). *Few light stains. Later boards, backstrip detached. Thick 8vo.* Shunami 351.

Hamburg [Altona], S. & Y. Bonn, 1826. \$400-600

☛ Catalogue of the celebrated Oppenheim Collection of Prague. Purchased by the Bodleian Library, Oxford in 1829, it has remained singularly celebrated ever since. See S. Brisman, A History and Guide to Judaic Bibliography (1977) pp. 38-44.



Lot 60



Lot 63



Lot 65

64 **BENJAMIN OF TUDELA**. Masa'oth shel Rabbi Binyamin - Itinerarium D. Beniaminis. Hebrew and Latin in parallel columns **FIRST ELZEVIER EDITION**. Translated into Latin with an introduction and notes by Constantin L'Empereur. Bookplate with family crest and motto beneath: "Vix ea nostra voco" ("I scarcely call these things our own," - a version of the Hebrew motto LeHashem Ha'aretz Umelo'ah). pp. (48), 234, (22). *Dampstained, endpapers worn. Contemporary vellum, worn. 12mo.* Vinograd, Leiden 38; Fuks, Leiden 48; Blackmer 120; Willems 377.

Leiden, (Bonaventura and Abraham) Elzevier, 1633. \$600-900

65 **(BUKHARIA)**. Mikra Mephurash - Chamishah Chumshei Torah. With commentaries. Complete in five volumes. Text in Hebrew and Bukhari. Translated by Shimon Hakham. Most volumes with woodcut of Holy Sites on final page, title-pages in gold. ff. (8), 212; (1), 185; (1), 133; (1), 168; (1), 152. *Browned, occasional staining, few small tears, previous owners' marks. Modern boards, 4to.* A. Yaari, Siphrei Yehudei Bucharia, in Kiryath Sepher (1942) no. 84 (noting correct dates of publication).

Jerusalem, Shmuel HaLevi Zuckerman, 1902-06 (i.e. 1901-03). \$2000-2500

✦ **THE FIRST CHUMASH SPECIFICALLY PRINTED FOR THE JEWS OF BUKHARIA**. Scarce. According to Worldcat, only one copy located in the US (Yale).

Uzbek born Rabbi Shimon Hakham (1843-1910) was a Bukharian scholar, one of the founders of Jerusalem's Bukharian Quarter, who encouraged his co-religionists toward Torah observance via his publications in the Bukhari vernacular, also known as Judeo-Tajik. His "crowning glory" was this translation of the Pentateuch. "With this monumental achievement he entered the ranks of the great Jewish Bible translators" (see EJ Vol. X col. 436). Although an earlier translation existed, it was a remote, scholarly enterprise, composed in a stilted classical Persian. Rabbi Hakham composed this edition of the Chumash in the more popular Arabic dialect of the Bukharian Jews, specifically for direct, daily usage.

See L. Jung, Jewish Leaders (1964) pp. 535-47.

Today the territory of the defunct Bukharian emirate lies mostly in Uzbekistan, with portions in Tajikistan, Turkmenistan and Kazakhstan.

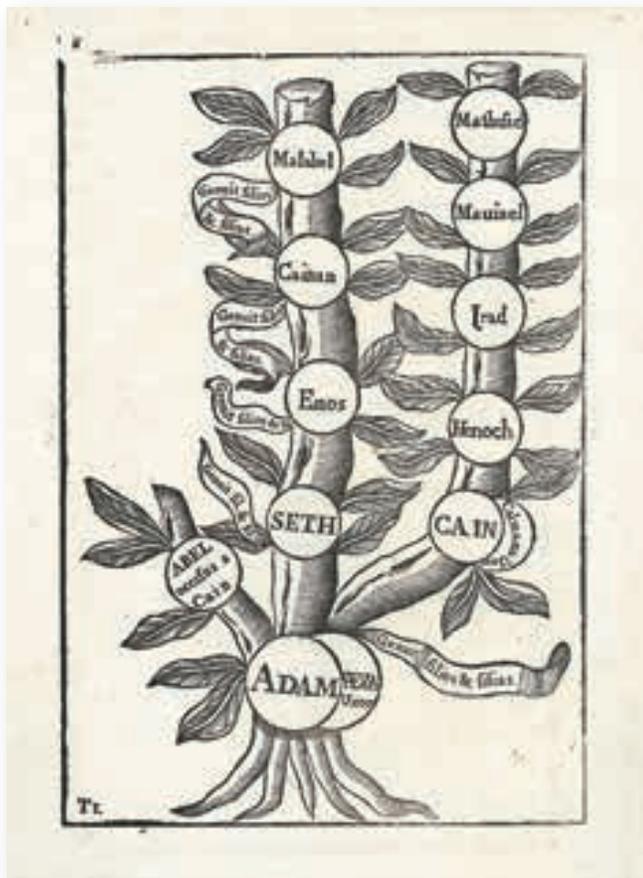
66 **BUXTORE, JOHANNES** De Abbreviaturis Hebraicis Liber novus & copiosus... Operis Talmudici Brevis Recensio... Bibliotheca Rabbinica Nova. **FIRST EDITION. WITH CELEBRATED PROVENANCE** (see below). Marginalia in various hands. pp. (16), 335. *Small tears to blank leaves, some wear. Contemporary calf, worn, portion of backstrip removed. 8vo.*

Basle, Conrad Waldkirch, 1613. \$600-900

✦ The De Abbreviaturis Hebraicis "deserves a place of honor," as the first scientifically organized bibliography of Jewish literature. See S. Brisman, A History and Guide to Judaic Bibliography, Vol. I (1977), pp. 4-5.

Opening blank inscribed (1855): "Prof. Pococke's copy, with his manuscript notes... From the library of Revd. J. Kentish."

(Edward Pococke (1604-91) English Orientalist and biblical scholar; John Kentish (1768-1853) English Unitarian minister and divine).



Lot 67

67 CAEPOLLINUS, JACOBUS PHILIPPUS. Sacrum chronicon sive arbor genealogiæ patriarcharum Ueteris Testamenti regum, atque principum, et ex iis progenitorum Jesu Christi Domini Nostri notitia, cum indice regnorum, ac monarchiarum origine, et adnotatione aliarum multarum ... ex Sacra Scriptura ... breuiter exposita. Numerous full-page woodcuts depicting Biblical Family Tree. *pp.* 114. *Stained in places. Contemporary half-calf, scuffed and worn. Sm. folio.*

Rome, Apud Haeredum Ferri proprie Pantheon Summptibus Generovi Salomoni, 1739. \$500-700

68 (CAIRO). Chaim Vital. Chok LeYisrael [portions of Zohar, Bible, etc. divided for daily study] **FIRST EDITION.** Complete in two volumes. Title pages within typographical borders. Each page printed in two columns within ruled border. Scriptural texts pointed, Talmudic texts unpointed and Kabbalistic texts in rabbinic type. This copy from a rabbinic library in Iran. *Vol I: ff.* (6), 116, 112. * *Vol II: ff.* (2), 102, 102, 116. *Variously worn and stained, few tears. Loose in contemporary boards, heavily worn. 4to. Vinograd, Cairo 3; Ya'ari, Cairo 3.*

Egypt (Cairo), The Orphan Abraham ben Moses, 1740. \$1500-2000

• The third of only four Hebrew printed books printed in Egypt. Indeed the Chok LeYisrael is among the very earliest books printed throughout all of the African Continent. The Cairo Hebrew imprints follow a short-lived Hebrew printing press that operated in Fez, Morocco (1517-24) that produced just nine works. According to Yaari (p. 54), following this Chok LeYisrael, the next Hebrew book printed in Cairo did not appear until 1905.

R. Chaim Vital, the foremost disciple of Isaac Luria (the AR"l), advocated textual study as a means toward mystical contemplation. Thus he advocated for the study of these selected excerpts from the Torah, Prophets, Writings, Mishna, Talmud and Kabbalistic literature intended for study each morning.

69 CANTARINI, ISAAC. Pachad Yitzchak. **FIRST EDITION.** Engraved frontispiece of the Binding of the Isaac. The Lazarus Goldschmidt copy, with his bookplate on front pastedown. Letterpress title. *ff.* (2), 53, (1). *Lower portion of title-page laid down, additional copy of title-page tipped in (with noticeable loss), opening few leaves with marginal paper repairs. Later calf-backed marbled boards. 8vo. Vinograd, Amsterdam 521 (our copy with an additional leaf); Fuks 483 (not seen).*

Amsterdam, Tartas, 1685. \$500-700

• Recounts the trials that befell the Jewish community of Padua after accusations of child ritual murder were raised on the 20th of Elul, 1684. Also with a history of the community of Padua and the rabbis that served there. The author, known by the Hebrew acrostic of his name "YeCHKaM" (Yitzchak Chaim Kohen Min HaChazanim), was one of the Paduan physician-poets who had some influence upon the young Moses Chaim Luzzatto (RaMCHa'L). "Min HaChazanim" is the Hebrew equivalent of the Italian surname "Cantarini." See R. Abraham Hakohen of Zante and the Circle of Physician-Poets in Padua, in *HaSifrut*, 26 (1978):115; and M. Benayahu, *Kabbalistic Writings of R. Moses Chaim Luzzatto* (1979) p. 239.



Lot 68



Lot 69



Lot 72



Lot 73

70 (CEREMONIES) Collection of four editions of Sepher Minhagim. Including Amsterdam, 1723, Frankfurt a/Main, 1727, 1733 and 1762. Together, four volumes. Each with woodcut illustrations of Jewish ceremonies. Hebrew texts with Yiddish printed in waber-taytsch type. *All incomplete. Variesly worn and stained. variesly bound. 4to and 8vo. Sold not subject to return.* Vinograd, Amsterdam 1210; Vinograd, Frankfurt a/Main 465, 483 and 527.

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

71 (CEREMONIES). Judah Aryeh Leon da Modena. Kerk-Zeeden en de Gewoonten, Die huden in gebruik zyn onder de Joden. Two parts bound in one volume. Dutch text translated from the Italian by Simonville. Three (folding) engraved plates of Jewish ceremonies: Wedding, Divorce Proceeding, Halitza Ceremony, also a Circumcision (as additional title page). ff. (64), 201, (4). *Contemporary vellum, light wear. 8vo.*

Amsterdam, Andries van Damme, 1725. **\$300-500**

72 (CEREMONIES). Kuntress shel Minhag K.K. Posen [selected prayers and customs as observed by the Community of Posen (Poznan) and its environs] With instructions in Yiddish. ff. 14. *Previous owner's signatures, light wear, trimmed. Unbound. 4to.* Vinograd, Dyhernfurth 305

Dyhernfurth, n.p., 1796. **\$500-700**

• Contains prayers established by earlier generations of rabbis to be recited on particular days of the year, including: The fifth Shabbath of Sefirah, the fifth day of Av and Nissan - in commemoration of the fire and loss that occurred in Posen, 1716-17. Also with prayers for various holidays, for weddings and circumcisions (on weekdays and on Sabbath), upon children's sickness (plague), rainfall, etc.

73 (CHASSIDISM). Simcha Bunim of Peshischa. Kol Simchah [on Torah and Talmudic novellae] **FIRST EDITION**. A wide margined copy. ff. (1), 58, 25 (i.e. 28), (1). *Margins of initial several leaves heavily frayed although unaffected text. Old boards, worn. 4to.* Vinograd, Breslau 321; Stefansky, Chassiduth 520.

(Breslau), Hirsch Zulzbach, 1859. **\$1000-1500**

• Rabbi Simcha Bunim of Peshischa (1765–1827) was a seminal figure in the development of the Chassidic movement - in Poland especially. In his youth a student in traditional Academies in Mattersdorf and Nikolsburg, he was introduced by his father-in-law to an entirely different world - that of Chassiduth - and soon became a follower of the Kozhitzer Maggid and the Chozeh of Lublin. Following the death of the Yid Hakodosh (R. Yaakov Yitzchak Rabinowicz) most of the latter's chassidim subsequently looked toward R. Simcha Bunim as their Rebbe.

The final leaf of this work contains a record of the celebrated cryptic letter by R. Simcha Bunim concerning the secret of Rosh Hashanah that was addressed to his disciples. These included the Kotzker Rebbe, the Chidushei Harim, the Mei HaShiloach, Mordechai Yosef Leiner of Izhbitz and many others of similar, great standing.

74 (CHASSIDISM). Printed Wedding Invitation issued by R. Shalom Moshe Halevi Unger of Nitra (son of The Baal Ne'oth Deshe) for his sister, Chaya Nechama, to be wed to Grand Rabbi Yekuthiel Yehudah Halberstam of Klausenberg-Sanz, on Friday afternoon, 6th Elul [22nd August] at the Yeshiva of Nitra, South Branch, near Sommerville, New Jersey. Text in Hebrew. *Single page, folds. 4to.*

1947. \$300-500

✦ Yekuthiel Yehudah Halberstam (1905-94) was the Grand Rabbi of the Sanz-Klausenberg Chassidic dynasty. Prior to World War II he was one of Europe's youngest Rebbes, leading thousands of followers from his base in the town of Klausenberg, Romania. During the course of the war, his wife, eleven children and almost all his followers were murdered by the Germans and their Hungarian and Romanian collaborators. He himself survived despite incarceration in a series of death camps, including Auschwitz. Following liberation, he sought to rebuild Jewish communal life for those Jewish survivors left bereft in the Displaced Persons camps of Western Europe - he subsequently re-established the Sanz-Klausenburg dynasty in both the United States and in Israel.

In 1947 he rebuilt his own family, marrying his second wife, Chaya Nechama Ungar, the orphaned daughter of the Nitra Rav, R. Shmuel Dovid Ungar (whose other son-in-law was R. Michael Ber Weissmandl). They subsequently raised seven children, five daughter and two sons. The two sons succeeded their father: Rabbi Tzvi Elimelech Halberstam, appointed the Sanzer Rebbe of Netanya, Israel, and Rabbi Shmuel Dovid Halberstam, the Klausenburger-Sanz Rebbe of Brooklyn, New York.



Lot 76

75 CHIARI, PIETRO. (Also attributed to Antonio Piazza). L'Ebreia Istoria Galante. Scritta da lei Medesima. Three volumes bound in one. Frontispiece engraving bearing caption: "Quante cose da nulla hanno il lor fine colle stragi, col sangue, e le rouine." Three title pages bear central engraved medallion of the protagonist. *Vol 1: pp. 158. * Vol. 2: pp. 144. * Volume 3: pp. 168. Browned, few leaves loose with old sellotape marks, opening title with small loss on outer corner. Contemporary calf, worn and shaken. 8vo.*

Naples, 1771. \$ 400- 600

76 (CHILDREN). Hebrew Alphabet Primer. Along with few basic morning prayers for the very young. Woodcut device at top featuring central ewer flanked by two stags couchant and the Hebrew name: "Moshe P.Sh." Wide margins. *One minor hole, margins worn. 14.5 x 17 inches.*

Germany(?), Mid-19th century. \$1200-1800

✦ This charming alphabet and vowel chart was designed to assist in the education of young children studying Hebrew and thus likely meant to be hung up in a classroom. The central, bordered panel presents all the combinations of Hebrew vowels and consonants terminating with the Hebrew vowel name: "Komatz, Pasach, Sh'vah, etc." Below, is a near identical table, but includes the phonemes Bais, Kaf, Pey, Sin and Tav. **RARE.**

77 COHN, TOBIAS Ma'aseh Tuviah [encyclopedia of natural sciences, especially medicine] Second edition. Three parts in one volume. Two divisional titles. Anatomical diagram (f.81v.) and numerous scientific text illustrations. Approbation of R. David Oppenheim of Prague. *ff. (4), 122. Ex-library, previous owner's signature on title, small hole repaired with tape on upper corner of title, lower corners of final three leaves repaired affecting some text, stained. Later boards. 4to. Vinograd, Jessnitz 13; this edition not in Garrison & Morton*

Jessnitz, Israel ben Abraham, 1721. \$300-500

78 (CONVERSIONARY). Johann Friedrich Menten. Antwort-Schreiben an einen guten Freund. *pp. 14. Unbound. 4to. Worldcat records 3 holdings, 1 in Denmark and 2 in Germany.*

Rostock, 1705. \$1000-1500

✦ Discusses the difficulties in successfully converting Jews to Christianity.



Lot 79

79 **CORDOVERO, MOSES.** Tomer Devorah. With additional section "Gaon Yisrael" by R. Israel Salanter. **FIRST EDITION OF IGERETH HAMUSSAR** pp. 52. Slight staining, with signature and stamps of previous owners. Modern limp boards. 8vo. Vinograd, Koenigsberg 216.

Koenigsberg, (A. Rosbach), 1858. **\$800-1200**

Despite Kabbalistic underpinnings, this became a widely consulted ethical work, the study of which was recommended by R. Israel Salanter the founder of the Mussar movement, whose famous letter on the importance of Mussar study is published here for the first time. This letter was republished many times under the title "Igereth HaMussar." The publisher states here he is in fact himself a disciple of R. Israel Salanter and that this represents the first publication of any of his writings.

Moshe Cordovero here laid the foundations for Kabbalistic ethical literature which proliferated in the 16th-18th centuries. Kabbalistic moralists were greatly influenced by Cordovero's "Palm Tree of Deborah." Each chapter of this short treatise provides instruction how to spiritually identify with each of the Ten Sefiroth.

80 **(CRIMEA).** Daniel Chwolson. Achtzehn Hebräische Grabschriften aus der Krim [Hebrew tombstone inscriptions of Crimea] **FIRST EDITION.** With nine fold-out plates (few tears). pp. vi, 135, 4. Foxed, some staining. Contemporary calf-backed boards, worn, upper cover loose. Folio.

St. Petersburg, Kaiserlichen Akademie, 1865. **\$300-500**

Typically masterful study by this eminent Russian Orientalist.

81 **(CZECH REPUBLIC).** Moritz Grünwald. Geschichte der Juden in Böhmen zum erstenmale nach archivalischen Quellen bearbeitet. Extensive handwritten notes mainly in Czech with some German and Latin quotes, **MOST LIKELY BY GRÜNWARD HIMSELF.** pp. 84 (printed) + (47 in manuscript), with marginalia throughout. Browned, few leaves loose. Contemporary marbled boards. 8vo. Worldcat records just a single copy.

n.p., (1885). **\$500-700**

A man of much scholarship, Moritz Grünwald (1853-1895) was Rabbi in Pisek, a mid-sized town in the South Bohemian region of the Czech Republic. His last years were spent in Sofia. See www.icpisek.cz/docs/en/zidhistorie.xml.

82 **(CZECH REPUBLIC).** Hugo Gold (Ed.) Die Juden und Judengemeinden Mährens in Vergangenheit und Gegenwart. Ein Sammelwerk. ["The Jews and Jewish Communities of Moravia in the Past and Present."] Text in German. Profusely illustrated. pp. 623. Few leaves loose. Original half-roan over marbled boards, scuffed, boards detached. Sm. folio.

Brünn, Jüdischer Buch-und Kunst Verlag, 1929. **\$100-150**

83 **(ELIJAH BEN SOLOMON ZALMAN).** (Gaon of Vilna). Pirkei Avoth with commentaries of the Gaon of Vilna and Derech Avoth by Meir, grandson of the Gaon's brother Abraham. With Likutei Torah. **FIRST EDITION** of Derech Avoth commentary. ff. (2), 6-47, (14). Slightly stained. Contemporary calf-backed patterned boards, light wear. 4to. Vinograd, Vilna 365; Vinograd, Gr"a 320.

Vilna, 1836. **\$500-700**



Lot 83



Lot 84



Lot 85



Lot 86

84 (**ELIJAH BEN SOLOMON ZALMAN**). (Gaon of Vilna). Seder Amirath Korban Pesach Leda'ath ...HaGr"a MeVilna...["customarily recited Erev Pesach after noon. We, the people of Jerusalem recite it at the Kothel Hama'aravi"] **FIRST EDITION**. With illustration of Western Wall on verso of title. ff. 8. Some staining, edges frayed, previous owners marks. Unbound. 12mo. HALEVY 107 (noting two variant issues).

Jerusalem, Israel Bak, 1865. \$700-900

• The publisher writes in his introduction here that the order of recitation, taken "from the mouth of the holy Gaon and true Chassid" R. Elijah of Vilna, has never been published until now.

85 (**FABLES**). Berachiah ben Natronai HaNakdan (Benedictus le Puncteur). Mishlei Shu'alim ["Fox Fables," Hebrew version of Aesop's Fables] **FIRST EDITION**. Title within architectural arch. With rare final leaf containing printer's mark. ff. 87 (1). *Mispaginated in places. Previous owner's signature on title, opening three leaves starting, tear on lower portion of f. 60 affecting few letters, some staining. Contemporary tooled calf, worn, lower edge of front cover taped, gutter split.* 12mo. Vinograd, Mantua 44; Mehlman 1261.

Mantua, Joseph ben Jacob of Padua, 1557. \$2000-3000

• Collection of fables synthesizing the European Aesopian tradition with animals who converse in a Biblical Hebrew comfortably interspersing their conversations with Talmudic aphorisms.

Final three pages contain a description of the game of chess written in an elegant rhymed prose by Bonsenior ibn Yachya. For a brief discussion of the author and summary of the text, see M. Steinschneider, *Schach bei den Juden* (1873) pp. 86-7; and V. Keats, *Chess, Jews and History* (1995) pp. 182-85 (illustrated).

86 (**FABLES**). Isaac ibn Sahula. Mashal HaKadmoni [collected fables] * **WITH**: Sepher HaTapu'ach [philosophy, attributed to Aristotle] More than 70 imaginative and fanciful half-page woodcut illustrations. Two titles within typographic borders ff. 72, 81-100 (i.e., 98). *Mispaginated (as are all copies) though complete. Light wear, neat marginal repair on final leaf. Contemporary boards, worn. Sm. 8vo.* Vinograd, Frankfurt o/Oder 471.

Frankfurt o/Oder, Professor Elsner, 1800. \$800-1200

• The Jewish Aesop's Fables. A most distinctive Hebrew book. A collection of fables and puns with moral inferences all written in rhymed prose. The author uses animal fables as a means of moral allegory. Not only do the animals converse, but all are well-versed in the Bible and Talmud and conduct lengthy discourses on matters of science and philosophy. The remarkable illustrations are of specifically Jewish origin.

"The illustrated Hebrew book par excellence." A.J. Karp. *From the Ends of the Earth: Judaic Treasures of the Library of Congress* (1991) p. 125.



Lot 87



Lot 88

87 (GERMANY). Der Statt Franckenfurt erneuverte Reformation. Title printed in red and black within historiated woodcut border, woodcut initials. ff. (1), (1), (3), (1), (11), (1) CCLXI leaves, (+1 folded leaf), woodcut illustrations, genealogical table. Frankfurt am Main, Sigmundt Feyrabend, 1578. **BOUND WITH:** Etliche zum Theil verpesserte, zum Theil erklerte Puncten der erneuerten Reformation dess H. Reichs Statt Franckfurt am Mayn, wie es nemblich forterhin deß Appellation Ayds, der Schied und Brandtmawern, der Cession und Ayds verdorbnen Schuldner, der Cautionis Iuratoriæ, der Frefel GerichtsOrdnung, deß Usufructus deß Letztlebenden uff deß ab intestato verstorbnen Gütern, und letztlich der Profan und heimlichen Gemach halben, gehalten werden soll. ff. (1), pp. (16), ff. (1). Frankfurt am Main, 1588.

AND: Neuwe Ordnung Von den Notarien, vnnd dero Ampt, etc: deren sich dieselbige in deß H. Reichs Statt Franckenfurt am Mayn ... forterhin verhalten sollen ; Hierbey ist zufinden eine erklärung der Keyserlichen Constitutionen. XVI leaves, woodcut tailpiece on title page depicting the municipal coat of arms of the free Imperial city of Frankfurt. Frankfurt am Main, 1590.

AND: A collection of **MANUSCRIPT REGULATIONS** (1579, 1593):

- Devosita [?] Vormundtschaften und Vergünstigungen erlangendt. [= Tutelage regulations] Decretum in Senatu Martis 20. Januarij Anno 1579.
- Straff Ordnungen den procuratorn des Stadtgerichts [= Penal codes for the municipal court]
- Anschlag der Ablosigen Befell nach dem ein Erbar. Raht. [= Interest regulations] decretum in Consilio Jovis XXVI Februarij Anno 1579.
- Belohnung ... [Regulation about taxes]. Confirmatum in Senatu Martis, 25. Februarij Anno 1593. *Few leaves toward end folded. Contemporary vellum, heavily worn. Folio.*

\$1500-2500

☛ Free Imperial City of Frankfurt: A volume consisting of Laws for the year 1578 with addenda 1588, 1590, 1579, 1593.

Revised municipal body of laws of the Free Imperial City of Frankfurt which was first published in 1509 under the title "Die Frankfurter Reformation." The 1578 edition at hand was revised by Johann Fichard and was one of the most comprehensive municipal legal codifications in Germany. It also contained the regulations pertaining to the Jewish community in Frankfurt. Compared to other legal municipal codes the Imperial Laws are particularly pronounced. The laws were revised in 1611, and parts of them were still in effect until the introduction of the German Civil Code in 1900.

88 (GERMANY). Sigismund Hosmann. Fürtreffliches Denck-Mahl Der Göttlichen Regierung. **FIRST ILLUSTRATED EDITION.** Includes frontispiece, 13 engraved portraits and 3 folding plates. pp. (16), 144, 116, 72, (12). *Browned and stained, previous owner's stamps. Later boards. 4to.*

Braunschweig & Hamburg, Hoffmann, 1700. **\$4000-5000**

☛ In 1698, the infamous criminal Nickel (or Nikol) List (c. 1656-99) robbed St. Michael's Church in Lüneburg (Lower Saxony) of its gold treasures, committing the largest known church theft of its time. In 1699, he and his companions, many of whom were Jews, were apprehended, and on account of confessions made under torture, sentenced to death. With almost no exception they were indeed all executed - their limbs smashed, they were then decapitated.

The author of this account, Sigismund Hermann (1660-1701), was the pastor assigned as prison chaplain to the criminals while they were detained in the German town of Celle.

See Jürgen Martschukat & Silvan Niedermeier (eds.) *Violence and Visibility in Modern History*, pp. 46-8.

89 (GERMANY). Schudt, Johann Jakob. Jüdischer Merkwürdigkeiten ["Jewish Curiosities."] **FIRST EDITION.** Four parts bound in one volume. German interspersed with Hebrew and Judeo-German. Frontispiece portrait of the author. Plate of "Juden-Sau" (Pt. II, p. 257) only. *Corner of title-page clipped, browned. Contemporary vellum. Thick 4to. Sold not subject to return.*

Frankfurt and Leipzig, Matthias Andrea, 1714-18. **\$500- 700**

90 (GERMANY). Von Gottes Gnaden Wir August Wilhelm, Herzog zu Braunschweig und Lueneburg. pp. (4). Unbound. 4to. Worldcat records 1 copy in the United States, in the University of Pennsylvania, Van Pelt Library.

(Wolfenbuettel), circa, 1720. \$1000-1500

Attempts to inhibit the spread of the Plague that was seemingly running rampant in neighboring Poland.

Decree specifying that no Polish beggar nor any Polish Jew is permitted to enter the territories of the Duke of Braunschweig under pain of severe punishment, including execution. Even such named persons with valid travel documents are not allowed into the country.

91 GUENZBURG, MORDECHAI AARON. Tikun Lavan Ha'Arami. FIRST EDITION. With frontispiece portrait of the author. pp. 60. Ex-library, light stains. Later boards. 12mo.

Vilna, 1864. \$800-1200

Satiric poem and essay concerning a charlatan who masqueraded as a Kabbalist, who used the "Tikun" of the Biblical Laban - a swindler and a scoundrel - to "fix" those whom he ensnared. With an introduction by the author's brother warning against so-called wonder rabbis ("Baalei Shem.")

The author (1795-1846) was one of the leading spokesmen of the Vilna Maskilim and founder of the first modern Jewish school in Lithuania. Interestingly Guenzberg's portrait here displays a man of traditional appearance, garbed with peyoth and frock-coat buttoned in the Orthodox style (right-over-left).



Lot 91

92 (HAGADAH). (Hagadah shel Pesach). Hebrew in square letters provided with vowel points, Judeo-German translation in Wayber-taytsch letters. Fragment of four pages only. Period woodcut illustrations, including image of soldier armed with halberd (combined spear and battle-ax), accompanying the paragraph of the Wicked Son. ff. (2). Expertly repaired and mounted, some loss. 4 x 7 inches. cf. Yudlov 63 and 69.

(Prague), (Mid-later half of the 17th century). \$700-1000

Two leaves from an otherwise unknown edition of the Passover Hagadah. The type of letters and illustrations found in these two leaves are similar to Hagadoth published by the House of Bak in 17th century Prague. However, a closer examination of the exact style of the letters indicates that these two leaves are different from these versions. For example, Yudlov 69 describes a Hagadah published in Prague after 1665 (now in the Valmadonna Collection). Originally Prof. Chimen Abramsky wrote in the introduction to the facsimile reproduction (Verona, 1978) that it was published between 1590-1606. However, C. Shmeruk in his learned article in Studies in Bibliography and Booklore, 1984, pp.47-48 proved that it was actually published after 1665 based upon the illustrations which were previously used in other books.

Pages from another similar type of Hagadah with Yiddish Wayber-taytsch were described by Erika Timm in "Yiddish Literature in a Franconian Genizah (Jerusalem, 1988) pp.22-23 and plate XXV on p. 93 (=Yudlov 63) dated, after 1657 based upon the type. These pages were found in a genizah in a village in South Germany. Although similar in style, the letters of the present Hagadah differ from the above. For example, the letter Lamed in the Timm Hagadah is elongated while the top of the Lamed in these pages is cut. Thus, to our knowledge, although this Hagadah is evidently printed in the Prague/Bak style. There appears to be no other exact replica known. For a facsimile of the Timm Hagadah and further information, see material accompanying the lot.

93 (HAGADAH). Agadata DePischa. With commentary. Instructions in Hebrew and Judeo-Arabic. Hebrew manuscript, black ink on paper, written in Yemenite large square Hebrew script, commentary in cursive. Many words underlined in red ink. ff. 38. Contemporary boards. 12mo.

Yemen, 19th-century. \$400-600

Commentary to Grace after Meals in Judeo-Arabic. Final eight leaf section in Judeo-Arabic pertaining to Tekufoth.



Lot 92



Lot 94



Lot 96

94 (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 six circular vignettes of Biblical themes. Numerous engraved copper-plate illustrations within the text. Complete with **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). Various stained, each leaf neatly remargined, map expertly repaired with small portion along inner margin provided in facsimile, Hebrew marginalia, new endpapers. Later calf retaining much of original covers including central blind-tooled crests titled in Hebrew. 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 Hebrew books) with copper engraved illustrations. It also contains a folded map of the Land of Israel that was one of the very earliest to contain Hebrew.

95 (HAGADAH). Brith Match Moshe. With an extensive pilpulistic commentary by Moshe b. Isaiah of Wengrow and Vilna. **FIRST EDITION.** Unusually, the preface for this Hagadah appears on the title-page. ff. 6, 5-104. Browned, trimmed. Later boards, rubbed. 4to. Yudlov 103; Yaari 67.

Berlin, D. E. Jablonski, 1701. **\$500-700**

• The composer of the Brith Match Moshe often digresses here to bemoan improper social conduct: Berating those who harangue their spouse - thus creating a cheerless environment for their children, as well as chiding women for maltreating their servants. Throughout, the author reproves those "who cause many of the social ills of (our) time, a result of haughty bearing and slothfulness in regard to personal ethical behavior."

Rabbi Y. Y. Halberstamm, the late Grand Rabbi of Klausenberg was often wont to refer to this Hagadah and saw to it that it was reissued in order that "youth will appreciate the complete Talmudic mastery and acuity of the sages of the 18th century." (Silberman edition, Brooklyn, 1980).

96 (HAGADAH). Seder Hagadah shel Pesach. With commentary by Abrabanel. Elaborate baroque additional engraved title-page. Letterpress title within architectural arch. 14 copper-plate engravings. Historiated letters on pp. 3r. 13v. Hebrew and Yiddish translations of Echad Mi Yode'ah and Chad Gadya. ff. 20. Few taped repairs with minor loss, stained in places. Modern boards, folio. Yudlov 115; Yaari 72.

Sulzbach, Aaron ben Uri Lipman Fraenkel, 1711. **\$1000-1500**

• "The success of the Amsterdam Hagadah of 1695 was such, that within a relatively short time its illustrations were copied in other places...First among the Amsterdam imitations was an edition published in Frankfurt a/Main in 1710. In quality and fineness of reproduction, however was surpassed by the Hagadah that appeared in Sulzbach a year later. But while the printer consciously followed his Amsterdam model throughout, he also reserved something for himself. A new frontispiece and a new title page now replace the corresponding leaves in the former. The frontispiece is among the most imposing to be found in eighteenth-century Hebrew books and has a magnificent sculptured quality." Yerushalmi, 64-5.



Lot 98



Lot 99

97 (HAGADAH). Sefher Match Aharon. With commentary by Aaron Darshan Te'omim. Title within ornate 4-part historiated border, 14 fine copper-plate engravings after the 1695 Amsterdam Hagadah. With endorsement of R. Naftali Katz of Frankfurt. ff.(2), 2-44. Title and several pages laid to size, some worming professionally repaired, browned and stained in usual places. Modern boards. Folio. Yudlov 113; Yaari 81.

Frankfurt a/Main, n.p., 1710. \$300-500

⚠️ Rabbi Aaron Te'omim served as a preacher in Prague (1659-70) and Rabbi in Worms (1670-87) and Cracow, where he died a martyr's death in 1690.

98 (HAGADAH). Seder Hagadah shel Pesach. According to Spanish rite. Hebrew with translation into Judeo-Spanish. Accompanied by Leone Modena's abridged commentary of Isaac Abrabanel's "Zevach Pesach." Title within arch surrounded by four part floral border. Each page profusely illustrated including historiated initial letters all within a fine architectural frame ff. (24). Touch stained, few small marginal repairs. Modern patterned boards. Folio. Yudlov 133; Yaari 84.

Venice, Alvise Bragadin, 1716. \$3000-5000

⚠️ The House of Bragadin 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).

THIS LADINO ISSUE IS PARTICULARLY RARE, indeed few 18th century Hagadoth appeared with Ladino translation at all.

99 (HAGADAH). Seder Hagadah shel Pesach. According to Roman rite. With translation into Judeo-Italian and abbreviated commentary by Isaac Abrabanel: Tzeli Esh. Title in red and black with textual and typographic borders. Each page profusely illustrated all within architectural border. ff. (26). Crude taped repairs, dampwrinkled, usual stains. Contemporary calf backed boards. Folio. Yudlov 187; Yaari 115.

Venice, Vendramin, 1740. \$700-1000



Lot 101



Lot 102



Lot 104

100 (HAGADAH). Hagadah shel Pesach. With translation into Judeo-German attributed to Moses Mendelssohn and with comments by Joel Brill. ff. 20. *Previous owner's inscriptions on front and rear end papers. Browned with usual staining, slight worming on final two leaves. Contemporary patterned boards, rebacked.* 4to. Yudlov 352; Yaari 236.

Vienna, Y. Hroshantski, 1791. **\$500-700**

☛ According to Yudlov, although the translation is attributed to Moshe Dessau (Mendelssohn) it was in fact executed entirely by Joel Brill.

101 (HAGADAH). Seder Hagadah shel Pesach. With commentaries by Elijah, Gaon of Vilna and Joseph Gikatilla. **FIRST EDITION OF VILNA GAON'S COMMENTARY.** Edited by R. Menachem Mendel of Shklov. Wide margins. ff. (1), 3-36. *Some staining, slight marginal worming, repairs on final two leaves. Later boards.* 4to. Yudlov 482; Yaari 334; Vinograd Gr"a 509; Dienstag 187.

Grodno, Yechezkel ben Moses, et al, 1805. **\$1200-1800**

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

102 (HAGADAH). Seder Hagadah shel Pesach. With Hebrew commentary based upon Abudraham and translation into Judeo-German. With additions by Yoel Brill and Shmuel Rosenthal, including laws for Passover and Shir HaShirim. **WITH SCARCE ENGRAVED FRONTISPICE.** ff. 52. *Browned with usual staining, previous owner's signature dated 1843, plus later inscription from Yeshivath Chasam Sofer, small tear in frontispiece. Contemporary calf, heavily rubbed.* 8vo. Yudlov 592; Yaari 420.

Ofen, E. Mahr, 1819. **\$800-1200**

103 (HAGADAH). Seder Hagadah shel Pesach. With translation into Judeo-Arabic translation. On ff. 42-45 are poems in honor of members of the Sassoon Family. ff. (1), 45. *Previous owner's signature on f. 2. Modern gilt tooled salmon morrocco.* 12mo. Yudlov 1864; Yaari 1390.

Bombay, Yechezkel Shem Tov Dawid at the Hebrew and English Press, 1892. **\$400-600**

104 (HAGADAH). Ma'aleh Beith Chorin vehu Seder Hagadah shel Pesach. With commentaries of Moses Alsheich; Judah Löw of Prague, Gevuroth Hashem; Sha'ar Hashamayim by Isaah Horowitz, and Oleloth Ephraim by Ephraim Luntshits. Instructions in Judeo-German. ff. (1), 46, (1). *Browned and heavily stained, signed by censor at end. Modern boards.* Folio. Yudlov 492; Yaari 341.

Bialystok, A. Horowitz, 1806. **\$800-1200**

105 (HAGADAH). Ma'aleh Beith Chorin vehu Seder Hagadah shel Pesach. With commentary, together with instructions in Ladino and Yiddish. Fine engraved illustrations in the Amsterdam style. A fine wide-margined copy ff. 52. *Few stains. Contemporary calf-backed boards.* Folio. Yudlov 633; Yaari 453

Vienna, Anton Schmid, 1823. **\$1000-1500**

☛ **A DELUXE COPY, PRINTED ON THICK PAPER.**

106 (HAGADAH). Seder Hahagadah Leleil Shimurim. Prepared by Wolf Heidenheim. Four (of five) fold out engraved illustrations, partially cut with tape repair). ff. 60. *Few light stains, plates torn and taped.* Rectangular 16mo. Yudlov 737; Yaari 533.

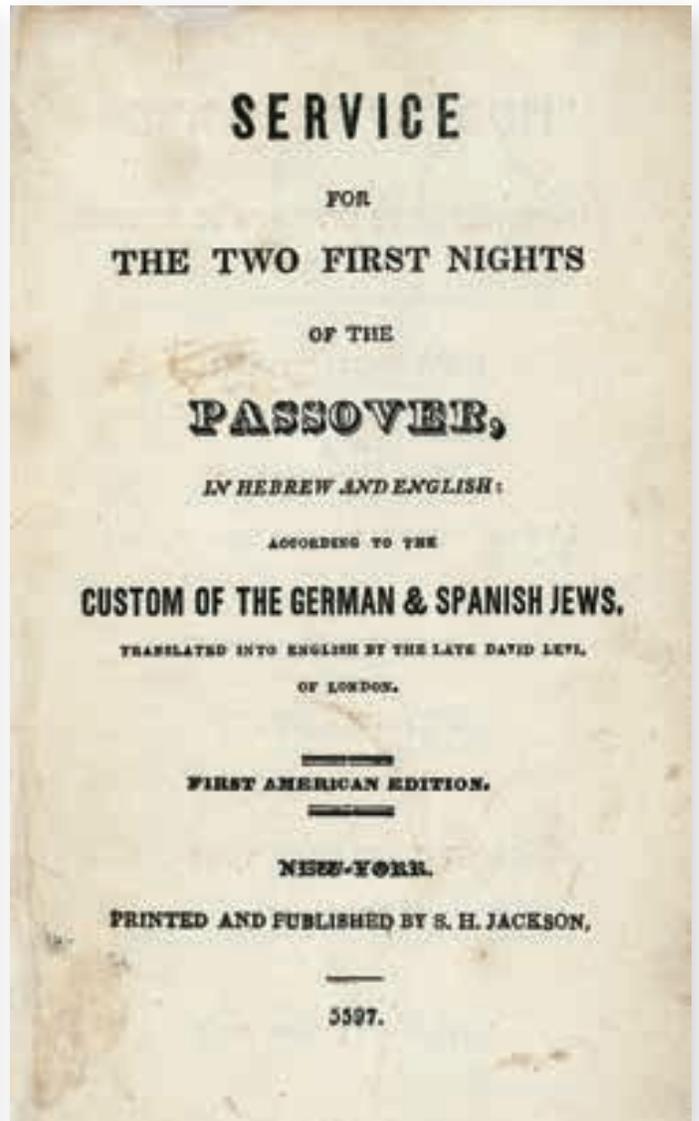
Pressburg, Anton Schmid, 1834. **\$700-900**

☛ The innovation of a rectangular Hagadah served to aid the reader during the course of the Seder whilst seated at the lavishly set festive table.

107 (HAGADAH). Beth Yisrael. With commentary by Yitzchak Yehoshua of Mir, in three sections: Pethach Habayith, Chidrei Habayith and Amudei Habayith. ff. (29). *Title and first leaf torn affecting some text of the introduction, repair on final page, usual staining.* Contemporary boards, worn. 4to. Yudlov 778.

Minsk, G. Blonstein, 1836. **\$700-900**

☛ An uncommonly in-depth Halachic commentary of a particularly pilpulistic nature.



Lot 108

108 (HAGADAH). Seder Hagadah shel Pesach - Service for the First Two Nights of the Passover, in Hebrew and English: According to the Custom of the German & Spanish Jews. Translated into English by the late David Levi of London. Grace after Meal [or "meat"] in two columns: "Grace used by the German and Polish Jews" (Minhag Aschkenaz) and "Grace used by the Spanish Jews" (Minhag Sepharad) **FIRST AMERICAN EDITION.** Text in Hebrew and English on facing pages, separate title-pages. ff. 39, (4), (1 blank). One small neat paper repair on title leaf; trace foxed, wine stained. Original raised floral-patterned brown boards, skillfully re sewn and with repaired spine. 12mo. Yudlov 779; Yaari 562; Yerushalmi 93; Goldman 125.

New York, S.H. Jackson, 1837 (Hebrew chronogram: "Next Year in Jerusalem.") **\$60,000-80,000**

🕯️ **THE FIRST HAGADAH PRINTED IN AMERICA.**

"A case of American Jews declaring their cultural independence from the mother country." See A.J. Karp, *Beginnings: Early American Judaica* (1975) pp. 38.

A celebrated and exceptionally rare edition. **CERTAINLY ONE OF THE MOST DESIRED HIGH-SPOTS IN ANY COLLECTION OF AMERICAN JUDAICA.**

For just one other copy of this Hagadah sold by Kestenbaum & Company, see *Fine Judaica*, May 27th, 2010, lot 96 (the Gratz College copy).



Lot 109

109 (HAGADAH). Hagadah shel Pesach - L'Haggadà Illustrata. Finely illustrated by C. Kirchmayr with 58 copper-plates. Edited by Abraham Vita Morpurgo. Hebrew text with Italian translation. Musical arrangements on final leaf *pp.* (4), 64, (2). Usual staining, margin slightly frayed on a few leaves. With original blue wrapper at rear and bound into contemporary boards, previous owner's gilt stamped central initials, worn. Folio. Yudlov 1217; Yaari 899

Trieste, Colombo Coen (Jonah Cohen), 1864. **\$700-1000**

✎ “The Trieste Hagadah is undoubtedly the most distinguished illustrated edition produced in Europe during the nineteenth century.” (Yerushalmi 102-105).

Different in format and design from any edition that preceded it, the Trieste Hagadah's engraved illustrations, though inspired by the iconographic themes of the past, display a welcome freshness of design. Two issues were published simultaneously, one entirely in Hebrew and the other accompanied by an Italian translation.

A direct depiction of God appears on p. 52, a most unusual occurrence in Jewish art: Moses kneels before the Burning Bush in which God's bearded face is clearly discernible. See C. Roth, *Printed Illuminated Haggadoth*, in: Aresheth, Vol. III, pp. 27-8; British Library Exhibition Catalogue, Sacred (2007) p. 160.

110 (HAGADAH). Sefher Arvith V'Hagadah shel Pesach. (Also known as: Machzor Mo'adei Hashem.) [Evening prayer service for the Festival of Passover with Passover Hagadah]. According to Sephardic rite. Previous owner's signature (f. 32) and initials: “Teofile M. Mordo, 1880.” *ff.* 52. Stained. Modern calf-backed boards. 8vo. Yudlov 1489; Ya'ari 1120; Habermann, Corfu 2.

Corfu, Joseph Nahmuli, 1877. **\$1000-1500**

✎ One of only 14 Hebrew items printed on the Greek island of Corfu—the majority broadsides and all in very few copies. See: A. M. Habermann, *Perakim Betoldoth Hamadphisim Ha'ivrim* (1978) pp. 337-42.

Joseph Nahmuli was President of the Jewish Community of Corfu and an indefatigable promoter of education.

111 (HAGADAH). Kriegs-Hagadah 1914-1915. Hebrew and German translation face à face. German introduction by Rabbi Dr. David Feuchtwang of Vienna. Reproducing illustrations from earlier editions. Original pictorial boards depicting Kaiser Willhelm II of Germany and Emperor Franz Josef of Austria. *pp.* 63, (1). Some staining. Spine worn. 8vo. Yudlov 2626; Yaari 1854.

Brünn, Markus Kral, 1915. **\$400-600**

✎ This Kriegs-Hagadah (“War Hagadah”) issued soon after the outbreak of the First World War, represents an outpouring of patriotism by German Jews for the Central Powers of Germany and Austria-Hungary.



Lot 110



Lot 113



Lot 112

112 (HAGADAH). Seder Hagadah LePesach - Services for the Two First Nights of the Feast of Passover. Text in Hebrew and English. Prepared by Hayim Liberman. Illustrated. pp. 93. Ex-library, few stains. Contemporary boards, worn. Sq. 8vo. Yudlov 1535 (without seeing a copy, but referencing the HUC Catalogue).

Chicago, Israelitische Presse, 1879. **\$5000-7000**

• **THE FIRST HAGADAH PRINTED IN CHICAGO. HIGHLY UNCOMMON.**

"The first [Hagadah] to contain illustrations influenced by the American environment." (cf. Goldman no. 138, quoting Karp).

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

113 (HAGADAH). Hagadah Leleil Shimurim Vechol Dinei Pesach. Six illustrated plates. With translation and extensive commentary and instructions in Russian. pp. 82. Stained, new endpapers. Original pictorial boards, rubbed. 8vo. Yudlov 2419; Yaari 1756.

Vilna, 1909. **\$600-900**



Lot 114



Lot 118

114 (**HAGADAH**). Seder Hagadah shel Chag HaPesach. According to the rite of the Karaites of Egypt. *pp.* 14. *Light wear. Modern boards. 8vo.* cf. Yudlov 2208; Ya'ari 1618.

(Budapest), 1903. \$400-600

115 (**HAGADAH**). Seder Hagadah Shel Pesach. Erinnerung an das Kriegsjahr 1917. Photographic illustration of synagogue on title-page. Hebrew text with instructions in German. *pp.* 40. *Stained. Crude taped repairs, small loss to final leaf. Unbound. 12mo.* Yudlov 2670; Yaari 1879.

Vilna, 1917. \$800-1200

♣ Issued for the benefit of Jewish soldiers in the German army occupying Lithuania during the course of the First World War.

116 (**HAGADAH**). Offenbacher Haggadah. **ONE OF 300 NUMBERED COPIES.** Prepared by Caesar Seligmann. Text in red and black. German text with sporadic use of Hebrew. Striking Wiener Werkstaette style hand-colored plates, including two Maps of the Holy Land by Fritz Kredel. Musical notations. *pp.* 97, (1). *Original boards with printed paper spine label. Sm. folio.* Yudlov 3054; Yaari 2042

Offenbach, Heinrich Cramer for Doctor Guggenheim, 1927. \$500-700

117 (**HAGADAH**). Die Darmstadter Pessach-Haggadah...aus dem Vierzehnten Jahrhundert. **ONE OF 350 NUMBERED COPIES.** Facsimile Edition. Edited by Bruno Italiener. Two volumes: Text (including 17 black-and-white plates) and Plates. * **ACCOMPANIED BY:** 4-page prospectus, and related materials. *Original half-roan gilt, over patterned boards, worn and rubbed. Folio and 4to.* Yudlov 3094; Yaari 2064; Mayer 1147.

Leipzig, Karl W. Hiersmann, 1927-29. \$600-900

♣ Important scholarly treatment of "an exceptionally fine facsimile of one of the most remarkable illuminated Haggadahs." A. Marx, *The Darmstadt Haggadah*, in: *Studies in Jewish History and Booklore* (1944) pp. 256-70.

118 (**HAGADAH**). Hagadah shel Pesach - Die Sederfeier. Hebrew and German text. Colored illustrations. *pp.* 24; 15, (1 blank). *Original pictorial wrappers, stained. Sm. 4to.* Yudlov 3565; Yaari 2218.

Berlin, Der Vorstand der Jüdischen Gemeinde zu Berlin, 1936. \$1000-1500

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

119 (**HAGADAH**). Seder Hagadah shel Pesach. Hebrew with German translation after W. Heidenheim. *pp.* 62. *Original wrappers, defective. 8vo.* Yudlov 3865; Ben Menachem, *Areshet* 4, no. 192, p. 540.

Shanghai, J. Gesang, (1941?) \$200-300



Lot 120



Lot 121

120 (HAGADAH). Seder Hagadah shel Pesach. With commentary by R. Joseph of Padua. Illustrated throughout: Many vertical woodcuts in margins with elongated cuts below, borders decorated with ornamental designs. Signed by censor (1609) on last page. ff. 9 only (of 22) not sequential. Stained and worn, trimmed, crude paper repairs with loss. Unbound. 8vo. cf. Yudlov 40; Yaari 30.

(Venice, Giovanni di Gara, 1603?). **\$2000-4000**

• This is most likely a fragment of a Hagadah that Yudlov located in the Valmadonna Trust Collection, London. See also T. Preschel, *Alei Sopher* Vol. X p. 156 and Y. Yudlov, *Alei Sopher* Vol. XVI pp. 139-43.

121 (HAGADAH). Seder Hagadah shel Pesach. According to Roman rite. Hebrew with translation into Judeo-Italian. Accompanied by Leone Modena's abridged commentary of Isaac Abrabanel's "Zevach Pesach." Title within arch surrounded by textual border. Each page profusely illustrated including historiated initial letters all within a fine architectural frame. ff. (26). Various stained, rehinged, several leaves with paper repairs, previous owner's marks. Recent boards. Folio. Yudlov 55; Yaari 41; Yerushalmi 49-55.

Venice, Giovanni Caleoni for Bragadin, 1629. **\$3000-5000**

• This Hagadah was published in three editions with varying translations and rites: Italian, German and Spanish (Ladino). Although its magnificent highlights follow the great archetype of the Venice 1609 Hagadah - with its borders, miniature figures, scenes and large woodcuts (see C. Roth, "Printed Illuminated Haggadoth," *Aresheth*, Vol. III, pp. 21-22), the addition of a scholarly commentary necessitated a different format, spreading out the illustrations, as opposed to the previous more concentrated form. These modifications resulted in a definitive format serving the future development of the Hagadah in terms of illustrative style and layout.

122 HALEVI, JUDAH. *Sopher HaKuzari - Liber Cosri*. Edited by Isaac Metz. Text in Hebrew with additional Latin title-page. An uncommonly large paper copy with extended margins. pp. 3, 8, 127, 8. Few stains. Original printed wrappers bound into contemporary boards. Sq. 8vo. Vinograd, Hannover 46.

Hannover, E. A. Telgener, 1838. **\$400-600**

• A scholarly edition prepared by the antiquarian Issac Metz (cataloguer of *Koheleth David* (1826), the famed Oppenheim Collection). See A. Shear, *The Kuzari and the Shaping of Jewish Identity* (2008), pp. 250-1.



Lot 123

123 (**HAGADAH**). Haggadah Sha'arei Yerushalayim. Illustrations and ornamentation by the artist, Shuki Freiman of Jerusalem. Calligraphic Hebrew letters decorated with raised words and designs with gold accents. **ONE OF 900 NUMBERED COPIES**. Signed and numbered in pencil by the artist. Original calf binding features sterling silver plaque etched with a scene of Jerusalem as well as the Temple. Housed in fitted wooden case bearing embossed phrases from the Passover Seder liturgy. pp. (5), 66, (7). Sm. folio.

Jerusalem, 1996. \$5000-7000

✦ “Yehoshua ‘Shuki’ Freiman combines ancient traditions and ancient style to create modern, functional ritual art of exceptional quality, sparkling with innovation and invention. The artist is a seventh generation Jerusalemite whose family has possessed and handed down the ancient key to the matriarch Rachel’s Tomb from father to son throughout the years. Artistic ability has also been passed to a number of family members. Shuki says simply, ‘I was born with art in my hand.’ His work emphasizes the significance and beauty of Jerusalem and the Land of Israel. ‘My creativity flows naturally from my surroundings,’ Freiman muses, ‘The Jerusalem air and the emotions of its people provide unlimited inspiration.’” (Baltimore Jewish Times, March, 1991).

124 (**HAGADAH**). Bernard A. Solomon. An Artist’s Haggadah. Rochelle Ratner and Abigail Stern (poetry eds). **ONE OF 50 NUMBERED COPIES**. Woodcuts throughout, many mounted, or appear alongside or right over the text. *Original boards, slip-case. Folio.*

Statesboro, Georgia, Boxwood Press, 1991. \$1000-1500

✦ **“NEXT YEAR IN THE COMMUNITY OF FULLMENT.”**

A contemporary, liberal interpretation of the Passover Haggadah by artist Bernard Solomon (1946-95). Supplementing the traditional Hebrew text of the Haggadah with contemporary poetry, this edition reinterprets the liturgy to a most idiosyncratic universal, humanist level. For example the poem placed following the blessings on the ritual search and burning of the chometz: “The Search” by Morton Marcus concerns a New Jersey bake shop owner, five-foot-one and fat, in apron and undershirt, with sweaty black hair and pudgy forearms, referred to as “King of the Universe” - the Source of bread.

The numerous woodcuts both printed on the page and tipped into the volume serve as an additional illustrative commentary by the artist. For example, just prior to the beginning of the Seder, the artist inserts a fold-out illustration of 36 individuals around the seder table; included in this most unusually diverse ‘guest list’ are personalities from the Torah (Miriam and Elijah), rabbis (Akiva and Maimonides), Abolitionists (Sojourner Truth and Harriet Beecher Stowe), Civil Rights leaders and feminists (Martin Luther King, Jr. and Susan B. Anthony). Other historical and political figures: George Washington, Florence Nightingale, Anwar Sadat, Eleanor Roosevelt, Raoul Wallenberg, Mahatma Gandhi, Mother Theresa, Golda Meir and David Ben Gurion. Further unexpected invitees include Rashi, Ann Frank and Queen Victoria.

125 **HAYUN, NECHEMIAH HIYA**. Sepher Hatzad Tzvi **FIRST EDITION**. ff. (9). *Ex-library, foxed. Contemporary vellum, worn, repaired. Sm. 8vo.* Vinograd, Amsterdam 1031; Mehlman 1705.

Amsterdam, 1714. \$1500-2000

✦ Hayun’s celebrated counter-attack against the Chacham Tzvi in relation to the bitter polemic arising from Hayun’s earlier publication *Oz Le’Elo-him* (1713) and the Sabbathian views said to found therein.

See Carmilly-Weinberger, pp. 70-2; G. Scholem *Sabbatai Tzvi* (1973) pp. 901-2.



Lot 125

126 HELLER, YOM TOV LIPMANN. ("The Tosfos Yom-Tov.") Tzurath Beith Hamikdash He'athid. [on the design of the third Temple] Third edition. With a new diagram on the final page depicting the future Temple composed by the great Kabbalist R. Moshe Aschkenazi Ivier. ff. (2), 22. *trimmed, some staining, edges frayed, upper corner of final leaf repaired. Modern boards. 4to.* Vinograd, Grodno 6

Grodno, Stanislav Augustus, 1789. \$1000-1500

Based upon the Book of Ezekiel chaps. 40-43, an analysis on the design of the Third Temple to be erected following the arrival of the Messiah. The title-page states that this edition is the first to carry R. Moshe's explanatory diagram of the Temple.

127 HELLER, YOM TOV LIPMANN. Megilath Eivah. **FIRST EDITION.** Text in Hebrew and German. pp. xii, 46. *Trimmed and lightly stained, few paper repairs. Modern calf-backed boards. 8vo.* Vinograd, Breslau 222.

Breslau, Hirsch Sulzbach, 1837. \$ 1000- 1500

Bavarian born Rabbi Yom Tov Lipmann Heller is more commonly known as the 'Tosfos Yom Tov' after his major commentary to the Mishnah. In his youth he studied in Prague with both Rabbi Yehudah Loewe (the Maharal) and Rabbi Ephraim Luntschitz (the Kli Yakar) and already by aged 19 was asked to sit on the Maharal's Judicial Court. By 1627 he was appointed Chief Rabbi of Prague.

As a result of the Thirty Years' War (1618-48), the Jews of Bohemia were heavily taxed. As Chief Rabbi, Rabbi Heller decided that the wealthier members of the Jewish community should shoulder a larger share of the financial burden. Unappreciative of Rabbi Heller's economics, certain wealthy Jews joined forces with government and Church officials to punish the rabbi. In the summer of 1629, he was arrested by the Imperial Court of the Holy Roman Emperor, Ferdinand II, and charged with insulting Christianity. The death sentence was issued upon Rabbi Heller and an order of expulsion upon the entire community. After much lobbying, the Emperor commuted the sentence to forty days imprisonment in Vienna, along with a heavy fine. (The order of expulsion of the Jewish Community was rescinded). Furthermore, Rabbi Heller was forced to relinquish his rabbinical position in Prague.

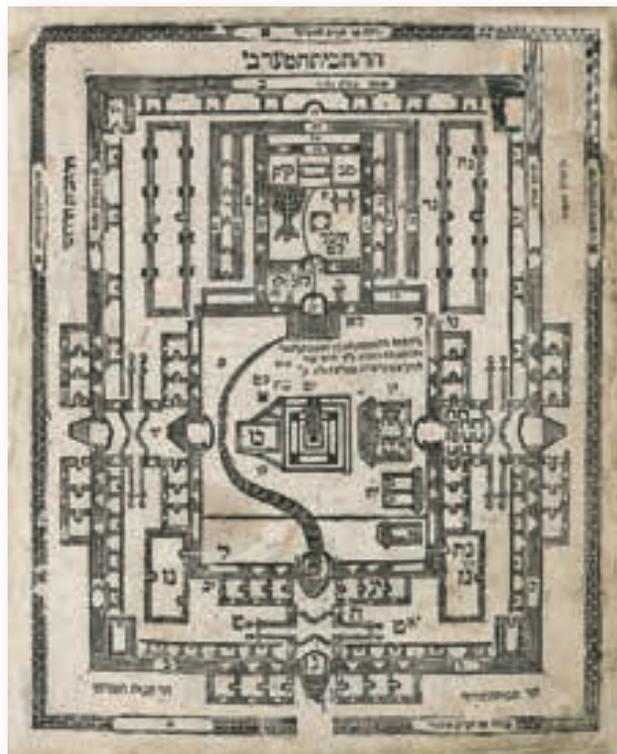
A description of the entire ordeal - trial, verdict and incarceration - is told in the present work "Megilath Eivah" - a play on words referencing 'Megilath Eichah' of Tisha B'Av. Indeed R. Heller decreed a fast day for his descendants on the anniversary of his imprisonment (5th Tammuz). He also established an annual celebration (1st Adar) on the day he won back his freedom and status following his nomination to the Cracow Rabbinate which centuries later, his numerous descendants still commemorate.

128 HIRSCH, SAMSON RAPHAEL. ("Ben Usiel.") Igroth Tzafon. Neunzehn Briefe über Judenthum ["Nineteen Letters about Judaism"]. pp. viii, 111, (3). * **BOUND WITH:** Naphtulei Naphtali. Erste Mittheilungen. pp. vii, 80 (2). **FIRST EDITION** Two works bound in one volume. Inscribed by Phillip Feldheim to Samson Raphael Breuer. *Browned. Contemporary boards, rebounded. 8vo.*

Altona, Johann Friedrich Hammerich, 1836 / 1838. \$400-600

Written in the form of an exchange of letters between two intelligent young men, Benjamin, an idealist impressed by society's rapid progress in the arts and sciences, and Naphtali, a young Rabbi, "The Nineteen Letters" quickly became the definitive work in Germany setting out the essence of Judaism for a rational and increasingly skeptical era. The second work is a refutation of the theories of the Reform Movement which quickly caused a considerable stir within liberal circles.

See E. Klugman, Rabbi Samson Raphael Hirsch (1996) pp. 59-67 and 72-73.



Lot 126



Lot 127



Lot 131



Lot 132

129 (HOLLAND). Benjamin de Lima Katz. Igereth Pethicha...VeleYodei Binah BeShechitah U'Bedikah. *Two printed pages, with integral blank leaf. Unbound. 4to. Unrecorded.*

The Hague, 22nd Iyar, 1896. \$300-400

✦ Polemic concerning ritual slaughterers in Rotterdam who were not thorough in their performance and opposing a particular Shochet from working in The Hague.

130 (HOLOCAUST). Sentenced to Death! The Jews in Nazi Germany. An Opinion Based on One Month's Study in the Third Reich. By Ferdinand M. Isserman, Rabbi of Temple Israel, St. Louis, Missouri. Few manuscript editorial corrections, likely by the author. *pp. 31. Original printed wrappers. 8vo.*

St. Louis, The Modern View Publishing Co., 1933. \$500-700

✦ Born in Antwerp, Ferdinand Myron Isserman (1898-1972) immigrated with his family to the United States in 1906. He was ordained by Hebrew Union College and served the rabbinate in St. Louis for many decades. He participated in many civic and Jewish causes and visited Nazi Germany three times (1933, 1935 and 1937) - the first visit of which prompted the present document, in which he states "there is no hope for the Jews of Germany - the government aim is their human extirpation" (p. 3).

131 (HOLOCAUST). Luach Taf-Shin. Israelitischer Kalender...Barmizwah-Tabelle für das Jahr 5700. Edited by Isaac Sulzbach. *pp. 45, (3). Original wrappers, chipped. 12mo.*

Berlin, Novva-Druckerei, 1939. \$500-700

✦ A Hebrew calendar for the Jewish year 5700 (September 14th, 1939 - October 2nd, 1940) issued by the Jüdischen Kulturbundes in Deutschland. Includes times of prayer throughout the year of all the synagogues in Frankfurt. Also supplies Sabbath times for communities in Germany, Austria, Czechoslovakia and even South Africa (Johannesburg, Pretoria and Capetown).

Not listed by J. Landau, Oroth Me'Ophel: Bibliography of Books Published During the War Years (1957) - who lists just one publication for the year 1939.

Possibly the last German-Jewish communal publication prior to the Holocaust.

132 (HOLOCAUST). Avraham Szewach. Tzayt-Lider - Poesías. One of 500 copies. Text in Yiddish. Illustrated by Isaac Munakier with threatening black-and-white line drawings. *pp. (32). Inscription on title-page. Original pictorial wrappers, light wear, spine chipped. Folio.*

Buenos Aires, 1944. \$300-500

133 (HOLOCAUST). Lea Langer Grundig. Begei Haharegah ["In the Valley of Slaughter."] **FIRST EDITION.** Sixteen horrifying images by Grundig depicting the transport of Jews to the death camps. With poem by Shin Shalom. *pp. (18). Original linen-backed printed boards. Rectangular 4to.*

Tel Aviv, 1944. \$700-1000

✦ 16 uncommonly early Holocaust-themed artworks by the German-Jewish artist Lea Grundig (1906-1977). Born in Dresden into an Orthodox family, after a spell in the Zionist youth movement Blau-Weiss she became a Communist and subsequently created much agitprop art. She married the non-Jewish artist associated with the New Objectivity movement Hans Grundig (1901-58) and when her Communist husband was arrested by the Nazis and sent to the Sachsenhausen concentration camp Lea managed to flee to Palestine in 1940. In 1949 she returned to Dresden (East Germany) and became a professor at the local Academy of Fine Arts adapting the style of socialist realism and taking an active part in visualizing the ideology of the new German Democratic Republic.

Currently The Rosa Luxemburg Stiftung of Tel Aviv along with The Presler Museum are exhibiting "From Dresden to Tel Aviv: Lea Grundig 1933-1948" curated by Gideon Ofrat.

134 (HOLOCAUST). Aaron Rokeach (Grand Rabbi of Belz). HaDerech. **FIRST EDITION.** Edited by Menachem Aaron Leibovitch. Issued by Chevraht Tiphereth Bachurim. pp. 28. *Original printed wrappers, light wear, small corner of upper cover chipped.* 8vo.

Budapest, Widow and Orphans of Nachum Uri Eisler, 1944. **\$1200-1800**

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

135 (HOLOCAUST). Crimes Hitlériens: Grand Palais Exposition. **FIRST EDITION.** French text. Photographic illustrations throughout, especially relating to the French Resistance. With photographs from the Struthof concentration camp, tallies of deportations of French Jews, tallies of the numbers of forced laborers from France, etc. pp. (32). *Original pictorial wrappers. Sm. folio.*

(Paris, 1945). **\$1000-1500**

❖ Catalogue of a huge exhibition sponsored by the newly liberated French government and held in Paris's Grand-Palais, from June 10 until July 31, 1945. Includes chronology of the internment of Jews in the French camps of Pithiviers, Beuanelle-Rolande and Drancy, in the occupied zone; and at Gurs in Southwestern France under the rule of Vichy. It also provides a tally of deportations from Drancy to Germany.

136 (HOLOCAUST). Pictorial Review, Vaad Hatzala Germany. Illustrated throughout. *Browned as usual. Original color pictorial cloth-backed boards, worn. Sm. folio.*

Germany, 1948. **\$500-700**

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

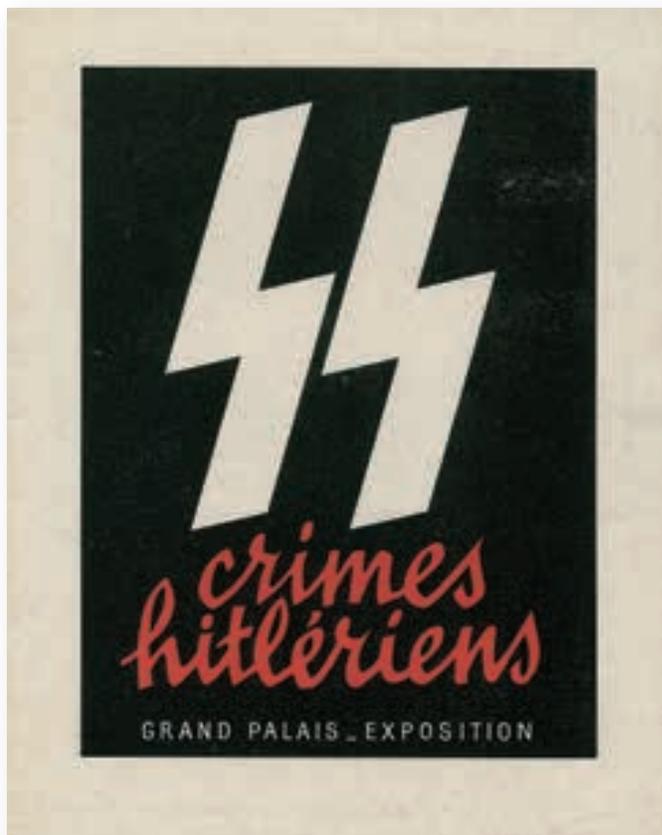
137 (HOLOCAUST). Department of State, United States of America. Landsberg - A Documentary Report. Office of the US High Commissioner for Germany. Photographic illustrations. pp. 32. *Browned, some minor chipping, pencil underlinings. Original printed wrappers. 4to.*

Frankfurt, (1951). **\$300-500**

❖ The subject of this report is the decision by US High Commissioner John J. McCloy to pardon and severely reduce the sentences of Nazi war criminals originally convicted by the Military Tribunals at Nuremberg and presently confined in Landsberg (War Criminal Prison Nr. 1).



Lot 134



Lot 135



Lot 138



Lot 140



Lot 141

138 (HOLOCAUST). Ana Franks Togbuch, 12 Yuni 1942 - 1 Oygust 1944. **FIRST EDITION IN YIDDISH.** Translated by Sh. Rubinger. Frontispiece photographic portrait of Anne Frank. (2), 262, (4). *Browned. Original pictorial wrappers. 8vo.*

Bucharest, Meluche-Farlag far Literatur un Kunst, (1958). **\$600-900**

• **FIRST YIDDISH TRANSLATION OF ANNE FRANK'S DIARY.** One of three Yiddish translations printed in 1958. The others were issued in Buenos Aires and Tel Aviv.

139 (HOLOCAUST). KA-TZETNIK 135633 [i.e. Feiner (Dinur), Yechiel]. Star of Ashes. **FIRST EDITION.** Illustrated with 18 plates by Gershon Knipsel. **ONE OF 250 NUMBERED COPIES, SIGNED BY THE ARTIST.** Text in Hebrew, Yiddish and English. *Rectangular lg. 4to.*

Tel Aviv, Menorah, 1967. **\$300-500**

• Opening blank inscribed in Hebrew to the staff of the Polish Embassy in Israel by Simcha Holzberg (1924-94), known in Israel as the "Father of the Injured Soldiers" and a concentration camp survivor himself.

HOLOCAUST: See also Lot 282.

140 IBN GABBAI, MEIR. Derech Emunah ["The Way of Faith"- Kabbalah] **FIRST EDITION** (Constantinople, 1560 edition never completed). Wide-margined copy. *ff. 28. Slight staining, small tear on upper margin of first two leaves not affecting text. Later boards, worn. Sm. 4to.* Vinograd, Padua1.

Padua, Lorenzo Pasquato, 1563. **\$800-1200**

• Written as a Socratic dialogue, Meir ibn Gabbai's Derech Emunah offers an explanation of the doctrine of the Sephiroth, which he defines as the essence of Divinity.

A Kabbalist of the generation of Spanish exiles, the details of Meir ibn Gabbai's life are uncertain, although it is known he was born in 1480 and died some time after 1539. For a brief biographical overview of the author see A. Yaari, *Kiryath Sepher IX* (1933), pp. 388-93.

Despite the ancient presence of the University - one of the great institutions of learning in Europe - only two Hebrew books were printed in Padua throughout the 16th-century. See Amram, pp. 338-41 and 387-88.

141 IBN YACHYA, DAVID. Lashon Limudim [grammar and the construction of poetry] Title within ornamental border. *ff. (45). Some marginal staining (especially toward end), slight marginal worming on two leaves. Later calf-backed marbled boards, worn. 4to.* Vinograd, Const. 176; Yaari, Const. 132.

Constantinople, Eliezer Soncino, 1542. **\$800-1200**

• Originally written in Lisbon, the present edition was published by the author's grandson R. Joseph ben R. Tam Ibn Yachya (author of *Ohalei Tam*) and edited by Solomon Almoli who notes that earlier editions of the *Lashon Limudim* were riddled with errors.

142 (INDIA). De La Créquinière. The Agreement of the Customs of the East-Indians With those of the Jews, and other Ancient People. Translated by John Toland. **FIRST ENGLISH EDITION**. Four copper engravings illustrating ritual scenes as well as sacred buildings pp. (2), x, (4), 159, (1). *Browned and stained, signatures on opening two pages. Later half-roan over marbled boards, rubbed, upper cover detached.* 8vo. Roth, Magna Bibliotheca Anglo-Judaica, p. 380, no. 6

London, W. Davis, 1705. **\$600-900**

✦ An important work in the development of historical ethnology. Compares Jewish customs with traditions from the East Indies, finding many similarities. Includes essays on circumcision, eating and drinking habits, manners of warfare, paganism, and even economic behavior.

The English deist John Toland (1670-1722) had a distinct interest in the comparative scholarship of Biblical Jewish culture with other cultures.

143 (INDIA). Special Service for Passover Evening. Maghen David Synagogue, Calcutta. Text entirely in English. **FINE COPY**. pp. 22. *Original printed wrappers.* 8vo.

Calcutta, Kuntaline Press, March, 1918. **\$1000-1500**

✦ Issued by the Jewish War Services Committee for India. Complete Arvit service in English translation, includes Memorial Prayer for those Fallen in Battle as well as Prayer for the King and the Royal Family. Title page states: "The numbers at the head of each section refer to the pages of the Soldiers' Prayer Book, where the Hebrew will be found."

HIGHLY SCARCE.

144 (INQUISITION). Compendio, y Summario del Edicto General de la Fé, y casos en él contenidos... ["Compendium and Summary of the General Edict of the Faith, and Cases Pertaining to it..."] Printed Broadside. Text in Spanish. Formerly in the Collection of Daniel M. Friedenberg *Single folio leaf. Lightly browned, central fold. 12.5 x 17.5 inches. Tipped to mat.*

n.p., 1795. **\$1000-1500**

✦ This broadside issued by the Inquisitors of the Spanish Inquisition against heresy and apostasy, was fixed at Church entrances seeking information on heretics and blasphemers, "especially... those who keep the Law of Moses."

A manuscript notation at the lower margin states that this particular edict is from the Spanish parish of Sora and dated April 7th, 1795

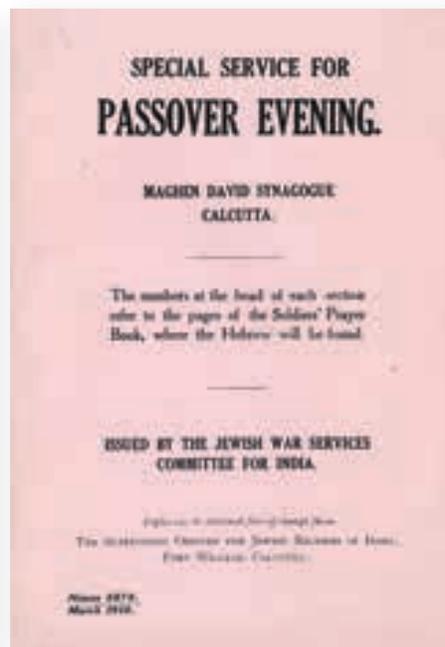
145 **ISAAC BEN ELIAKIM OF POSEN**. Lev Tov [ethical conduct, with laws and customs] Yiddish printed in wayber-taytsch type. The M. Zagajski copy with his bookplate. ff. 79. *Stained, few paper repairs. Modern marbled boards.* 4to. Vinograd, Dyhernfurth 421.

Dyhernfurth, J. May, 1808. **\$200-300**

✦ Devotional guide for daily life interwoven with laws, customs, tales and parables. First published in Prague in 1620, it soon became one of the most popular Yiddish books of morality especially among women. Gluckel of Hamelin is recorded as instructing her children about the work "in it you will find everything." See Zinberg, History of Jewish Literature, Vol. 7, pp. 159-64.



Lot 142



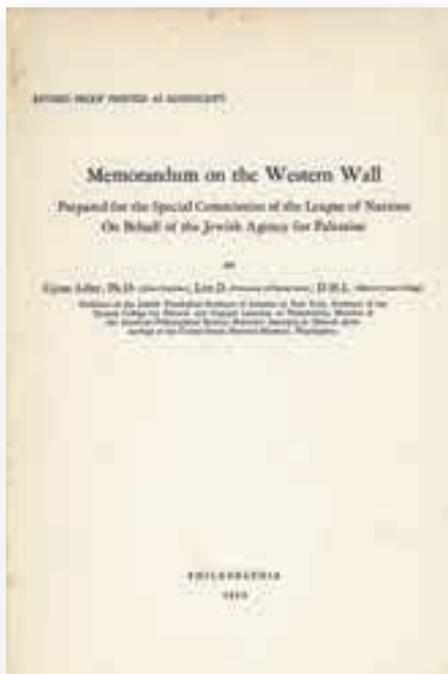
Lot 143



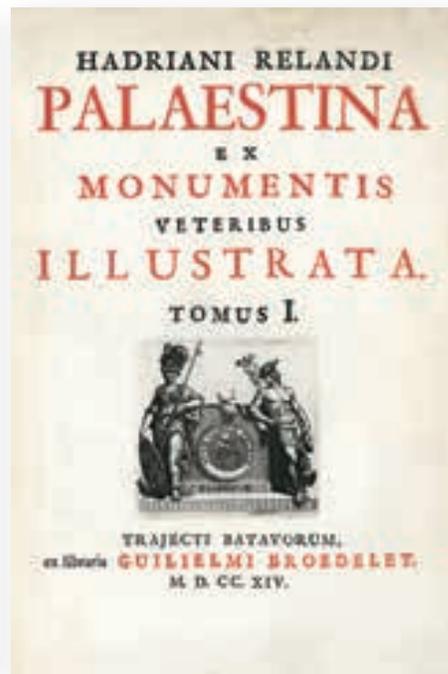
Lot 144



Lot 146



Lot 147



Lot 148

146 (ISRAEL, LAND OF). Zoth Tihyeh Lachem Ha'aretz LeGvulotheha Saviv ["This will be for you your Land with it's Surrounding Boundaries."] Map of the Land of Israel prepared by Grand Rabbi Gershon Chanoch Leiner, from his work "Sidrei Taharoth" *Neatly folded.*

(Jozefow, 1873). **\$3000-4000**

✦ First appearance of the important map prepared by R. Gershon Chanoch Leiner (1839-91) the innovative Chassidic Rebbe of Radzyn. Issued in connection with his commentary to Tractate Keilim, wherein Chapter I Mishnah 6 states that the Land of Israel is holier than all other lands - thus the need for a map clearly delineating its borders.

Grandson of the Rabbi Mordechai Joseph Leiner of Izbica, the author (known as the the Orchoth Chaim) claimed to have discovered the natural source for the techeleth (blue dye) for the tzitzit fringes - a secretion extracted from the cuttlefish squid.

See E. & G. Wajntraub, *Hebrew Maps of the Holy Land* pp. 162-4 who records this map with the dimensions: 370 x 230 mm. The present copy of the map is far larger (430 x 260 mm).

Furthermore, this copy features two additions not in Wajntraub: Contains the personal stamp of Rabbi Gershon Henoach Leiner and a portion of the map is hand-colored in blue.

147 (ISRAEL, LAND OF). Cyrus Adler. *Memorandum on the Western Wall*. Prepared for the Special Commission of the League of Nations on Behalf of the Jewish Agency for Palestine Revised Proof Printed as Manuscript. "Private not for publication" noted in ink on upper cover. **PROOF COPY WITH EDITORIAL CORRECTIONS AND TYPED ADDENDA.** Fourteen leaves of photographic plate illustrations of the Western Wall. *pp.* 91, (16). *Lightly browned. Original printed wrappers, summed with light wear. 8vo.*

Philadelphia, 1930. **\$1000-1500**

✦ The status of the Western Wall in Jerusalem's Old City during the British Mandate was riddled with controversy with both Jew and Arab claiming rights to the site as a place of worship. Particularly contentious was the status of the desire by the Jews to places objects of worship at the site. A ten-month build up of tension over these disputed rights culminated in an attempted attack by an Arab mob on the Jews in Jerusalem on August 23rd, 1929. The outbreak of violence spread to other parts of the country and on the following day, the Arabs murdered some seventy Jews in Hebron. In the week of bloody violence that ensued, there were attacks in Tel Aviv, Haifa and Safed. Before the week had passed, large detachments of British troops were brought in, many were arrested (both Jew as well as Arab), before order was restored.

In the wake of the violence, a Special Commission of Inquiry was set up by the League of Nations to resolve the "Problem of the Wall." The present Memorandum, prepared by Cyrus Adler on behalf of the Jewish Agency for Palestine, examines the connection of the Jews to the site of the Western Wall from an historical context, demonstrating a Jewish worshipful presence there dating back a great many centuries.

148 (ISRAEL, LAND OF). Hadrian Reland. *Palaestina ex Monumentis Veteribus Illustrata*. **FIRST EDITION.** Titles printed in red and black with engraved devices, additional engraved allegorical title, engraved folding portrait, complete with 10 engraved maps (several folding), with folding engraved plates including a genealogical tree of Herod and numismatic illustrations in the text. * *Vol. I: pp.* (8), 511, (1). * *Vol. II: pp.* (3), 516-1068, (94). *Some browning. Later boards, upper cover of vol. I detached along with opening few leaves. Thick 4to.* Blackmer 1406; Laor 643-53.

Utrecht, William Broedelet, 1714. **\$800-1200**

✦ The Dutch Orientalist Hadrian Reland (1676-1718) was the first scholar to break away from the traditional cartographic view of the Holy Land that was based upon the Bible, thus producing here the first geographically accurate maps of the Land of Israel and surrounding region.

149 (ISRAEL, LAND OF). Wilhelm Albert Bachiene. Historische und Geographische Beschreibung von Palästina nach seinem ehemaligen und gegenwärtigen zustande. **FIRST GERMAN EDITION.** Seven volumes. Plates and maps (some fold-out) of the Holy Land in various epochs. Handsome contemporary tree-calf, spines gilt extra including gilt-titled morocco spine labels. *Lightly browned, binding touch rubbed. Uncollated, sold not subject to return. 8vo.* Rohricht 319; Tobler 214.

Cleve & Leipzig, G.C.B. Hofmann, 1768-75.
\$800-1200



Lot 149

150 (ISRAEL, STATE OF). The (London) Times. Includes: "Palestine for the Jews. Official Sympathy" (p. 7). Includes editorial (p. 7): "The British Victory in Palestine," with detailed account of the military offensive led by Sir Edmund Allenby. *Printed broadsheet newspaper, 14 pages.*

London, Friday, November 9th, 1917.
\$1000-1500

FIRST PUBLIC ANNOUNCEMENT OF THE BALFOUR DECLARATION.

In the midst of the First World War, the British War Cabinet approved and issued a statement in the form of a letter from Foreign Secretary Arthur James Balfour to Baron Walter Rothschild, for transmission to the Zionist Federation of Great Britain and Ireland, that confirmed the support of the British government for the establishment in Palestine of a Homeland for the Jewish People. The original letter from Balfour was dated November 2nd and was first published in the press one week later (November 9th).

"The Balfour Declaration remains one of the most important documents of the last hundred years." See J. Schneer, *The Balfour Declaration: The Origins of the Arab-Israeli Conflict* (2010) p. 342.



Lot 150

151 (ISRAEL, LAND OF). An Appeal on Behalf of the Famishing Jews in the Holy Land. Letters to and from Sir Moses Montefiore, Chief Rabbi Adler, and the representative rabbis from the Holy Land's four Holy Cities. *pp. 16. Modern wrappers. 8vo.*

London, Wetheimer, 1854. **\$1500-2000**

A pastoral letter by Chief Rabbi Nathan Adler addressed to the Jews of the British Empire and North America and issued at the urging of Sir Moses Montefiore.

The Crimean War (1853-56) had wrought havoc in Palestine as the indigent Jews there, verging on starvation, were cut off from the flow of alms that primarily stemmed from their co-religionists in Russia. As a consequence, Jerusalem Consul James Finn and his wife set up a network of Evangelical Christian provision to provide relief. This Sir Moses found to be unacceptable and hence he spearheaded this charitable campaign that was to spread across the Jewish world. In time, what became known as the Holy Land Relief Fund, proved to be enormously successful. See Abigail Green, *Moses Montefiore: Jewish Liberator, Imperial Hero* (2010) pp. 232-36.



Lot 153



Lot 154



Lot 155

152 (ISRAEL, STATE OF). Hava'adah Hamalchuthith LePalastina. [Palestine Royal Commission. Summary of Report of the Palestine Royal Commission] Text in Hebrew. With folding map of the region showing the proposed partition of Palestine into a Jewish State, Arab State and British Enclave. pp. 29. Short clean tear on two leaves not affecting text, some staining. Unbound. 8vo. Official Communiqué No. 9/37.

(Tel Aviv /London ?), n.p., (1937). **\$400-600**

✦ The Royal Commission on Palestine under the chairmanship of Earl Peel was appointed by the British Government on August 7th, 1936, to study the underlying causes of the Arab riots. In July 1937 the Commission presented its report recommending the partitioning of Palestine into a Jewish state, an Arab state, and a British mandatory enclave. The partition proposal of the Peel Commission was a revolutionary solution to the Palestine problem and a concept that dominated attempts for peace in the region culminating with the United Nations Partition Plan of 1947, the Arab rejection of which sparked the War of Independence in 1948.

This official summary was separately published in each of the three official languages of British Mandatory Palestine: English, Hebrew and Arabic.

153 (ISRAEL, STATE OF). The New York Times. "Zionists Proclaim New State of Israel: Truman Recognizes it and Hopes for Peace; Egypt Orders Invasion, other Armies Near." Printed Newspaper Broadsheet. *Front page only. Small tear along right margin affecting a few words. Framed.*

New York, Saturday, May 15th, 1948. **\$300-500**

✦ Below the bold headline: "The Jewish State, the world's newest sovereignty, to be known as the State of Israel, came into being in Palestine at midnight upon termination of the British Mandate...Even as [David Ben-Gurion] made his historic declaration, which was received with rejoicing, reports from outside indicated that this tiny state was being launched into stormy waters. Foreign Arab armies were said to be massing, ready for invasion."

154 (ISRAEL, STATE OF). The Palestine Post. "State of Israel is Born." Printed Newspaper Broadsheet. Two printed pages. *Framed.*

Jerusalem, Sunday, May 16th, 1948. **\$1000-1500**

✦ Historic issue of The Palestine Post (later to change its name to The Jerusalem Post). Below the bold headline: "The first independent Jewish State in 19 centuries was born in Tel Aviv as the British mandate over Palestine came to an end at midnight on Friday..."

155 (ISRAEL, STATE OF). Invitation to the ceremony announcing the independence of the State of Israel. *WITH: Entrance ticket for Zvi Luria (without assigned seat number). Hebrew text. *Central fold. 8vo.*

Tel Aviv, 13th May, 1948. **\$1000-1500**

✦ Zvi Lurie (1906-68), one of the 37 signers of the Israeli declaration of independence, was a member of the Vaad Leumi on behalf of the Hashomer Hatzair movement. He also helped establish Kol Yisrael, the State radio service, which broadcast the ceremony announcing independence of the State of Israel live - its very first transmission.

156 (ITALY). Pius Papa V. Praeceptum De Iudæorum exterminatione ex omni dominio temporali S.R.E. & subditorum, præter Romam & Anconam. Woodcut papal arms on title, floriated initial. Formerly in the Collection of Daniel M. Friedenbergl. pp. (4). *Trace marginal foxing and damp staining. Unbound. Folio*

Rome, Heirs of Antoni Bladi, February 26th, 1569. **\$5000-7000**

✦ **THE EXPULSION OF THE JEWS FROM ALL PAPAL TERRITORY.**

Papal Bull of Pius V, beginning with the significant phrase Hebracorum gens [“Hebrew people”] accusing the Jews of religious seduction, soothsaying and the practice of magic. It orders the expulsion of the Jews from all Papal territory with the exception of Rome and Ancona.

As Cardinal Ghislieri, Pope Pius V had been head of the Inquisition and led the assault on Jewish literature during the decade preceding his canonization. His devotion to the cause of the Counter-Reformation is evident by the return of an atmosphere of repression following his election to the papacy.

The order of expulsion was a shocking blow to Italian Jewry. From numerous towns and cities where often prosperous congregations had existed for generations, Jews were abruptly banished, their places of worship boarded up and cemeteries destroyed. The majority of the exiles had no choice but to crowd together in the already congested Roman Ghetto. Rome and Ancona were exempt from the ban because of the importance of Jewish trade with the Levant.

In 1586, the papal Bull of Sixtus V, Christiana pietas, (“Christian piety”) relieved the Jews of many of the oppressive social and economic restrictions imposed by Paul IV and Pius V. However in 1593, the infamous Papal Bull of Clement VIII, Caeca et obdurata (“Blind and Obdurate”), restored the previous state of oppression, remaining in force until the 19th century.

See Kenneth R. Stow, Catholic Thought and Papal Jewry Policy 1555-1593 (1977), pp. 36-8; and C. Roth, The History of the Jews of Italy (1946), pp. 305-8; EJ, Vol. IV, col. 1496.



Lot 156

157 (ITALY). Maria Theresia dei Gratia Romanorum Imperatrix, Regina Hungariæ, Bohemiæ, &c., Archidux Austriæ, &c. Dux Mediolani, Mantuæ, &c. &c. Printed broadsheet. Text in Italian. Woodcut armorial device. Formerly in the Collection of Daniel M. Friedenbergl. *Single folio leaf. Lightly stained, neat paper repair to lower left margin. Approx. 10.5 x 15 inches. Not examined out of frame.*

Mantua, Alberto Pazzoni, , 1754. **\$1000-1500**

✦ Proclamation of Maria Theresa warning Christians in Austrian Lombardy not to offend Jews and for Jews to respect their Christian neighbors.

An anti-Semitic ballad entitled “Gnora Luna” became popular in Mantua in 1754. The verses of the song mock Jewish tradition and suggest such ritual stem from Black Magic. On the night of the 9th of July, 1754 a mob gathered outside the gates of the Mantua Jewish Ghetto, taunted the Jews with this inflammatory song and subsequently ran riot late into the night. Thereafter, weeks of clashes ensued, which necessitated the intervention of the military. Peace was not restored until the 24th of July.

The present Edict of Empress Maria Theresa was her response to the anti-Semitic actions of the Mantua mob. “To avoid licentiousness recently taken by certain people to oppress by actions and taunt with words and songs the Jews, inciting groups against them and rebellions which could have tragic consequences, we therefore order with this Edict from now on, nobody... should dare to molest, disturb, harm or mistreat the Jews under any flag or pretense...under penalty of imprisonment.”

See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977) pp. 88-91 and C. Roth, The History of the Jews of Italy (1946) pp. 412-3.



Lot 158



Lot 159



Lot 160

158 (ITALY). Be'eth Sasson Simchah... [Hebrew wedding poem]. With central illustration acting as a clue to the riddle and captioned: "With my staff I crossed the Jordan." Full margins. Single page. Some light staining, folds. 14.5 x 19.5 inches.

(Mantua?, Late 18th-century). \$1500-2000

⚡ Ten stanza poetic riddle composed by Z.S. Pancarli in honor of the groom Joseph Haim ben Zarfati and his bride, Miriam... daughter of Haleluyah HaLevi.

BIBLIOGRAPHICALLY UNRECORDED.

159 JAFFE, SAMUEL BEN ISAAC ASCHKENAZI. Yefeh Anaf [commentary to Midrash Rabah of Megilath Ruth, Esther and Eichah] FIRST EDITION. Elaborately historiated title-page featuring Biblical vignettes. A wide margined copy. Front and rear pastedowns with a inscriptions in French and Hebrew by a former Prague owner. ff. (3), 29, 31, 52 (i.e. 54, mispaginated in places). Browned, few light stains. Contemporary vellum with clasps and hinges, worn. Folio. Vinograd, Frankfurt a/Oder 82 (without pagination).

Frankfurt a/Oder, Michel Gottschlak, 1696. \$500-700

⚡ R. Samuel Jaffe-Aschkenazi (d. late 16th century), was spiritual leader of the Aschkenazi community of Constantinople. He is celebrated for his many comprehensive commentaries to Midrash Rabah and similar texts, including Yefeh To'ar, Yefeh Mareh and Yefeh Einayim. See EJ, Vol. IX, col. 1266.

Interesting introduction by the editor R. Shimon b. Yaakov, emissary from Safed, relating his trials and tribulations as he traveled through Europe. See Yaari, Shluchei Eretz Yisrael pp. 418-20 and 351-52.

160 JEITELES, JUDAH. Bnei Ha'neorim [collected poems, fables and riddles with biography of Jonas Jeiteles] FIRST EDITION. Engraved frontispiece portrait of Jonas Jeiteles. Additional title in German. pp. (10), 200. Previous owners marks, light stains in places. Contemporary half-calf over mottled boards. Sm. 8vo. Vinograd, Prague 1169

Prague, Schollischen, 1821. \$400-600

⚡ Son of the famed Prague physician Jonas Jeiteles, the author (1773-1838) was a frequent contributor to HaMe'assef. One of the four chairmen of the Prague community, he supervised its German-language Jewish school in which both secular and religious subjects were taught equally. Judah Jeiteles was the first to use the expression "Haskalah" for the Enlightenment Movement.

161 (JERUSALEM). Takanoth Hachevrah Maoz Ladal. TITLE-PAGE PRINTED IN GOLD. With stamps of the organization in gold on final page. pp. 16. Modern boards, with original pink wrappers bound in. 8vo. Halevy 765.

Jerusalem, S. Zuckerman, (1884). \$600-900

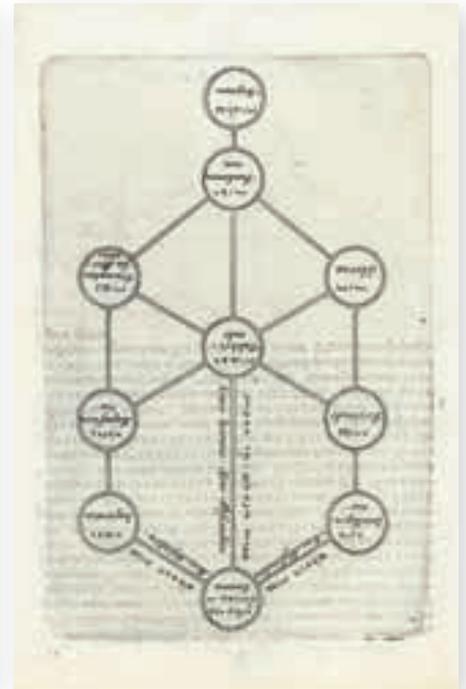
⚡ By-laws of a free loan society founded in 1873. With a letter of support from R. Yehoshua Leib Diskin.



Lot 161



Lot 162



Lot 163

162 JOSEPHUS, FLAVIUS. Josephi Judei historici praeclara opera... de Antiquitatibus libri viginti... de Judaico bello libri septem... de antiqua Judeorum origine libri duo... Et his omnibus Josephi operibus adjecta sunt accurate singulis capitibus compendiosa argumenta... Roberti Gouillet... (qui predicta Josephi opera... excoluit) Tetramonon... Eiusdem compendium de sex etatibus seculi. ff. [1], CXCIIII, CX, [90]. Stained, light wear, small tears to opening leaf. Old vellum-backed boards, variously worn. Folio.

Paris, Begnault & Petit, 1519. \$500-700

163 (KABBALAH). Sepher Yetzirah ["The Book of Creation."] (Attributed to Abraham the Patriarch). Translated into Latin with notes by Johannes Stephanus Rittangelius. With commentary on the Thirty Two Paths of Wisdom (Nethivoth Chochmah) by Rabbi Abraham ben David (RABa'D) of Posquieres (i.e. R. Joseph ben Shalom Aschkenazi). Title in black and red with printer's device. Kabbalistic engravings by P. Ketter: The Ten Sephiroth (p. 11) and The Divine Names (p. 13). Latin and Hebrew face-a-face. Most attractive Hebrew font. Wide-margined copy. The actual text of Sepher Yetzirah appears on pp. 146, 153, 195-208. Extensive pencilled marginalia in bold Hebrew characters. pp. (8), 208. Tape repair on one leaf. Later morocco, central gilt cartouche, a.e.g. 4to. Vinograd, Amsterdam 58; Scholem, Bibliographia Kabbalistica 943.

Amsterdam, Johannes Janssonius, 1642. \$600-900

• A Latin translation of the Sepher Yetzirah by the Christian mystic Wilhelm Postel was printed in Paris in 1552, a full decade before the first Hebrew edition (Mantua, 1562). Scholem presents this translation by Rittangel as the second Latin edition. See Scholem, Kabbalah pp. 29-30; Scholem, Bibliographia Kabbalistica 918.

According to Fuks (196), this work is the first example of rabbinic cursive type used in Amsterdam printing.

164 (KABBALAH). Moshe ben Ephraim Sofer. Eimath Maphgia [in defense of the Kabbalah] pp. 44. Browned. Loose in contemporary marbled boards. 12mo.

Warsaw, C. Kelter, 1888. \$400-600

• A response to Judah Arye de Modena's critical Ari Noham (Leipzig, 1840). With additional material on Aggadah.



Lot 164



Lot 165

165 (KARAITICA). Sepher Targum Torah BeLashon Tatar [Bible - Former Prophets]. With translation from Hebrew into Judeo-Tartar. One volume (of 4), Former Prophets only. Marginalia. Inscription on opening blank commemorating the death of “the crown of our head, Mordechai Hatzadik b. Simchah Hazaken Yerushalmi, pillar of the community, 4th Cheshvon 1845.” ff. (4) 161, (8). *Light wear, clean tear on f. 2. Contemporary calf, rubbed.* 4to. Vinograd, Goslow 26.

Goslow (Eupatoria), Mordechai Tiriskin, 1841. **\$1000-1500**

• The Bible translated into Judeo-Tatar for the benefit of the community of Karaites located in the Russian Crimea.

The final eight leaves contain an historically important list of subscribers from various Karaite communities. This copy contains 12 additional leaves not noted by Vinograd.

RARE. No copy in the British Library. Both the JNUL and the Bodleian copies are incomplete.

166 KIRCHHAHN, ELCHANAN. Simchath Hanephesh [“The Joy of the Soul”] Text in Yiddish printed in Wayber-taytsch type. Endpapers with many inscriptions and signatures of previous owners (both men and women) written in Hebrew, Yiddish and French. ff. 90. *Stained. Contemporary boards, light wear, rebaked.* 4to. Vinograd, Fürth 137 (unisted by Friedberg).

Fürth, Chaim b. Tzvi Hirsch, 1738. **\$200-300**

• Code of conduct throughout the Jewish year. Written in an exuberant style, enriched with stories and ethical teachings emphasizing the joy of living. R. Jonathan Eyebesheutz praised the work in his Ya’aroth Devash, particularly urging women to consult it daily. See Zinberg, Vol. 7, pp. 288-96.

167 KIRCHNER, PAUL CHRISTIAN. Jüdisches Ceremoniel. 27 engraved plates of ceremonies and customs in 18th century German-Jewish society. Title in red and black, additional engraved frontispiece. German interspersed with Hebrew. *Various paper repairs, occasional loss of text replaced in manuscript. Later boards, light wear. Sm. 4to.* Rubens 539-67; Freimann 148.

Nürnberg, Peter Conrad Monath, 1734. **\$ 1200- 1800**

• A finely illustrated description of Jewish religious ceremonies, rites of passage and feast days intended as a primer on Judaism for a broad German audience.

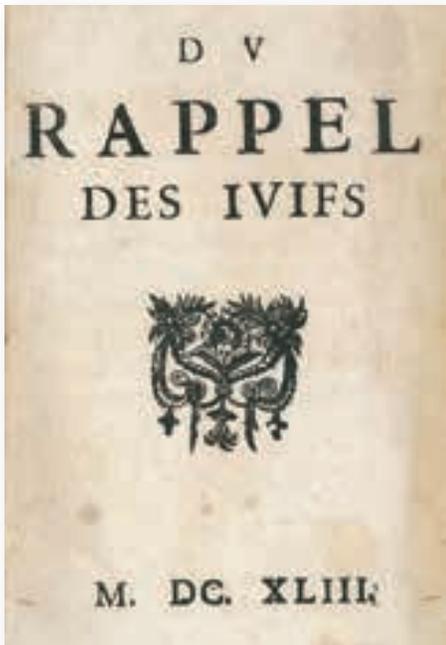
168 (LA PEYRÈRE, ISAAC). Du Rappel des Juifs. **FIRST EDITION.** pp. (8), 376. *Browned, stained in places, trimmed. Contemporary calf, rubbed and scuffed.* 8vo.

[Paris], n.p, 1643. **\$600-900**

• Raised a Calvinist, Isaac La Peyrère (1596-1676), millenarian theologian and Bible critic, was born to a French Huguenot family in Bordeaux, likely of Marrano descent. He was an unusually complex individual who combined radical Biblical criticism with a mystical Messianism. (The latter view he shared in common with Menasseh Ben Israel, who in negotiations with Oliver Cromwell, utilized the argument of the imminent arrival of the Messiah as grounds for the readmission of the Jews to England).

In 1642–43 La Peyrère wrote Praeadamitae and Du Rappel des Juifs, the earliest works of Bible Criticism, thought to have had direct influence on Spinoza’s theories as spelled out in his Tractatus Theologico-Politicus. La Peyrère’s works were banned and subsequently burned everywhere for their heretical claims that Adam was not the first Man, that the Bible is not the history of mankind but only the history of the Jews and that no accurate copy of the Bible exists.

See R. H. Popkin, Isaac La Peyrère: His Life, Work and Influence (1987); A. J. Saraiva, “Antonio Vieira, Menasseh Ben Israel et le Cinquieme Empire,” *Studia Rosenthaliana* Vol. VI, No. 1 (January 1972), pp. 38-43; EJ, Vol. X, cols. 1425-6.



Lot 168



Lot 167

169 LEON, JACOB JUDAH (TEMPLO). Fine engraved portrait by SALOM D'ITALIA. *Trimmed, tipped to mat. Approx. 7 x 5.25 inches.* Rubens, Jewish Iconography no. 1732.

(Amsterdam), 1641. **\$3000-5000**

✦ Jacob Judah Aryeh Leon Templo was born near Coimbra in 1602. Three year later his family fled Portugal for Amsterdam where they returned to the open practice of Judaism. Jacob studied for the rabbinate and was eventually appointed to Hamburg and then Middleburg. It was there he met the theologian and Millenarian Adam Boreel with whom he studied along with Menasseh ben Israel. It is suggested that under Boreel's urging Leon was inspired to construct a model of Solomon's Temple based upon the description of the Torah and later rabbinic writings. This accomplishment found intense interest throughout Europe.

See A.K. Offenberg, *Bibliotheca Rosenthaliana Treasures of Jewish Booklore* (1994) pp. 32-3; A.L. Shane, *Rabbi Jacob Judah Leon (Templo) of Amsterdam and his Connections with England*, in *JHSET* Vol. XXV pp. 120-36.



Lot 169

170 LANDAU, MOSES ISRAEL. Rabbinisch-aramäisch-deutsches Wörterbuch zur Kenntniss des Talmuds, der Targumim und Midraschim, mit Anmerkungen für Philologie, Geschichte, Archäologie, Geographie, Natur und Kunst. Additional title-page in Hebrew. **FIRST EDITION.** Text in German and Hebrew. Complete in five volumes. *Foxed and stained in some volumes. Contemporary uniform calf-backed patterned boards, spines tooled in gilt, rubbed. 8vo.* Vinograd Prague 1166.

Prague, Schollischen Buchdruckerei, 1819-24. **\$1000-1500**

✦ Based on the Sepher Ha'Aruch and including the additions of Benjamin Mussafia, this 5-volume work by Landau contains valuable observations and numerous treatises of a philosophical, historical, archeological, and geographical character.

Moses Israel Landau (1788-1852) grandson of Ezekiel Landau, established a Hebrew and Oriental printing-press in Prague, which became important in the annals of Hebrew typography. Resident of Prague throughout his life, he was elected superintendent of the Jewish school in Prague in 1819 and later appointed as one of the board of directors of the Jewish community. He was elected alderman ("Stadtverordneter") in 1849, and a member of the city council ("Stadtrath") in 1850.

171 LESSING, GOTTHOLD EPHRAIM. Nathan der Weise. Ein Dramatisches Gedicht in fünf Aufzügen. **FIRST EDITION,** first issue (with 'reiche' on p. 95 line 11 and p. 123 mispaginated). *pp. (4), 276. Foxed. Contemporary boards, rubbed. 12mo.* Goedeke IV/1,451.

(Berlin, Voss), 1779. **\$1200-1800**

✦ One of the outstanding representatives of the German Enlightenment, Lessing was devoted to the principles of religious and social tolerance. Nathan the Wise was Lessing's drama inspired by his friendship with Moses Mendelssohn. Based upon the parable of the three rings adapted from Boccaccio's Decameron, the play presents Judaism, Christianity and Islam as the three sons of a benevolent father who has given each an identical ring, although each claim that his ring alone is authentic. Enter the Nathan figure, who calls for an understanding of mutual belief between the three religions, thus echoing the aspirations of the Enlightenment: Tolerance, brotherhood and love of all humanity.

The message of the work was considered threatening enough to the Church that they forbade all performances.

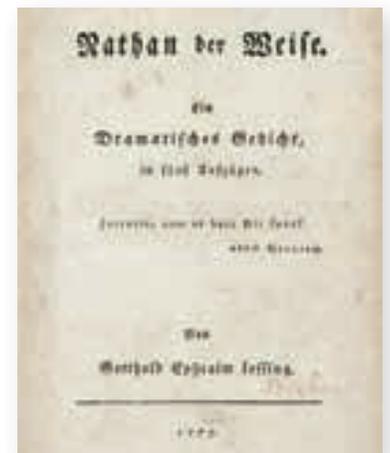
See A. Altmann, *Moses Mendelssohn: A Biographical Study* (1973) pp. 569-80.

172 LEUSDEN, JOHANNES Philologus Hebraeus continens quaestiones Hebraicas. With additional engraved title. pp. (24), 440. Utrecht, Meinardi à Dreunen, 1672. ***BOUND WITH:** *Philologus hebraeo-mixtus.* Engraved portrait of author. pp. (8), 461, (10). Utrecht, Henrici Versteegh, 1663. ***AND:** *Philologus hebraeo-graecus generalis.* pp. (16), 220, (12). Utrecht, Anthonii Smytegelt, 1670. Three works bound in volume. Second with title vignette and 14 text illustrations depicting Biblical and 17th-century Jewish custom. *Ex-library. Later marbled boards, rubbed. 4to.*

Utrecht, v.d. **\$600-900**



Lot 170



Lot 171



Lot 173



Lot 175



Lot 176

173 (LITURGY). Ayeleth Hashachar [penitential prayers for the whole year] For the usage of the Shomrim LaBoker Society. Title within type-ornament border. ff. 168, 10. Lightly stained, previous owner's signature on title, slight worming on final leaves. Loose in contemporary blind-tooled sheep, rubbed. 8vo. Vinograd, Mantua 193.

Mantua, Eliezer d'Italia, 1612. **\$500-700**

174 (LITURGY). Machzor. According to Roman rite. With Kimcha De'Avishona by Yochanan Treves and commentaries by Ovadiah Sforno and Moses Maimonides. Two volumes (mixed set). Titles within elaborate frames, many initial letters within cartouches. Scattered marginalia and corrections in an Italian hand. ff. 200 and 189. Various worn and stained, taped repairs, occasional small loss, few words censored, slight worming in places. Boards (not uniform). Sm. folio. Sold not subject to return. Vinograd, Bologna 16.

Bologna, Menachem ben Abraham of Modena & Partners, 1540. **\$2000-3000**

Prayers for the entire year, along with the first appearance of Treves's commentary elucidating the subject matter of the prayers and the meaning and derivation of phrases. Includes Passover Hagadah, Ethics of the Fathers, the Books of Ruth, Lamentations, Jonah, Song of Songs and Ecclesiastes; also various laws relating to birth, family purity, marriage, burial, etc.

175 (LITURGY). Gamaliel ben Pedahzur (i.e. Abraham Mears). The Book of Religion, Ceremonies, and Prayers of the Jews. **FIRST EDITION.** Two parts in one. Sidebars provide Hebrew transliteration with a distinctly Cockney intonation. pp. (4), 291, (7). Lightly browned and stained in places. Contemporary calf, upper cover detached. 8vo. Cecil Roth, Magna Bibliotheca Anglo-Judaica, p. 302, no. 6

London, for J. Wilcox, 1738. **\$1000-1500**

THE FIRST TRANSLATION OF THE PRAYER-BOOK INTO ENGLISH.

Provides an important source of information on Anglo-Jewish social and religious life. See C. Roth, "Gamaliel Ben Pedahzur and his Prayer Book," JHSE, Miscellanies II (1935), pp. 1-8.

176 (LITURGY). Ephemeris Haebraica - Lu'ach shel Samech-Daleth Shanin [Sixty-Four Year Calendar]. Includes: Sephirath Ha'Omer [Order of the Counting of the Days of the Omer] Hebrew and Italian (with separate title-pages.) On Hebrew title, engraving of Coliseum in Rome. Additional title with engraving of Father Time surrounded by Hebrew quotation "Hayom Katzer VeHaMelacha Meruba..." (based upon Ethics of the Fathers II:20). Separate title for Sephirath Ha'Omer with caricature of Sun and Moon, each page with central decorative engraved charming vignette, with the Count of each Day (two to a page) above and below. Large foldout sheet (14.4 x 8.75 in.) featuring sixty-four year calendar at end. pp. (4), (1), 77, 13. Light stains. Contemporary wrappers. 16mo. Vinograd, Verona 58.

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

AN ATTRACTIVE, DISTINCTIVE ILLUSTRATED OMER CHAPBOOK.

This complete copy has a page not recorded by Vinograd. For one other copy recorded, formerly in the Cecil Roth Collection, see EJ, Vol. XII, col. 1384 (illustrated).

177 (LITURGY). Ki Ner Mitzvah VeTorah Or [Chanukah blessings and prayers] Single printed page. Within densely patterned architectural columns, bold decorative Hebrew lettering above. *Stained and creased, repaired on verso. Tipped to mat. Folio.*

n.p., 1841. \$500-700

178 (LITURGY). Isaac ben Rueben of Barcelona. Seder Azharoth [piyutim for Shavu'oth] According to the custom of the Eastern Lands pp. (24). *Stained, slight worming on first two leaves, signature on title. Needs rebinding. 12mo.* Vinograd, Jerusalem 10; Halevi 6.

Jerusalem, Israel Bak, 1842. \$800-1200

⚡ Azharoth are poetic arrangements of the 613 commandments to be recited on Shavu'oth. Various communities adopted Azharoth of different medieval poets. The Azharoth of R. Isaac ben Reuben Al-Bargeloni (i.e., of Barcelona) were adopted by the communities of Morocco. Indeed the present edition was issued by the Moroccan Rabbi Moses Edrehi. It bears the *haskamah* (approbation) of Rabbi Hayyim Abraham Gaguine, the Rishon le-Zion or Chief Sephardic Rabbi of Eretz Israel. Publisher Moses Edrehi (c.1774-c.1842) was a most colorful character and in his introduction here, he recounts his personal narrative. He spent many years in both London and Amsterdam before finally settling down in Jerusalem.

179 LURIA, DAVID. Kadmuth Sepher HaZohar [on the early origin of the Zohar and it's attribution to R. Shimon bar Yochai]. *WITH: Kinah LeDavid [a eulogy on the author by R. Yechiel Heller of Suwalk]. **FIRST EDITION.** ff. 2, 36, 8. *Light staining. Later marbled boards. 8vo.* Vinograd, Koenigsberg, 139, 141.

(Koenigsberg, 1856). \$500-700

⚡ For additional information on R. Yechiel Heller and this scarce and important eulogy for R. David Luria, see Eliezer Katzman, "Mofeth Hador - Hagaon R. Yechiel Heller Baal Amudei Ohr" in: Yeshurun Vol. IV, pp. 648-95.

180 LURIA, SOLOMON. (The MaHaRSHa"l). Chochmath Shlomo [corrections and novellae to the Babylonian Talmud and commentaries of Rashi and Tosafoth thereon] Text illustrations. ff. (2), 136. *Previous owners' marks, browned. Loose in later marbled boards, worn. Sm. 4to.* Vinograd, Amsterdam 588.

Amsterdam, Joseph Athias, 1691. \$ 300- 400

181 LUZZATTO, MOSES CHAIM. (RaMCHa"l). Leshon Limudim [rules of poetry, with Kabbalistic influence] **FIRST EDITION.** Hebrew text, with Latin and Italian side-bars. ff. 56, (1). *Few stains, stamp neatly removed from outer corner of title-page. Modern morocco. 8vo.* Vinograd, Mantua 340.

Mantua, Raphael Hayim D'Italia, 1727. \$1500-2000

⚡ Leshon Limudim was Luzzatto's first appearance in print, composed when the author was just twenty years old. The work is dedicated to Luzzatto's mentor, Rabbi Isaiah Bassani and includes a poem in honor of the author by David Finzi, who would eventually become Luzzatto's father-in-law. This is the first of three parts of the work. Parts two and three of Leshon Limudim were published from manuscript by Haberman more than two centuries later (Jerusalem: Mossad Harav Kook, 1945). See Waxman, *History of Jewish Literature III*, pp. 104-5. E. Carlebach, *The Pursuit of Heresy* (1990) p. 195.



Lot 179



Lot 177



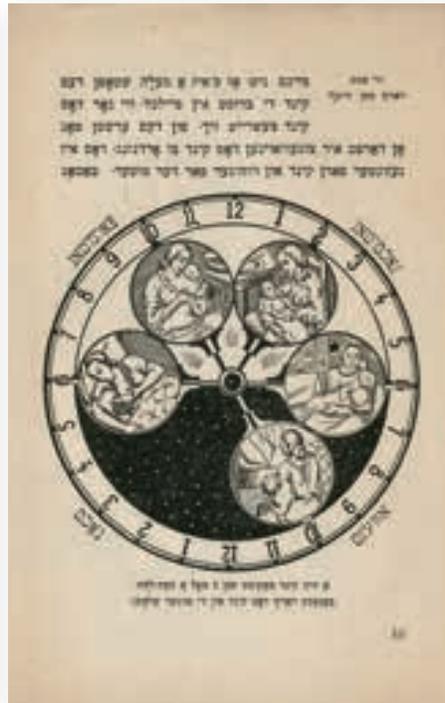
Lot 178



Lot 181



Lot 182



Lot 183



Lot 184

182 **MARGOLIOUTH, YEHUDAH LEIB.** Beth Midoth [ethics and philosophy]. **FIRST EDITION.** With section “Musarei HaPhilosophiyim” [moral instructions of the philosophers] ff. 42. *Previous owner’s signature on the title, marginal tear on f. 14, lightly browned, trimmed. Modern calf. 12mo.* Vinograd, Dyhernfurth 224 (erroneous collation); Weiner 1336.

Dyhernfurth, 1778. **\$1000-1500**

⚠ Although a renowned Talmudist (author of Korban Reishith on Tractate Rosh Hashanah and responsa Peri Tevuah) Margoliouth (1747-1818) is considered by many as one of precursors of Haskalah in Eastern Europe. As is evident from the present work (later expanded into his Tal Oroth, Frankfurt o/der Oder, 1811), he was well familiar with medieval philosophy, along with contemporary Haskalah literature. Nonetheless, despite Margoliouth’s enlightened views, the orthodox Rabbi in him criticized Mendelssohn’s work “Jerusalem” (see his Atzei Eden) and was ultimately disillusioned by the radical direction of the Haskalah movement as a whole.

183 **(MEDICINE).** A. Polyanski. Vi azoy Tziht men oyf Zoyg-Kinder [“How to Breastfeed.”] Second edition. Yiddish text only. Illustrated. pp. 61. *Ex-library, browned, few margins chipped. Original printed wrapper, front only, stained and detached. 12mo.* Worldcat records just one copy in the United States, at Harvard University.

Berlin, OZE, 1925. **\$800-1000**

⚠ Issued by the O.Z.E (founded St Petersburg, 1912), the organization devoted to the promotion of health, hygiene and childcare among Jews. Contains overall guidance on how to care for a baby.

184 **MENDELSSOHN, MOSES.** Jerusalem. Oder über religiöse Macht und Judentum **FIRST EDITION.** Two parts in one volume. The Leopold Dukes Copy. pp. 96; 141. *Lightly foxed, few leaves trimmed, few other turned at corners. Later boards, worn, upper cover split. 8vo.* Fürst II, 364.

Berlin, Friedrich Maurer, 1783. **\$500-700**

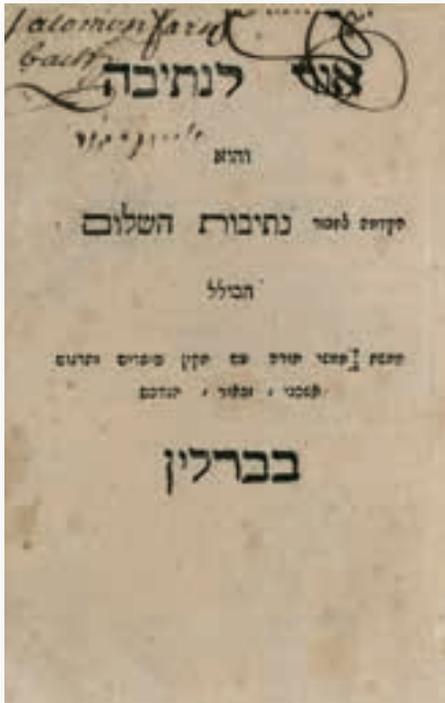
⚠ The complex nature of Mendelssohnian thought is present within this, his most important work. For the two parts of “Jerusalem” clash with one another. While Part I is a plea for absolute freedom of conscience, Part II upholds religious authority. In Part I Mendelssohn the political reformer is found; in Part II, Mendelssohn the Jew. See A. Altmann, Moses Mendelssohn (1973) p. 517.

185 **MENDELSSOHN, MOSES.** Ohr LeNethivah. **ONE OF ONLY 300 COPIES.** ff. 47. *Browned, previous owner’s marks. Later marbled boards, rubbed. 12mo.* Vinograd, Berlin 311; St. Cat. Bodl 6376,3 (ed. haec nitissima rara).

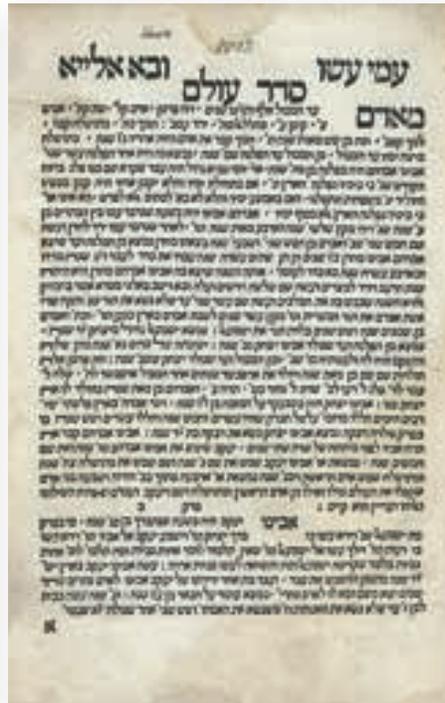
Berlin, 1782. **\$2000-3000**

⚠ A separately issued introduction to Mendelssohn’s yet to be published Sepher Nethivoh Hashalom, his revolutionary translation of the Pentateuch with the famed Bi’ur commentary.

This petite volume was issued in a limited edition of just 300 copies to satisfy the curiosity of Mendelssohn’s students leading up to the publication of the Nethivoh Hashalom (1783). Apparently, they were keen to ascertain what was the methodology by which Mendelssohn was approaching the composition of the Biur.



Lot 185



Lot 186



Lot 188

186 (MIDRASH). Seder Olam Raba and Seder Olam Zuta [Two Midrashic chronologies]. With Megilath Ta'anith and Sepher HaKabalah by Abraham b. David ibn Daud (RAVa'D). **FIRST EDITION**. Complete as issued without title-page. Previous owner's signature on final page in an Italian hand (Yehudah of Norzi). pp. (101). With leaves inserted from a shorter copy. Stained, marginal paper repair in places, some worming on final few leaves. Later boards. Sm. 4to. Vinograd, Mantua 12,13, 14.

Mantua, (Samuel Latif), 1514. \$3000-5000

⚡ **RARE FIRST EDITION OF IMPORTANT HISTORICAL CHRONOLOGICAL TEXTS.**

Attributed to the Mishnaic sage R. Yose b. Chalaphtha, the Seder Olam Raba is mentioned in the Talmud. It was the first systematic chronology of world history from the Biblical Adam until the destruction of the Second Temple.

The Megilath Ta'anith is of Tannaitic origin and is particularly useful as an historical parallel to the facts as presented by Josephus.

The Seder Olam Zuta probably dates to the early medieval period. Abraham Zacuto included large portions of it in his Sepher Yuchasin.

Sepher HaKabalah is a history of Jewish tradition oriented against Karaite teachings and seeking to prove that Torah fulfills itself only through Rabbinic tradition.

Appended to Sepher HaKabalah are two additional historical compositions: Zichron Divrei Romi, a history of Rome until the rise of Islam as a political force. Within is also stated that the New Testament was a fabrication of Constantine. The second appended work is Divrei Malchei Yisrael BeBayith Sheni, a history of the Second Temple period.

For a scholarly edition of Sepher HaKabalah, see G. D. Cohen (ed.) Sefer haQaballah (1967). For more information on Megilath Taanith, see EJ, Vol. XI, cols. 1230-1.

187 (MIZRACH). Tephillah Nora'ah LeRebbi Yishmael Kohen Gadol. Liturgical text with vignettes of the holy sites. Single leaf. Folds, small tears at edges. 17 x 14 inches.

Jerusalem, Abraham Rothenberg, (1866-68?). \$300-500

⚡ Unrecorded by Halevy. Published by Moshe b. Abraham Benjamin Rivlin who states that whomsoever recites this text, daily only blessing will come their way.

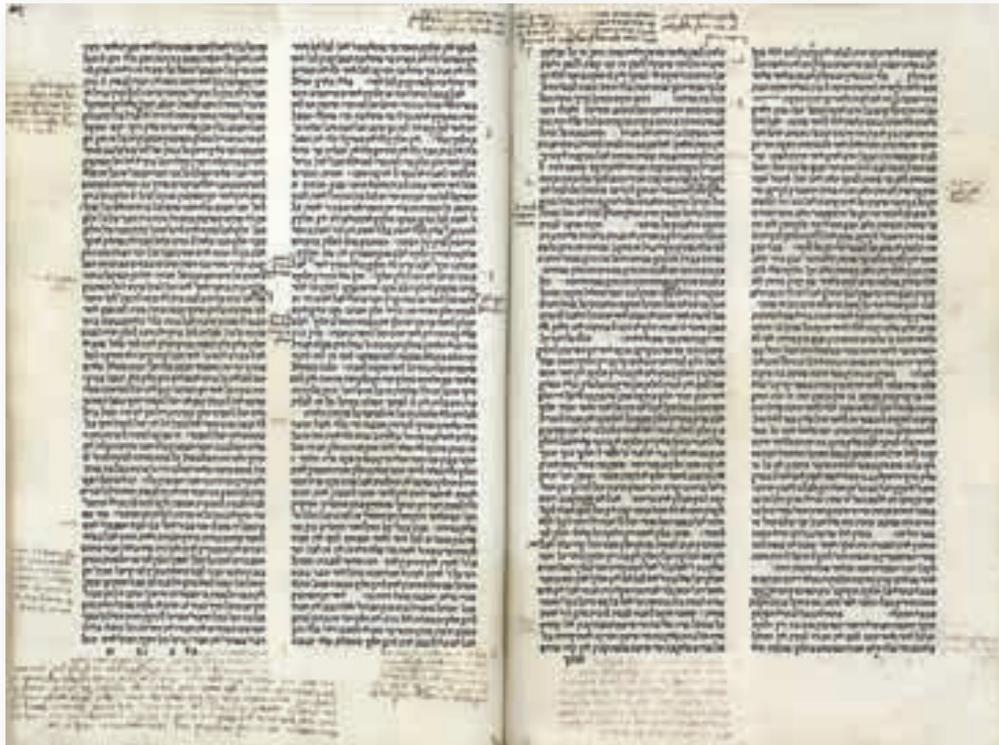
188 MIZRACHI, ELIJAH. Teshuvot Shailoth [responsa] **FIRST EDITION**. Previous owners marks. ff. 158 (160), wanting, as per all copies, the canceled leaves 109 and 110. Minimal light staining, browned in places. Later mottled calf, rubbed. Folio. Vinograd, Const. 217 (records ff. 158 complete); Mehlman 758; Yaari, Const. 161; Adams M-1516.

Constantinople, Solomon Ya'abetz, 1560. \$2000-2500

⚡ **AN ATTRACTIVE WIDE MARGINED COPY.**

Elijah Mizrachi (c.1450-1526) was one of the most outstanding Rabbinic authorities of the Ottoman Empire. His responsa are of great historic interest, written amidst the turbulence of the Spanish Inquisition and concern those Jewish exiles who migrated to Turkey.

The canceled leaves 109-110 (responsum 66) are extant in only two copies. They contain the author's protestations and polemic with R. J. Algazi concerning his son's alleged conversion to Islam.



Lot 189

189 MOSES BEN JACOB OF COUCY. Sepher Mitzvath Gadol (SM"G) ["The Great Book of Precepts"] **THIS COPY WITH MANY COMPREHENSIVE AND OFTEN LENGTHY SCHOLARLY MARGINAL NOTES IN MORE THAN ONE EARLY ASHKENAZIC HAND.** ff. 246 (of 250, lacking first two and final three leaves). Some staining, some slight worming in places, lower corners of few leaves repaired, trimmed. Modern boards. Folio. Vinograd, Venice 66.

Venice, Daniel Bomberg, 1522. **\$3000-4000**

• After Maimonides's Mishneh Torah, the Sepher Mitzvoh Gadol (Sma"g) would be the next significant work of codification, reflecting French halachic tradition. The first post-incunable edition. **AN EXTENSIVELY ANNOTATED COPY THAT DEMANDS CAREFUL RESEARCH.**

190 MOSES BEN MAIMON (MAIMONIDES/RaMba"m). Moreh Nevuchim ["Guide to the Perplexed."] Three parts in two volumes. With commentaries by Moses of Narbonne, Salomon Maimon and Isaac Satanow. 9-page introduction to philosophy from Aristotle until Kant. With single-leaf subscription announcement by Anton Schmid tipped into Vol. I. pp. xvi, ff. 108 and ff. 64, 82. Contemporary half calf over patterned boards, slightly rubbed. Housed in contemporary slip-case. 4to. Vinograd, Vienna 647.

Vienna, Anton Schmid, 1828. **\$300-500**



Lot 192

191 MOSES BEN NACHMAN (NACHMANIDES / RaMba"N). Torah Ha'Adam [laws concerning the sick and dying, and the After-Life]. Second edition. With a laudatory poem by Judah Aryeh (Leon de) Modena on f.2. The verso of the final leaf, contains the famed historical letter penned by Nachmanides to his son, describing the destitute condition of Eretz Israel following the invasion of the Tatar hordes in the year 1260. ff. 108. Ex-library, light staining, portion of f. 50 repaired with few words replaced in manuscript. Modern morocco. Sm. 4to. Vinograd, Venice 815; Habermann, di Gara 158; Adams M-1874.

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

192 MÜNSTER, SEBASTIAN. Melecheth HaDikduk HaShalem - Opus Grammaticum Consummatum, ex Varijs Elianis Libris Concinnatum. Hebrew and Latin text. * **BOUND WITH** (as issued): Sepher Toviah [the Apocryphal Book Tobit / Tobias]. Hebrew text only. Printer's device at end of first work. Large-type "Toviah" within floriated frame. pp. (8) 290, (2); (27). Trimmed, previous owners signatures, few light stains. Later reverse calf. Sm. 4to. Vinograd Basle 68, 69; Priejs, Basle 68.

Basle, Heinrich Petri, 1544. **\$500-700**

• For an appraisal of the Christian Hebraist Sebastian Münster's scholarly acumen, see Erwin Rosenthal, "Sebastian Münster's Knowledge and Use of Jewish Exegesis," in: Essays Presented to J.H. Hertz, Chief Rabbi (London, 1942), pp. 351-369.

193 (MUSIC). Moses Mordechai Büdinger. Kol Zimrah. Oder Gesänge zur Erweckung der Andacht und des religiösen Gefühls bei der israelitischen Jugend, mit drei- und vierstimmig Gesetzten Melodien. **FIRST EDITION.** German text with occasional use of Hebrew. *pp. vii, 151, (1). Foxed, opening five leaves burnt and later taped. Modern boards. 8vo.*

Cassel, Hof und Waisenhaus Buchdruckerei, 1832. **\$300-500**

194 (MUSIC). Salomon Sulzer. Schir Zion: Gottesdienstliche Gesänge der Israeliten. Romanized and standard Hebrew. Musical notations throughout. Decorative divisional title-pages. *pp. (4), 214, (4). Few paper repairs, stained in places, inscription on title. Contemporary boards tilled in blind, worn. Sm. folio.*

Vienna, (1865). **\$600-900**

✎ Following Salamone Rossi in the early 17th-century, Cantor Salomon Sulzer (1804–90) was the first Jewish composer, to produce a significant repertory of Jewish (liturgical) works in the tradition of Western music. He reformed cantorial music at Vienna's City Temple bringing into motion the foundation for the Viennese rite, a musical development with a lasting effect on Jewish music both inside and outside the synagogue. Sulzer's arrangements went hand in hand with the aesthetics that urban Jews were acquiring through their advances in cosmopolitan society as a whole. Indeed Sulzer commissioned non-Jewish composers to contribute to Schir Zion, the most well known of whom was Franz Schubert. (JTS music archive, notes).



Lot 194

195 (MUSIC). A.Z. Idelsohn. Hebraisch-Orientalischer Melodienschatz. **FIRST EDITION.** Complete, in ten volumes. Text in German and Hebrew. Musical scores. *Original boards, few spines loose, one lacking entirely, rubbed. Folio.*

Leipzig, 1914-32. **\$1000-1500**

✎ This landmark work is the first comprehensive study of Jewish liturgical music.

Abraham Zvi Idelsohn (1882-1938) was a cantor, composer and most significantly, a first-class ethnomusicologist, the founder of the modern study of the history of Jewish music.

196 (NETANYAHU). Nathan Mileikowsky. Folk un Land [lectures on Zionism]. Yiddish text. **THIS COPY INSCRIBED AND SIGNED BY THE AUTHOR.** *pp. 125. Original boards. 8vo.*

New York, 1928. **\$300-500**

✎ Educated at the Yeshiva of Volozhin, the author (1879-1935) was the grandfather of the present Prime Minister of the State of Israel, Benjamin Netanyahu. See EJ, Vol. XI, col. 1548.

197 **OTTENSOSSER, DAVID.** Di Geschichte der Yehudim [Jewish history from Babylonian captivity to the present]. Text in Judeo-German. Three parts with three title pages. With two copper-plate engravings by Joseph Herz. *ff. 4, 80; 5, 81; 135. Previous owner's notes, lightly stained. Contemporary boards, rubbed. 8vo.* Vinograd, Fürth 800, 823; EJ Vol. XII col. 1522.

Fürth, Itzik Zirndorf, 1821-25. **\$300-500**



Lot 195

198 **PAGNINUS, SANCTES** Epitome Thesauri Linguæ Sanctæ Printer's device on title. Latin interspersed with Hebrew. Printed in double columns. Initials historiated. Tailpieces. *pp. (1 blank), (16), 554, (3), (1 blank). Browned. Contemporary vellum. 8vo.*

n.p, Plantin, 1616. **\$200-300**

✎ Authoritative Hebrew-Latin dictionary by the eminent Renaissance Hebraist Pagnini (c.1470-1536).

199 (PARODY). Chalkal ben Eithan Hagardi. Seder Tashlich [a satirical poem on the needs of the Jewish people]. *pp. 7. Original printed wrappers. 16mo.*

Manchester, (1895). **\$400-600**

✎ **SCARCE.** Unknown to Davidson, Parody in Jewish Literature (1907). Chajes (Otzar Beduyei Hashem no. 2697) identifies the author as Joseph Massel, the well-known Hebraist of Manchester, Hebrew printer, early Zionist and friend of Chaim Weizmann.

"May God bless the fields of our brethren in Zion ... for those in Argentina are quite content since the treasury of the Baron [i.e de Hirsch] has untold millions..." (p. 2).



Lot 200



Lot 201



Lot 203

200 (PARODY). Menachem Mendel (Emanuel) Klein. Agadah LePurim. With portrait of author on title. Hebrew with some Hungarian and German. *pp.* 28. *Lightly stained and browned. Original printed wrappers. 8vo.*

Budapest, 1940. **\$400-600**

✦ Includes many “Gematrioth,” satiric definitions, laws and customs plus a section of riddles. The author states he was a wine merchant all his life and now retired, he composed this work in praise of wine.

201 (POLAND). Huldigung der Judenschaft von Westgalizien. Den 17ten August 1796...Fürsten und Herrn Karl von Auersperg...von dem Land=Rabiner und der Kasimierer Judengemeinde. [“Allegiance of the Jewry of West Galicia, 17 August 1796 to...Prince Karl von Auersperg...from the Chief Rabbi and Jewish Community of Kazimierz.”] Printed on silk. *pp.* (3) + 1 *integral blank. Central fold. Gilt trim, unbound. Folio.*

Cracow, 1796. **\$3000-5000**

✦ **PRINTED ON SILK.**

Kazimierz was the historic Jewish quarter of Cracow, established in 1494 by King John Albert. In 1795, Galicia fell under Austrian rule, having been annexed to the Holy Roman, Austro-Hungarian, Empire. Cracow was the principal city of Western Galicia.

In this historic document, Cracow’s Jews pledge their allegiance to the new Austrian ruler, while expressing their hope that tolerance will be extended to them as the monarch is known for his sense of justice and compassion for all people. This particular singular copy, executed on silk, an expensive token of respect from the Jews of Cracow, was likely presented directly to the new Ruler.

Of interest within the document is the sentiment reflecting turbulence within the Jewish community itself: Entrusting that the monarch will support the Jews in upholding “the religion of their fathers ...from the belief of the fanatics (that is, the Chassidim) as well as the non-belief of the religious reformers.”

202 (POLAND). W. Tugendhold. Einige Worte am Gründungstage des israelitischen Armen-Instituts in Warschau nach Verlauf des ersten Jahres seiner wohlthätigen Wirkung. *pp.* xii, 29. *Ex-library, dampstained. Later boards. 8vo.*

Warsaw, 1842. **\$200-300**

✦ Tugendhold (1791-1871) was an educator in the Haskalah-style, as well as communal worker for the benefit of Warsaw’s Jewish indigent and aged. He served as president of the Warsaw Kahal for many years.

203 PORTO, MENACHEM ZION (RAPA). Over Lesocher [on mathematics and economics] **FIRST EDITION.** Title within architectural arch. Mathematical tables within the text. *ff.* 22. *Dampstained, trimmed. Recent cloth-backed marbled boards. Sm. 4to. Vinograd, Venice 1176*

Venice, for Bragadin, 1627. **\$600-900**

✦ Porto (c. 1600-60) held Rabbinic office in Padua, “he was an excellent mathematician and astronomer, and his works were highly praised by Andrea Argoli and extolled in Italian sonnets by Tomaso Ercaloni and Benedetto Luzzatto” (JE, Vol. X pp.133-4); see also A. Yaari, *Mechkarei Sepher* (1958) pp. 303-6.

204 (PRAGUE). Beschreibung des Auszugs der sämtlichen Prager-Judenschafft aus Prag den 21. Febr. und 3. Martii 1745... ["Description of the Exodus of the Entire Jewish Community of Prague from the City of Prague from February 21 through March 3, 1745..."] Large, fold-out engraving opposite title-page depicting the expulsion of the Jews from Prague. pp. 16. *Later jacquard patterned wrappers. Sm. 4to.*

Nurnberg, Friedrich Wilhelm Seger, c. 1745. **\$ 4000-5000**

✦ "The one extant contemporary publication devoted to the Jewish expulsion from Prague in a language other than Hebrew or Yiddish." See Francois Guesnet. Textures of Intercession: Rescue Efforts for the Jews of Prague, 1744/1748, in: Simon Dubnow Institute Yearbook Vol. IV (2005).

On December 18th, 1744, Maria Theresa (1717-80) decreed the expulsion of all Jews from Bohemia and Moravia. This led to considerable

bitterness and distress by the Jews of Prague, but after much diplomatic pressure by European Jews as well as the intercession of foreign governments, the edict of expulsion was revoked by Maria Theresa four years later despite her almost visceral aversion to Jews.

According to OCLC, only two copies extant, neither in North America nor Israel.



Lot 204

205 RABINOWITZ, MORDECHAI YITZCHAK ISAAC of Salant. Da'ath Mordechai [responsa and novellae]. Part I. **FIRST EDITION.** ff. 106. *Ex-library, stained toward end. Later boards, with original printed wrappers bound in, worn. Folio.*

Keidan (Kedainiai), Lithuania, S. Movshowitz, 1939. **\$150-200**

✦ On pp. 6-7 the author records a Halachic discussion he had with R. Chaim Soloveitchik of Brisk and R. Itzel of Ponivezh. Part II of this work was published by Jerusalem's Mossad Harav Kook in 1959, the introduction of which notes that almost all copies of Part I of Da'ath Mordechai were destroyed during the savage Holocaust years.

206 ROSSI, GIOVANNI BERNARDO DE. Della Lingua Propria di Cristo a degli Ebrei Nazionali della Palestina. **FIRST EDITION** pp. (8), xvi, 244, *Lightly dampstained. Contemporary gilt-tooled mottled calf, scuffed, corners bumped, backstrip worn, Sm. 4to.*

Parma, Stamperia Reale, 1772. **\$200-300**

✦ The well-known Hebrew scholar De Rossi examines the question of the language spoken in the Holy Land in the time of Jesus and argues against the hypothesis developed by a "recente scrittore italiano" (i.e. D. Diodati) that Jesus's language was Greek.

207 ROSSI, GIOVANNI BERNARDO DE. De Ignotis nonnullis antiquissimis hebr. textus editionibus ac critico earum usu. Accedit de editionibus hebraeobiblicis appendix historico-critica ad nuperrimam Bibliothecam sacram Le Longio-Maschianam. **FIRST EDITION.** Latin text with much use of Hebrew. From the library of the celebrated bookseller H.P. Kraus, with his bookplate. pp. (viii), 72. *Later jacquard paper over boards, rebounded. Previous owners' bookplates. 4to. Shunami 801.*

Erlangen, Johann Jacob Palm, 1782. **\$ 300- 400**

208 (RUSSIA). Evreisko-Russki Slovar [Russian-Hebrew / Hebrew-Russian dictionary] **FIRST EDITION.** Prepared by Leon Mandelstam. Three vols. bound here complete in two volumes. pp. (2), 524, (2); 323, (24); 933. *Ex-library, foxed. Modern boards. Thick 8vo.*

St. Petersburg, M. Ettingera, 1859-60. **\$1500-2000**

✦ **THE FIRST RUSSIAN-HEBREW / HEBREW-RUSSIAN DICTIONARY.**

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.



Lot 208



Lot 209

209 (RUSSIA). Psalmi - Tehillim im Targum Russi [Book of Psalms] Text in Russian and Hebrew on facing pages. Prepared by Leon Mandelstam. pp. (4), 160. *Browned. Contemporary marbled boards. Lg. 4to.* Darlow Moule 7853a (noting the variants of this edition).

Berlin, Im Selbstverlage von L.I. Mandelstamm, 1872. \$1000-1500

✦ **FIRST RUSSIAN TEHILLIM.** Third edition of Mandelstamm's Russian-Hebrew Bible, but the first time the Psalms were printed separately.

210 (RUSSIA). Di Konstitutsye fun der Rusisher Sotzyalistisher Sovieten-Republik ["The Constitution of the Russian Socialist Soviet Republic."] Yiddish text. A fine copy. pp. 30, (1). *Original printed wrappers. 8vo.* Unrecorded by WorldCat.

New York, Vanguard, 1919. \$1000-1500

✦ Series Farlag "Avangard", number 6. This is the earliest year the Russian Communist Constitution appeared in Yiddish. There was another Yiddish translation of the constitution published the same year in Moscow, Di Konstitutsye (grunt gezets) fun der Ruslandisher Sotzyalistisher Federativer Ratn-Republik. Mosve: Farlag fun Alruslendishen tsentralen oysfirungs-komitet, 1919. It is impossible to know which one came first.



Lot 210

211 (RUSSIA). Evreiskie Pogromy ["Jewish Massacre"] 1918-1921. Issued by Z. S. Ostrovsky on behalf of the Jewish Committee for Aid to Victims of Pogrom. Russian text. Numerous photographic illustrations. pp. 136. *Loose in later boards retaining original pictorial front cover. Folio.*

Moscow, 1926. \$ 800- 1200

✦ A detailed illustrated album highlighting the horrific results following the vicious pogroms meted upon many Jewish communities in the Ukraine during the Civil War of 1918-21. Includes Skvira (Skver), Poltava, Uman, Kiev, Yelizavetgrad, etc. See Z. Gitelman, A Century of Ambivalence: The Jews of Russia and the Soviet Union 1881 to the Present (1988) pp. 97-108.

212 (RUSSIA). IKOR [Album of drawings and pictures] Ten plates reproducing works by B. Aronson, W. Gropper, F. Horowitz, L. Lozowick, Z. Maud, Kuprianov and I. Ryback. Accompanying text in Yiddish and English. ff. 12. *Loose as issued in original pictorial portfolio. Folio.* Worldcat records only one copy (Stanford) however there is another copy in YIVO.

New York, 1929. \$1000-1500

✦ "The pictures and drawings reproduced in this album have been inspired by the great progress of the Jewish colonization in the Soviet Union... The album is published by the IKOR in connection with its work in the United States and Canada in behalf of the Jewish colonization in the Soviet Union."

The Organization for Jewish Colonization in Russia (or in Yiddish, Idishe Kolonizatsie Organizatsie in Rusland), commonly known by its transliterated acronym of IKOR, was a North American organization founded in 1924 devoted to supporting Jewish collective farms in Crimea and to provide a humanitarian alternative for Russian Jews facing intense anti-Semitism.

When in 1928, the Soviet Union abandoned the idea of Jewish settlement in Crimea and instead endorsed the formation of a Jewish Autonomous Republic in the Birobidzhan region of the Soviet Far East, IKOR followed suit. The Soviet central leadership encouraged the project since financial assistance received from Jews overseas relieved Moscow from the need to allocate their own resources for the cause. Moreover, the Jewish colonization of the Birobidzhan region constituted an ideological alternative to the Zionist ideal.

RUSSIA: See also Lot 322.



Lot 211

213 **SCHILLER, JOHANN CHRISTOPH FRIEDRICH VON.** Die Philosophischen Briefe - Ben Oni, Megilath Setarim. Translated into Hebrew by Salomon Rubin. Additional German title-page. pp. 64. Ex-library. Later boards. 12mo. Vinograd, Lemberg 1061.

Lemberg, Schnaider, 1851. \$300-500

214 **(SEPHARDICA).** Isaac (Fernando) Cardoso. Philosophia Libera. **FIRST EDITION.** Latin text. Large allegorical engraving on title by A. Bosio after Lafeur. Title printed in red and black. Several ornamental woodcut headpieces and initials. Printed in double columns. pp.(16), 758, (20). Stains. Modern blind-stamped calf in an earlier style. Folio. Fürst I, 143

Venice, Bertanorum, 1673. \$2000-3000

• A huge encyclopedic tome ranging from natural philosophy to theology, “the first major work in general philosophy to be written and published by a professing Jew in a secular language, and intended from the outset to reach a wide European audience.” Y.H. Yerushalmi, *From Spanish Court to Italian Ghetto* (1981), p. 300.

The first four books deal extensively with the physical world of cosmology, astronomy, meteorology and metallurgy. The fifth book focuses on zoology and biology, with sections on the four temperaments and the five senses. The sixth book, entitled “De homine,” starts with a eulogy on the dignity of man in the best Renaissance style, followed by a wealth of medical material. The last book discusses theology.

Born in 1603 to a New Christian family of crypto-Jews in Trancoso, Portugal, the author, Isaac Cardoso studied in Spain, first at the famed University of Salamanca, and later at the University of Valladolid, where from the precocious age of twenty, he taught philosophy. Later he was appointed physician at the court of Philip IV in Madrid. In 1648, Isaac and his younger brother Abraham suddenly disappeared from Madrid, resurfacing in the Ghetto of Venice as professing Jews. See Y.H. Yerushalmi in: *Bibliotheca Rosenthaliana-Treasures of Jewish Booklore* (1994) p.48.



Lot 213



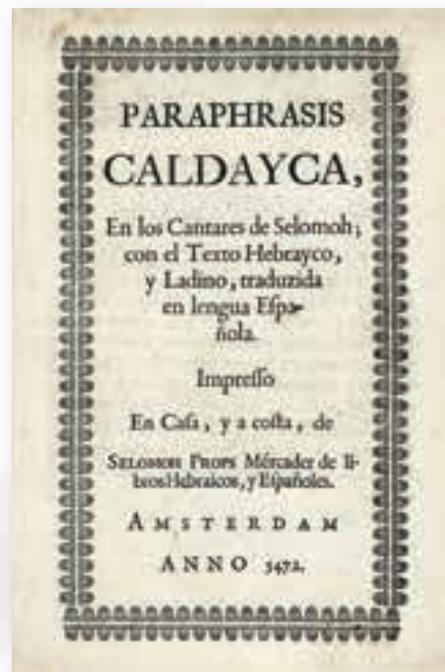
Lot 212



Lot 214



Lot 215



Lot 215

215 (SEPHARDICA). Paraphrasis Caldayca en los Cantares de Selomoh. *WITH: Masecheth Avoth / Perakim. Two parts in one volume. Texts in Hebrew, Ladino and Spanish, prepared by Moses Belmonte. Bookplate of Rabbi Dr. Eliezer Dunner. pp. 134. *Foxed. Contemporary gilt-tooled morocco with ornate leafy and geometric patterns, spine worn, gutter starting. Sm. 8vo.* Vinograd, Amsterdam 974; Fuks, Amsterdam 437; Kayserling pp. 27, 30

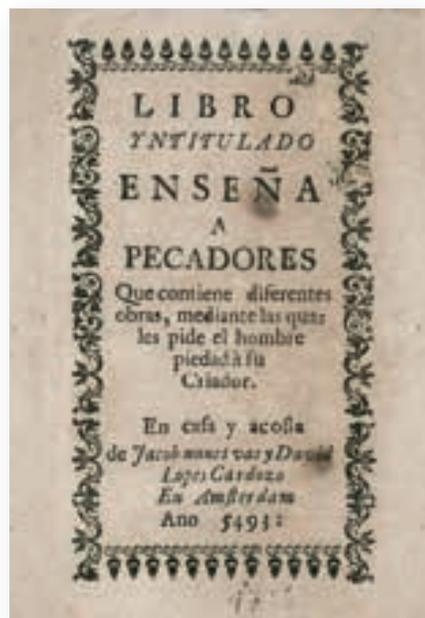
Amsterdam, Salomon Proops, 1712. **\$1500-2000**

✦ Contains a Spanish paraphrase of the Targum to Shir HaShirim and a translation of Pirkei Avoth. The Sephardic community of Amsterdam, recited these texts on the Sabbaths between Passover and Shavu'oth.

216 (SEPHARDICA). Isaiah Horowitz. Libro yntitulado Enseña a pecadores: Que contiene diferentes obras, mediante las quales pide el hombre piedad à su criador. Translated by Solomon d'Oliveyra. pp. 88. *Browned. Later vellum. 16mo.*

Amsterdam, Jacob Nunes Vas & David Lopes Cardozo, 1733. **\$800-1200**

✦ First appeared in 1666 (one copy extant, currently housed in Etz Haim Library, Amsterdam). The present 1733 edition seemingly unrecorded. Cf. Kayserling (1971 ed.) p. 75.



Lot 216



Lot 217

217 (SEPHARDICA). Joseph Rodriguez de Castro. Biblioteca Espanola. Two volumes. **FIRST EDITION.** pp. (34), 668, (168); (10), 748, (1). *Some staining in places. Contemporary tree calf, spines elaborately gilt-tooled and with colored morocco title labels, rubbed, corners bumped. Lg. 4to.* Palau 273764; Kayserling p. 36.

Madrid, Imprenta Real de la Gazeta, 1781-86. **\$1200-1800**

✦ An important work by Rodriguez de Castro (1739-1789) on the history of literary scholarship, containing much material not found elsewhere. Volume 1 focuses upon Iberian Rabbinic authors writing in Spanish and Hebrew from the 11th-17th centuries. Volume 2 covers Spanish writers writing in Latin or Spanish until the 13th century. Includes book descriptions and publishing history of the works discussed.



Lot 218

218 (SEPHARDICA). David Abenatar Melo. Los CL. Psalmos de David: In Lengua Espanola, en uarias rimas...conforme ala verdadera Traducccion ferraresqua. Woodcut device on title page representing King David playing the harp. **THE SIR THOMAS PHILLIPPS COPY**, the great English antiquary and book collector (1792-1872). Contemporary mottled calf, covers gilt-tooled with coat-of-arms of the Dutch Pinto Family. **AN ATTRACTIVE COPY.** pp. (14), 268. Lightly browned. Light wear to binding. Sm. 4to.

Frankfurt [i.e. Hamburg], Elul 5386 [ie: , 1626]. **\$25,000-30,000**

🕯 **FUNDAMENTALLY IMPORTANT JEWISH TRANSLATION INTO SPANISH OF THE BOOK OF PSALMS. LIKELY THE FIRST BOOK IN SPANISH TO BE PRINTED IN GERMANY** (see below).

This remarkable translation of the Book of Psalms into Spanish verse was dedicated to “The Blessed God and Holy Company of Israel and Judah, scattered throughout the world” - a testament to the Author’s suffering at the hands of the Inquisition. Composed by David Abenatar Melo a Marrano poet of Iberian birth, who had endured years of imprisonment and torture and who extraordinarily, had successfully escaped an auto-de-fe. Fleeing Church captors he found sanctuary in Amsterdam where the climate of safety permitted him to revert to the faith of his fathers. A founding member of the Talmud Torah Ez Hayyim, after much training in Jewish principles of faith and learning, he became a lecturer of the De los Pintos Rabbinical Academy (formerly of Rotterdam). Thereafter he was appointed rabbi and Hazzan of Amsterdam’s Portuguese synagogue, Beit Yisrael. A moderately wealthy man, he subsidized the publication of a Festival prayer book (1617) and a Passover Hagadah (1622) - both in Spanish and both of exceptional rarity.

Melo’s most personal literary achievement was this Book of Psalms, somewhat less a translation than a literary paraphrase. The prologue provides an account of Melo’s suffering in Portugal, indeed the text of the Psalms itself contain several allusions to the tyrannies of the Inquisition, especially Psalm 30 wherein Melo recounts the auto-de-fe at which he himself appeared along with eleven other Judaizers all of whom were burned at the stake.

Bibliographically speaking, the volume is of interest due to the place of printing. Although the city “FRanquaForte” (Frankfurt) appears on the title page, scholars agree that this city name was utilized to avoid censors. Debate re-ins however whether the true city of printing is Amsterdam (Cassuto), or more likely, Hamburg (Salomon). As Salomon writes: “It is, as far as I can tell, the first book in Spanish to be printed within the confines of what now is called Germany, and if it is perhaps not the first Jewish book to appear in that entire area, it might possibly be the first Jewish book printed in Hamburg.” See H.P. Salomon, *Portrait of a New Christian: Fernao Alvares Melo* (Paris, 1982) pp. 155-59; A. Cassuto, *Works by Portuguese Jewish Authors Printed in Hamburg, Altona and Gluckstadt. (Gedenkschrift)*, 1927. Furthermore, the present copy is one of only two (the other in the Royal Library at The Hague) without a penned correction to the date on the title-page.

A MOST ATTRACTIVE COPY IN A CONTEMPORARY DUTCH-JEWISH BINDING. VERY RARE TO APPEAR FOR AUCTION SALE.



Lot 218



Lot 219 (1)



Lot 219 (2)

219 (SHABTHAI TZVI). Exceptionally rare collection of four printed broadsides, being the first illustrated accounts of the appearance, rise and ultimate fall of the false messiah, Shabthai Tzvi. Based on the uniformity of design, layout, artistic interpretation of figures, architectural motifs, printer's decorative borders surrounding each broadside and equality in size: 15.3 x 12 inches (although one is 18.5 x 15.3 inches) it appears that all four of these broadsides, are part of a set of five published successively in Augsburg as an illustrated chronicle of the events and legends surrounding the story of Shabbthai Tzvi in the years 1666/7 (they correspond to Scholem numbers 70, 72, 75 & 76, lacking Scholem no. 71). *Each expertly rebaked and laid down onto larger sheets. Closely trimmed (as are all other copies examined).*

(Augsburg?), 1666/7. **\$40,000-60,000**

• **THE FIRST ILLUSTRATED ACCOUNTS OF SHABTHAI TZVI, THE FALSE MESSIAH OF 1666. AN EXTRAORDINARILY RARE COLLECTION OF FOUR CONTEMPORARY BROADSIDES.**

Each of the four broadsides contain the same layout and descriptive parts. They begin with a bolded header (title), that is followed by a longer and descriptive expansion on the title's theme. Underneath this heading is a rectangular copperplate engraving with multiple scenes, each denoted by a number or a letter. Below the engraving is a three-column text that tells the story of the illustrations and provides additional information. Scholem numbers 70, 72, & 75 have the descriptive captions identified on the bottom right corner, which follows the end of the text in the third column. No. 76, Wunder über Wunder, has the descriptive captions noted by letters and are printed along the bottom of the sheet between the text and the decorative printed border.

1. Ausführliche Relation von den neuentstandenen Juedischen Propheten Nathan Levi und denen zusammen rottierten Juden oder zehen Stämmen Israels.

Prominently placed in the forefront of the engraving is the new "messiah" Shabthai Tzvi. The artist highlights the most significant stations from Shabthai Tzvi's revelation, through Nathan's anointment of the new Jewish king. The text recounts wonders related to Nathan and his prophetic skills. (Scholem no. 70).

2. Verwunderlicher Anfang und schmählicher Ausgang. Des unlängst Neuentstandenen Juden Propheten Nathan Levi und des von Ihme creirten und Neuerwehltten Königs oder Jüdischen Messiae Sabezae folgendes aber Jossvahel Cam genaant.

A long heading set above eight dramatic copper illustrations, which describe the rise and fall of the messiah Shabthai Tzvi. The elaborate text not only describes the events of Shabthai Tzvi's life but also reflects on the effects the events had on his many followers who not only supported him, but would have fought for him. Concludes with a description of the martyrdom of Shabthai Tzvi and the reaction of the Jewish population. (Scholem no. 72).

3. Dess vermeinten Jüdischen Messiae entdeckter Betrug und Abfall. Wie solches aus Constantinopel von glaubwürdiger Hand unter dem dato des 10. und 20. Novemb. Anno 1666, nacher Wien.

This in-depth broadside represents the exposure of Shabthai Tzvi as a false messiah. Nine oval copper engravings depict the nine stations of the ordeal of Shabthai Tzvi. Each contains numbers, which correspond to captions at the end of the descriptive text. Starting with Shabthai Tzvi's capture and imprisonment in Constantinople, through being mocked, his abjuration of Judaism, his conversion to Islam and finally the conversion of his wife and some of his followers. The Jews are described as having waited for the messiah for so long that, those who did not follow Shabthai Tzvi into Islam were left bereft and deeply disillusioned. (Scholem no. 75).

4. Wunder über Wunder. Neue Relation von dem neu entstandenen der Juden vermeinten Messiam Josvaehel Cams, und dess Propheten Nathan Levi und denen zusammen rottirenden Juden von den zehen Stammen Israelis.



Lot 219 (3)



Lot 219 (4)

Evocatively shown in this broadside are the circumstances of the Shabthai Tzvi debacle. It explicitly depicts Shabthai Tzvi being tortured, surrounded by worshipping followers and onlookers. The text refers to an account from Livorno in 1666 that describes Shabthai Tzvi's rise and closes with a reference to an account from Amsterdam dated 2 March 1666, which explicates the dismay of the Jews when Shabthai Tzvi converted. (Scholem no. 76).

ORIGIN: Although there is no printed place of publication and the date 1666 occurs only in two of these four broadsides, recent scholarship argues that they were all printed in Augsburg. See Gershom Scholem, *Sabbatai Sevi: The Mystical Messiah, 1626-1676* (Princeton, 1973), pp. 942-944. Furthermore the excellent and detailed article by Ingrid Maier and Winfried Schumacher, *Ein Medien-Hype im 17. Jahrhundert? Fünf illustrierte Drucke aus dem Jahre 1666 über die angebliche Hinrichtung von Sabbatai Zwi*, in: *Quarendo 39* (2009) pp. 133-167, attributes them directly to the Augsburg printer Hans (Johann) Schultes, who was active in Augsburg from 1627-67.

CENSUS: No copies of these broadsides appear to exist in North America nor Israel. There are copies extant in Germany, Switzerland and England. No. 1 (Scholem 70): 3 copies in Germany. No. 2 (Scholem 72): 4 copies: Switzerland (1) and Germany (3), with a Polish variant in Danzig. No. 3 (Scholem 75) Not located. No. 4 (Scholem 76): 6 copies: England (1) Germany (5). As for Scholem (74) missing from our collection: Just 1 copy extant in Germany. Two German institutions own 3 of the 4 broadsides. No institution owns all four broadsides here offered. (Further census details available upon request).

HISTORY: Born in Smyrna, on the Aegean coast of Anatolia (present-day Turkey) Shabthai Tzvi (1626-76) founder of the Sabbatean movement claimed to be the long-awaited Jewish Messiah. In 1648, Shabthai began declaring to his followers in Smyrna that he was the true Redeemer. In order to prove this claim, he pronounced with much public fanfare the Tetragrammaton, an act which Judaism emphatically prohibits and for which the rabbis banished Shabthai and his disciples from Smyrna. After a sojourn in Constantinople (modern day Istanbul) Shabthai arrived in Jerusalem utterly convinced now of his messianic mission. Addicted to such ascetic practices as frequent fasting and other extreme penances, he sought to relate to the prophetic tradition by such actions as marrying a prostitute. Among the followers he was increasingly gathering was one Nathan Benjamin Levi (known as Nathan of Gaza) who rose to serve with much charisma as Shabthai's right-hand man, ultimately declaring himself to be the risen prophet Elijah, who, it was predicted, would proclaim the arrival of the Messiah.

In 1665, Nathan announced that the Messianic age would commence the following year. The Messiah would lead the Ten Lost Tribes back to the Holy Land, "riding on a lion with a seven-headed dragon in its jaws." The rabbis of Jerusalem viewed Shabthai's movement with profound suspicion and threatened his followers with excommunication. Acknowledging that Jerusalem would not be the best place to enact his plans, Shabthai left for his native city, Smyrna. Meanwhile, Nathan proclaimed that Gaza and not Jerusalem, would become the sacred city of the Messiah. He also prophesied that upon arrival in Constantinople Shabthai would place the Sultan's crown upon his own head and take charge of the Holy Land. This led to Shabthai's arrest and imprisonment in Constantinople from where he was taken to Adrianople. There, the Sultan's vizier gave him three choices: Subject himself to a trial of his divinity in the form of a volley of arrows (in which should the archers miss, his messiahship would be proven); be impaled; or convert to Islam. The following day Shabthai came before the Sultan, cast off his Jewish garb and placed a Turkish turban on his head. The "Jewish Messiah" became a convert to Islam. Some three hundred families among Shabthai's followers did likewise, the others were left horrified and spiritually devastated. Muslims and Christians alike ridiculed the Sabbatians. In spite of Shabthai's apostasy, many of his adherents still clung tenaciously to their belief in him, claiming that his conversion was a part of a Messianic scheme. Shabthai was banished to Dulcigno (today Ulcinj, Montenegro) where he died in isolation and under a cloud of mystery.



Lot 221

220 (SHECHITAH). David ben Gershon Deutsch. Tzinah David [laws of nikur - the porging of meat]. **FIRST EDITION.** Few text illustrations and charts. Translation of sections from Hebrew into Judeo-German. Historiated title-page. With approbations including R. Jonathan Eybescheutz. ff. (6), 5-18. *Opening leaf starting, lightly browned and stained. Contemporary boards, worn. Sm. 4to.* Vinograd, Fürth 214.

Fürth, Chaim b. Tzvi Hirsch, 1750. **\$300-500**

221 (SURINAM). Nieuwe Kaart van Suriname vertonende de stromen en landstrecken van Suriname, Comowini, Cottica, en Marawini. Handcolored Map. *Approx. 20 x 24 inches.*

Amsterdam, J. Ottens, before 1718. **\$1500-2500**

✦ This rare map, published by the well-known mapseller Josua Ottens of Amsterdam, was presumably based on Mogge's map of 1671, the oldest known printed map of Suriname. In our map, great prominence is given to the "Joods Dorp en Sinagoge" (Jew's Town and Synagogue) as well as some two dozen Jewish-owned plantations in that immediate vicinity. Thus, we find recorded here an abundance of Spanish-Portuguese Jewish names, including: Josue and Jacob Nassy, Abram de Pina, Rafael Aboafe, Isaque Pereira, Elias Ely, Barug de Costa, Nunes da Costa, Montesinus, Parera, de Fonseca, de Silva, Serfatyn, etc.

See Ir. C. Koeman, *Bibliography of Printed Maps of Suriname 1671-1971*, no. 6; EJ, Vol. XV, col. 530 (commemorative stamp of Surinam showing detail of similar, but not identical map).

222 (SWITZERLAND). Johann Caspar Ulrich. Sammlung Juedischer Geschichten...in dem XIII und folgenden Jahrhunderten bis auf MDCCLX in der Schweiz **FIRST EDITION.** Allegorical engraved frontispiece of the Jews requesting protection from an enthroned Helvetia, with the village of Legnau and its synagogue visible in the background. Two engraved plates of synagogue of Langnau and Endingen, the oldest Jewish communities in the Swiss Confederacy. Together with one folding plate of the Jewish cemetery. Occasional use of Hebrew type. pp. (18), 504. *Touch browned, frontispiece laid down, blank portions of title-page removed and filled to size and slightly soiled, folding plate torn with loss of outer portion. Contemporary gilt-tooled green calf, heavily scuffed, upper cover loose. Lg. 4to.* Prijs, 292

Basle, n.p. (Nicolaus Köllner), 1768. **\$1200-1800**

✦ An unsurpassed (and unbiased) chronicle of Jewish life in Switzerland from the 13th-century until 1760.

Sammlung Juedischer Geschichten is the most comprehensive history of the Jews of Switzerland, with special emphasis upon Zurich and the city's relations to its Jewish residents.

The author (1705-68), a Swiss Protestant theologian, studied Hebrew and Rabbis in Bremen with a Jewish apostate, Christian Gottlieb Fromman and later in Lengnau with Jacob Guggenheim.

Ulrich, preached tolerance of the Jews and writes in his foreword

here: Nehmet denn, acheinu Bnei Israel, liebe Israeliten, dieses Buch, von einem Mann der Euch liebet... Mein Absehen gehet nur dahin, Euch zu zeigen, wie es euern Voraltern in der Schweitzerischen Golus ergangen sene ["Accept this book, dear Israelites, from a man who loves you... My view is only to show you how your forefathers fared in the Swiss Exile."] See Vol. XV, col. 1527.

223 (TALMUD). Braithe DeMelecheth HaMishkan [on the construction of the Tabernacle]. Edited with notes and comments by Isaac Shaier. First separate edition, with commentary. ff. (16). *Later boards. 8vo.* Vinograd, Offenbach 154.

Offenbach, Tzvi Hirsch Spitz & Son, 1802. **\$150-200**

✦ Originally published together with *Mishpatei Shavu'oth* (Venice, 1602), this minor Talmud tractate is cited in various early works including Maimonides. The editor, a resident of Frankfurt a/Main, was the son of R. Leib Shaier of Dusseldorf.

224 SHIMON B"R YOCHAL. (Traditionally attributed to, publicized by R. Moses b. Shem Tov de Leon). Sepher HaZohar ["The Book of Splendor."] Part I: Bereishith, only. **FIRST EDITION.** Text in Rashi script. Numerous important, scholarly marginalia throughout, written in various semi-cursive and square 18th-19th century Persian hands. This copy from a rabbinic library in Iran. ff. 15-249 (of [8], 251, lacks f. 96). Previous owner's stamps on f. 15a, 208a and 249b, variously stained and worn. Contemporary boards, heavily worn. 4to. Vinograd, Mantua 51.

Mantua, Meir b. Ephraim of Padua and Jacob ben Naphtali Hakohen of Gazzuolo, 1558. **\$500-700**

• The Kabbalistic marginalia contain corrections and explanatory additions along with citations from an unknown work. Cites Amar Mori Verabi a number of times (ff. 16b, 19b, 24b, 25b); also Mori M. Babai (ff. 45b, 166a, 189a, 212a, 215a; Mori Verabbi ...M. Babai (ff. 215b, and 242b). On f. 85a, 93b and 104b the writer who signs himself Aaron ben HaDayan M. Yitzchak Yazdi cites an unpublished work with the title Pardes Shoshan with emendations of the Zoharic text.

These marginalia warrant scholarly attention.

225 (TEN LOST TRIBES). Joseph Schwarz. Mevaser Chadashoth. **FIRST EDITION.** Text in Yiddish, printed in wayber-taytsch font. pp. 16. Stained, repaired worming. Unbound. 12mo. Vinograd, Vienna 927, unrecorded by both Ben Yaakov and Friedberg.

Vienna, A. Della Torre, (1850). **\$600-900**

• Harbinger of news concerning the existence of the Ten Tribes and the family known as Bnei Moshe. Gathered from the writings of Joseph Schwartz (1804-65) author of Tevu'oth Ha'Aretz, Divrei Yoseph, etc., and here translated by his nephew into Yiddish.

226 (THEATER). Cumberland, Richard. The Jew: A Comedy. Performed at the Theatre-Royal, Drury Lane. **FIRST EDITION.** pp. (4), 75, (1). Stained and foxed, small clear tear on p. 2. Modern gilt-ruled motiled calf. 8vo.

London, C. Dilly, 1794. **\$500-700**

• "Cumberland... tried to reverse the image of the Jew created by Shakespeare in The Merchant of Venice... In the person of Sheva, Cumberland brought a new kind of Jew to the English stage. Sheva, like Shylock, is a usurer, hustled and insulted by the gentlemen of the town... But by the end of the play the audience is made to realize that not one of the unflattering epithets applies to him... In spite of touches of melodrama and sentimentality, The Jew did well on stage and had an influence on the more serious drama of the period." EJ Vol. V, col. 1169-70.

227 (WAX SEALS). An unusual volume containing nearly 100 wax seals of which, c. 40 are attributable to Jews. ff. (18). Contemporary wrappers. 8vo.

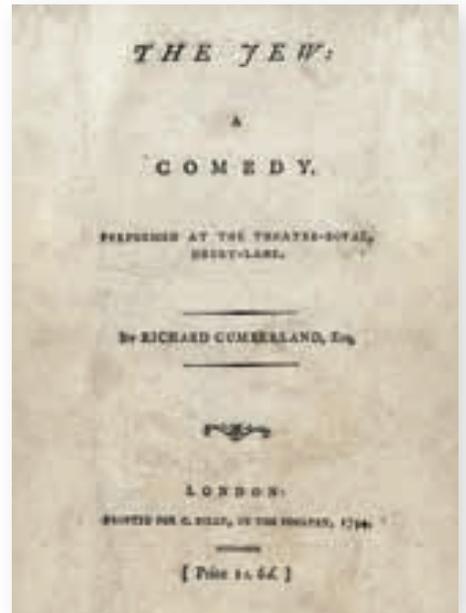
Compiled in England., 19th century. **\$1000-1500**

• Important seals of Jews include: Yaakov Tzvi Mecklenberg (author of HaKesav V'HaKabalah and Siddur Iyun Tefillah). * Nissim Bak (Jerusalem printer). * Uri Schraga Toibish (Rosh Beth Din of Jassy). * Shmuel Heller (Rabbi of Safed). * Yeshaya Bardaki (disciple of the Talmidei HaGr"a). * Moshe Leib Litch-Rosenbaum (Dayan of Pressburg). * David Sassoon and Company, Bombay. * Abraham Corcos, Mogador (Moroccan-Jewish merchant and friend of Moses Montefiore).

Additional list of seal holder's names available upon request.



Lot 225



Lot 226



Lot 227



Lot 231

228 (TRAVEL). Constantin François de Chassebœuf, Comte de Volney. *Voyage en Syrie et en Égypte, Pendant Les Années 1783, 1784 et 1785*. Second edition. Two volumes. Volume I: pp. xvi, 383. Two large fold-out maps, Egypt and Syria. * Volume II: (4), 458, iv. Plan of the Temple of the Sun, Balbe[e]k; fold-out view of the Quaree Court of the Sun Temple; fold-out view of the Ruins of Palmyra in the desert of Syria. *Opening few leaves of first volume dampsoiled with one leaf torn with loss. Contemporary calf, worn.*

Paris, Chez Volland, 1789-90. **\$500-700**

• A French philosopher, abolitionist, historian, orientalist, and politician, Constantin-François de Chasseboeuf (1757–1820) adopted the pen name Volney, which combined the name of Voltaire and Ferney, where the great philosopher lived. A friend of Thomas Jefferson and other Enlightenment figures, Volney used an inheritance to further his education by traveling to Ottoman Egypt and the historical regions of Syria, visiting areas of present-day Lebanon and Israel, seeking to gain political and philosophical insights from the ancient heritage of the Near East. Very little had been written in the West about these areas before Volney's work, first published in 1787. It explores geography, history, ethnic divisions, religious beliefs, commerce, politics and customs, and upon publication enjoyed great popularity.

229 WAGENSEIL, JOHANN CHRISTOPHER. Sota. Hoc est Liber Mischnicus de Uxore Adulterii Suspecta ["Sotah, Mishnaic Tractate of the Suspected Adulteress."] Title in red and black. Additional engraved title (Cornelius Nicolas Schurtz, Nuremberg, 1674) with further ten engraved plates, engraved text illustrations. Hebrew text, with Latin translation and annotation. *pp.* (48), 1234, 88. *Browned. Contemporary vellum, slight cracking. Thick 4to.* Freimann 128.

Altdorf, J. H. Schönnerstaedt for J. Andrea & W. Endter, 1674. **\$400-600**

• Includes other Talmudic extracts and corrections to the Sopher Nitzachon of Rabbi Yom-Tov Lippmann Mülhausen.

Wagenseil (1633-1705), was a German Christian Hebraist, who, in his determination to understand Judaism in all its ramifications, engaged in a thorough study of rabbinics.

230 WEINTZIMMER, MORDECHAI YITZCHAK. Teshu'ath Mordechai [commentary to Ethics of the Fathers] **FIRST EDITION.** Engraving of Jerusalem on title page. *ff.* 24. *Modern boards. 8vo.* Halevi 60.

Jerusalem, (Israel Bak), 1861. **\$500-700**

• An attractive copy of this scarce work on Pirkei Avoth. The author, a descendant of R. Yom Tov Lipman Heller, records in the introduction that of the six rabbinic works he had already composed, he could only afford to publish this present one and thanks Baron Wilhelm Rothschild and Meir Goldschmidt of Frankfurt a/Main for their assistance in this regard.

231 WESSELY, NAPHTALI HERZ (HARTWIG). Levanon - Gan Naul [linguistic study of Hebrew synonyms and roots] **FIRST EDITION.** Two volumes. *Vol. I: ff.* (4), 21, 101, (1). * *Vol. II: ff.* 16, 152. *Slight paper repair on title on vol. I, browned, some staining. Later marbled boards, covers loose of first vol. 8vo.* Vinograd, Amsterdam 1859 (our copy with additional pages than called for by Vinograd).

Amsterdam, Proops Brothers / G.J. Janson, 1765-66. **\$1000-1500**

• Famed as a Haskalah poet, linguist and exegete Wessely (1725-1805) was in his youth a disciple of R. Jonathan Eybeschuetz. However upon moving to Berlin he came under the influence of Moses Mendelssohn whom he assisted in composing the Bi'ur. Wessely pioneered the revival of Biblical Hebrew but in doing so encountered linguistic problems which led to the composition of this interesting philological work, issued with the approval of the rabbis of Amsterdam and the Hague.

In later years, Wessely engendered controversy among the rabbis by way of his publication *Divrei Shalom Ve-Emeth* in which he purports it to be not possible to comprehend Divine teachings without secular acculturation and that he who studies the Torah without acquiring a broader knowledge-base is a burden upon society.

See M. Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History* (1977) pp. 111-3 and A. Altmann, *Moses Mendelssohn, A Biographical Study* (1973) pp. 476-86; and A. S. Flatto, *The Kabbalistic Culture of Eighteenth-Century Prague: Ezekiel Landau and His Contemporaries* (2010) pp. 75-9.

232 (WOMEN). (Abraham Laredo). Sepher Dath Yehudith [Jewish law pertaining to women including purity laws] **TEXT IN LADINO.** ff. (2), 40. *Brittle. Loose in contemporary boards.* 12mo. Yaari, Ladino 213.

Vienna, Schlessinger, 1881. \$600-800

233 (YIDDISH). Die geheime Geschäftssprache der Juden. Ein Hand- und Hilfsbuch für alle, welche mit Juden in Geschäftsverbindung stehen und der hebräischen Sprache (der sog. Marktsprache) unkundig sind. pp. 66. *Original pictorial wrappers, lightly stained.* 12mo.

Neustadt a.d. Aisch, Engelhardtsche Buch-handlung, n.d. \$200-300

☛ “The Confidential Business Language of the Jews.” A reference work for Germans doing business with Jews and seeking to understand Yiddish. This slim volume defines hundreds of Jewish words and expressions.

234 (ZIONISM) Herzl, Theodor. Medinath HaYehudim - Der Judenstaat. Translated from German into Hebrew by Michel Berkowitz. Second Hebrew edition. pp. 82, (2pp ads). *Brittle. Loose in original printed limp boards, satined.* 8vo.

Warsaw, Halter and Eisenstadt, 1897. \$300- 500

235 (ZIONISM). Resolution Adopted by the Central Conference of American Rabbis...Anent the Balfour Declaration Endorsed with the names of 19 leaders of the movement. *Single printed page. Browned.* 8vo.

Chicago, July 4th, 1918. \$500-700

☛ The American Reform Movement’s resolution against the establishment of a Jewish Homeland.

Notably issued on July 4th (clearly emphasizing American ties), seven months following Balfour’s Declaration, the CCAR statement reads, in part: “We are opposed to the idea that Palestine should be considered the homeland of the Jews. Jews in America are part of the American nation. The ideal of the Jew is not the establishment of a Jewish state... We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a homeland of the Jewish people.”

236 (ZIONISM). [Leon Pinsker]. “Autoemancipation!” Mahruf an seine Stammesgenossen von einem russischen Juden [“A Warning Call of a Russian Jew to His Kinsmen”] **FIRST EDITION.** A Wide-margined copy. pp. (4), 36. *Ex-library, some wear, few taped wrappers. Unbound. Tall 8vo.*

Berlin, W. Issleib (G. Schuhr), 1882. \$1000-1500

☛ **THE FIRST MODERN CALL FOR A JEWISH HOMELAND.**

Following the government-led pogroms in Russia in 1881, Leon Pinsker (1821-91), hitherto an assimilationist, underwent a dramatic change in outlook. The publication of this famous tract, with its dispassionate analysis of the psychological and social roots of anti-Semitism, provided the stimulus for the Chibath Zion Movement. Despite the derision the work received from some quarters, ultimately it was the direct precursor to Herzlian political Zionism. See EJ, Vol. XIII, cols. 545-8.

“A people without a territory is like a man without a shadow: something unnatural, spectral.” For an excellent analysis of this classic Zionist tract, see D. Vital, *The Origins of Zionism* (1975) pp. 122-30.

237 (ZIONISM). Naphtali Hertz Imber. Leha Ivri’ah - To the Hebrew Language. Hebrew and Yiddish. Additional title-page in English. pp. 23, (1). *Extreme lower corner of opening few leaves chipped. Loose in original printed wrappers.* 24mo. Goldman, Hebrew Printing in America 444.

Philadelphia, Joseph Magil, 1907. \$800-1000

☛ This small booklet contains three of Imber’s poems including a fable/lullaby. The third poem appears with Yiddish translation. With dedication to the participants of the The Federation of American Zionists meeting in Tannersville, NY, July, 1907.



Lot 232



Lot 236



Lot 237



Lot 238

238 (ZIONISM). Herzl, Theodor. Der Judenstaat. Versuch einer Modernen Lösung der Judenfrage [“The Jewish State, An Attempt at a Modern Solution to the Jewish Question”] **FIRST EDITION. AN UNCUT COPY.** pp. 86. *Outer edges touch frayed. Original printed wrappers, verso of upper cover with book-plate at lower corner, some wear along extremities. Lg. 8vo. Housed in solander case.* Printing and the Mind of Man, no. 381.

Leipzig & Vienna, M. Breitenstein, 1896. **\$8000-12,000**

• FIRST EDITION OF HERZL'S HERALD OF MODERN ZIONISM.

Theodor Herzl founded political Zionism in this slim tract, an epochal call for the establishment of a Jewish State as a National Home for the Jewish People.

“Herzl’s Der Judenstaat has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People.” M. Heymann, *Bibliotheca Rosenthaliana - Treasures of Jewish Booklore* (1994) pp. 102-3.

— ILLUSTRATED BOOKS —

239 (**BEZALEL**). Bezelel Exhibition: Palestine Arts and Crafts (Twentieth Anniversary of Bezelel School, Jerusalem: 1906-1926) Black-and-white photographic illustrations. Text in English, Hebrew and Yiddish. Exceptional multi-colored pictorial wrappers by Reuven Lifshitz (Leaf). *pp.* 54, (10). *Slight wear at extremities of wrappers. Lg. 4to.*

New York, Select, 1926. **\$300-500**

✦ This catalogue accompanied the Bezelel Exhibition which toured the United States upon the visit of founding director Prof. Boris Schatz. The catalogue is prefaced by tributes to Schatz and the Bezelel School by Prof. Joseph Klausner, Saul Raskin and others.

240 (**BIBLE ILLUSTRATIONS**). Der Prophet Jona. With woodcut illustrations by Adam Antes. German text in Judith Type. **ONE OF 250 NUMBERED COPIES.** *Original printed boards, small portion of upper backstrip lacking. 4to.*

Darmstadt, Kleukens Verlag, 1924. **\$300-500**

✦ Special issue of 100 copies (from an edition of 250) especially prepared by the Ernst Ludwig Presse for the Soncino-Gesellschaft der Freunde des jüdischen Buches. Their very first bibliophilic issue.

241 (**BIBLE ILLUSTRATIONS**). Song of Solomon. Featuring 30 woodcuts, including a circular woodcut title-page, all designed by **WHARTON ESHERICK.** **ONE OF 525 COPIES.** Handmade Japanese paper with gold leaf. **A FINE COPY.** *Original pictorial boards, featuring decorative medallion on upper cover and stylized design on rear cover. Housed in original pictorial box. Sm. folio.*

Philadelphia, Centaur Press, 1927. **\$300-500**

242 **BLANES, D.** Vier Lithos **ONE OF 50 NUMBERED COPIES.** Four lithographs each signed by the artist in pencil lower right. *Loose as issued in original printed paper portfolio. Sheet sizes: 27.5 x 21 inches.*

Amsterdam, Bernard Houthakker, c. 1923. **\$500-700**

✦ A rarely seen portfolio featuring images of traditional synagogue life.

243 **BUDKO, JOSEPH.** "Genesis: Twelve Woodcuts." Depictions of characters and scenes from the Book of Genesis. Each matted and signed in pencil by artist. **ONE OF ONLY 20 COPIES** bound in full vellum, this copy numbered "XV." *Loose as issued in gilt-titled vellum portfolio. 4to.*

Berlin, (1923). **\$1000-1500**

244 (**BUDKO, JOSEPH**). Die Psalmen. Translated by Moses Mendelssohn. With full-page woodcuts by Joseph Budko. Uncut copy. Original full green morocco, spine titled in gilt. *Rubbed. Sm. folio.*

Berlin, Verlag für Jüdische Kunst und Kultur, 1921. **\$400-600**



Lot 239



Lot 241



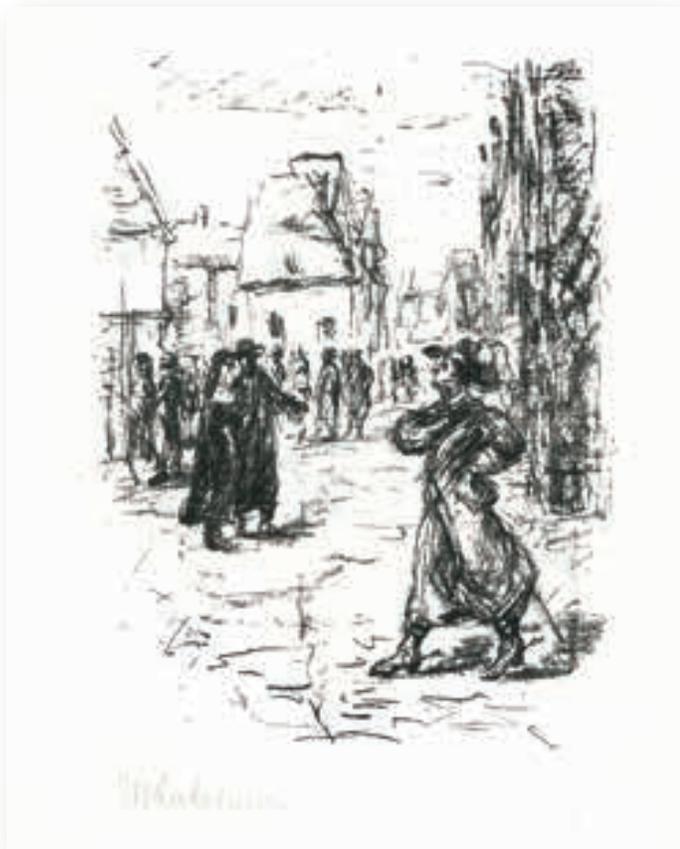
Lot 242



Lot 243



Lot 245



Lot 249

245 BUXTORF, JOHANNES. (The Elder). *Synagoga Judaica*. Second edition. Double-page engraved frontispiece of synagogue interior. 22 additional exquisite illustrations of rites and customs. Double-page title in red and black. *pp.* (20), 608, (31), (1 blank). *Lightly foxed, small corner of frontis removed. Later patterned boards, some wear on spine. Thick 8vo.*

Frankfurt & Leipzig, Johann Paul Krautzen, 1738. **\$1500-2000**

• Important illustrations depicting the ceremonies and life-cycle observances of the Jews of 18th century Germany.

Johannes Buxtorf I (1564-1629), Christian Hebraist and Bible scholar, served as Professor of Hebrew at the University of Basle. Though certainly knowledgeable of Judaism, Buxtorf takes a dim view of the religion in his work *Synagoga Judaica*.

The present "new edition" of *Synagoga Judaica* was compiled by the author's son, Johannes Buxtorf II (1599-1664), who succeeded his father in the chair of Bible and Hebrew Studies at the University of Basle. First published in 1661, it incorporates part of Leon da Modena's book on Jewish ceremonies, *Historia de' Riti Ebraici* (1637). See A. Rubens, *A Jewish Iconography* (1981), p. xiii; *EJ*, Vol. IV, col. 1543.

246 (ILLUMINATED FACSIMILE). *The Kaniel Megillah*. Complete color facsimile of an 18th-century illuminated Scroll of Esther. **ONE OF 500 NUMBERED COPIES.** Matted on linen, laced to wooden roller at end. Original fitted tube. * With accompanying text-volume by Bezalel Narkiss.

Graz, Akademische Druck-u.Verlaganstalt, 1984. **\$300-500**

247 (ILLUMINATED FACSIMILE). (Liturgy). *The Worms Machzor*. One of the earliest dated (1272) illuminated Machzorim from Southern Germany. **ONE OF 330 NUMBERED COPIES.** Two volumes. Plates and Text (prepared by Malachi Beit-Arie). Original lavishly blind-tooled calf with corner-pieces, clasps and hinges. Text volume: Calf-backed boards. Housed in original printed cloth solander box. *Thick folio.*

Vaduz & Jerusalem, Cyelar, 1985. **\$1200-1800**

248 (ISRAEL, LAND OF). *The Holy Land*: Painted by John Fulleylove. Described by John Kelman: De-luxe issue, limited to **500 NUMBERED COPIES**, signed by the publishers. 92 plates, most in color. Tissue guards with letterpress. Inscription on opening blank in a fine calligraphic hand. Original cream boards titled in gilt, t.e.g., others uncut. *pp.* xv, 301, (1), *ads.* *Frontispiece loose. Thick 4to. Modern slip-case.*

London, Adam & Charles Black, 1902. **\$300-500**

249 (LIEBERMANN, MAX). Heine, Heinrich. *Der Rabbi von Bacherach*. **ONE OF 400 NUMBERED COPIES.** With 17 original lithographs. Frontispiece and colophon signed by Liebermann. *Original morocco-backed boards with lithographed illustration on front cover, scuffed at extremities, head of backstrip starting. Original slipcase. Sm. folio.*

Berlin, Propyläen Verlag, 1923. **\$600-800**

250 LILIEN, E.M. *Jerusalem* 22 (of 36) heliogravures. Loose as issued in original portfolio (worn). *Sheet size 15 x 11.75 inches.*

Berlin and Vienna, Benjamin Harz, 1921. **\$600-900**

251 (**LILIEN, E.M.**). Die Bücher der Bibel. Edited by F. Rahlwes. Extensively illustrated throughout by Lilien Three volumes (all complete). Titles in red and black; some initials in red. Vol. I: Überlieferung und Gesetz ["Tradition and Law"] pp. 552, (1), (1 blank). * Vol. II: Die Lehrdichtung ["The Wisdom Literature"] pp. (6),303, (1). * Vol. III: Die Liederdichtung ["The Poetry"] pp. (6), 327, (1). *Trace foxed. Original gilt pictorial boards, rubbed, joints starting. Thick 4to.*

Berlin-Vienna, Benjamin Harz Verlag, 1923. **\$400-600**

252 **NARKISS, MORDECHAI**. The Hanukkah Lamp. **ONE OF 350 COPIES** issued for sale. Text illustrations and 64 photographic plates featuring 188 models. Text in Hebrew and English. **INSCRIBED AND SIGNED BY THE AUTHOR TO THE ARTIST GEORGE WALDEMAR, PARIS, 1948.** *Original gilt-pictorial cloth-backed boards, joints cracked. Folio.*

Jerusalem, Bney Bezalel, 1939. **\$600-900**

✦ The magnum opus on the artistic development of the Chanukah Lamp.

253 **OPPENHEIM, MORITZ**. Bilder aus dem Altjüdischen Familienleben ["Pictures of Old Jewish Family Life."] Complete set of twenty plates issued on large card. Loose as issued. *Original pictorial portfolio, distressed. Tall folio.*

Frankfurt a/Main, Heinrich Keller, 1881. **\$600-900**

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

254 **RABAN, ZE'EV**. Chageinu - Our Holidays. The Season of Rejoicing Twelve charming colored illustrated plates laid down onto larger sheets adjacent to which are "Poems for Young Judeans" printed on yellow translucent paper. Calf-backed pictorial olive-wood boards secured with ribbon, upper cover with two metal relief roundels. *Large blong 4to. YU Museum, Raban Catalogue no. 79.*

New York, Palestine Art Distributors, (circa?) 1928. **\$800- 1200**

✦ One of Rabans's finest illustrated books, **HERE BOUND IN THE UNCOMMONLY RARE OLIVE-WOOD BOARDS.**

255 (**RABAN, ZE'EV**). Group of three of Raban's celebrated illustrated books:

Shir Hashirim - The Song of Songs. Berlin, 1923. * Chageinu ["Our Holidays."] New York, 1928. * The Story of Ruth. New York, 1930. All profusely illustrated by Raban. Second volume with Hebrew text, other two vols with text in English. *Original illustrated boards, worn, last volume with paper label removed from upper cover. Folio and 4to.*

v.p, v.d. **\$300-400**

256 **RYBACK, ISSACHAR BER**. Sur les Champs Juifs de l'Ukraine. **ONE OF ONLY 300 NUMBERED COPIES PRINTED ON JAPON PAPER** (this copy unnumbered). Twenty-one illustrated plates. Preface by Andre Salmon. Text in French. *Original gilt-titled velvet, scuffed. Folio.*

Paris, 1926. **\$700-1000**

✦ Ryback had once described the "national element" of the Jewish artist as preferring deep, dark tones: "Whenever color is bright, the Jewish artist turns it down." Following his tour of the Jewish Kolkhozes surrounding Kherson, Ryback found the means to reverse his theories: "Habitué, dès mon enfance, à voir autour de moi des visages soucieux, maigris et blafards de Juifs provinciaux, j'ai été heureux d'admirer ces paysans brûlés du vent des steppes, joyeux et fiers; de nouvelles couleurs se sont ajoutées dans mon art." ["Habituated since childhood to seeing around me the worried, wan faces of provincial Jews, I was happy to admire these peasants burnt by the wind of the steppes, joyous and proud; new colors were added to my art."] (See Introduction, p. 11).



Lot 254



Lot 251



Lot 256



Lot 258

- 257 **(RYBACK, ISSACHAR BER)**. Zein Leben un Shafen ["His Life and Work"] **ONE OF 350 NUMBERED COPIES**. Edited by A. Tscherikower. Photographic illustrations including frontispiece portrait and 32 plates recounting Ryback's oeuvre. An uncut copy. Text in Yiddish. *Original pictorial printed wrappers. Folio.*

Paris, 1937. **\$400-600**

♣ A testimonial volume issued following the artist's tragically early death, age 38. Includes articles by the artist's widow, Marc Chagall, Mane-Katz, Arnold Zweig, etc.

- 258 **(SCHATZ, BORIS)**. Boris Schatz, Chayav VeYetzirothav - Monografia/ Boris Schatz, His Life and Work - Monography **ONE OF 300 COPIES** (this copy unnumbered). Frontispiece portrait and 40 photographic plates of works by Schatz, poetic descriptions to each plate on verso in English, Hebrew, Yiddish and German. Additional descriptive catalogue with text illustrations. Finely bound in original calf with gilt design and lettering and metal inlay (lacking). *Stained in places. Rebacked, rubbed and lightly soiled. Folio.*

Vienna:, Union for Bne Bezael, 1925. **\$600-900**

- 259 **(RABBINIC PORTRAITS)**. Ben-Zion Eisenstadt. Ozar Hatmunoth: One Hundred and Fifty Portraits of Famous Orthodox Rabbis. **FIRST EDITION**. More than 150 photographic illustrations. Hebrew text, additional English title-page. *ff. (28). Lightly browned. Loose in original boards, with printed wrappers bound in. Folio.*

New York, Ravitz & Sokoloff Printers, 1909. **\$300-500**

♣ Featuring Rabbinic luminaries from Europe, Turkey, North Africa and especially North America.

- 260 **(STEINHARDT, JAKOB)**. Jizchok-Leib Perez. Gleichnisse ["Parables."] **ONE OF 100 NUMBERED COPIES**. Eight plates by Steinhardt, **EACH SIGNED** by him in pencil. Uncut copy. Original full vellum, gilt. *Top of spine slightly nicked. Sm. folio.*

Berlin, Fritz Gurlitt, 1920. **\$800-1200**

- 261 **STRUCK, HERMANN**. Venedig. Verses by Robert Hamerling. Finely illustrated by Hermann Struck throughout. **ONE OF 100 NUMBERED COPIES**. Twenty-three etchings, **EACH SIGNED BY STRUCK** in pencil below the image. Initial letters in red. Patterned endpapers *pp. 26, (4)*. *Original calf with green morocco inlays, gilt dentelles, scuffed, spine worn with some loss. Folio.*

Berlin, Euphorion Verlag, 1920. **\$1000-1500**

♣ A finely illustrated volume of Struck's travels in and around Venice.

- 262 **STRUCK, HERMANN**. Holitscher, Arthur. Gesang an Palästina ["Song to Palestine"] **ONE OF 320 NUMBERED COPIES**, signed by the artist on colophon page. Twelve etched plates by Struck. *Original morocco-backed marbled boards, scuffed. Folio.*

Berlin, Hans Heinrich Tillgner Verlag, 1922. **\$600-900**

- 263 **(SZYK, ARTHUR)**. Moshe Broderzon. Al'dos Guts - Mayschlech far Kinder. Text in Yiddish. Illustrated throughout by Szyk. All 24 illustrations with Szyk's Hebrew initials in the corner panels. *pp. 90, (3)*. *Ex-library, browned. Original pictorial boards, worn, shaken. 8vo.* Just two copies located in WorldCat (JNUL and BL).

Warsaw, Kultur-Lige, 1922. **\$1500-2000**

♣ A collection of fantasy tales for children by the great Yiddish writer and promoter of the Jewish arts Moshe Broderzon (1890-1956).

"The cover illustration for Al'dos Guts reveals a particularly personal connection between [Szyk] and this project. Szyk has portrayed Broderzon with his arm around two children, and has drawn himself showing the author and the children one of his illustrations. By injecting himself into this image, Szyk recognizes his responsibility as a creative Jewish artist in bringing Yiddish and Jewish culture to the next generation of Polish Jews." See J.P. Ansell, Arthur Szyk: Artist, Jew, Pole (2004) pp. 37-8.



Lot 262



Lot 268

264 (SZYK, ARTHUR). Benoit, Pierre. Le Puits de Jacob ["Jacob's Well."] **ONE OF 15 COPIES** on vélin d'arches numbered in Roman numerals, this copy, numbered: "X." Magnificent hand-colored illustrations by Szyk. Fifteen exquisite hand-colored initials and twelve miniature paintings. Signed binding by Semet & Plumelle (Paris).

* This copy with: **ORIGINAL POCHOIR ILLUSTRATION BY SZYK** on opening free endpaper. *Contemporary 3/4 morocco over purple marbled boards with spine elaborately gilt, original printed wrappers (including backstrip) bound in; pp. 105-112 (including illuminated initial letter) duplicated at end. 4to.*

Paris, Albin Michel, 1927. **\$4000-6000**

☛ Le Puits de Jacob was the first modern work of fiction illustrated by Szyk. "The theme of the novel accords perfectly with Szyk's personal belief that Biblical stories and teachings can serve as role models for modern Jewry." See J.P. Ansell, Arthur Szyk (2004) pp. 47-9, 273.

265 (SZYK, ARTHUR). The Book of Job. * The Book of Ruth. Together two volumes. Each with eight color plates illustrated by Szyk. **EACH ONE OF 1950 NUMBERED COPIES SIGNED BY SZYK.** *Original cream morocco gilt, with original slip-cases. Sm. folio.*

New York, Limited Editions Club, 1946 and 1947. **\$200-300**

266 (TISSOT, J. JAMES). The Old Testament. Three Hundred and Ninety-Six Compositions Illustrating the Old Testament. Two volumes. Illustrated by Tissot in color and black-and-white. Text in English. *Original gilt-stamped green boards, covers soiled, gutters split, few leaves loose and frayed. Folio. Sold not subject to return.*

New York, M(aurice) De Brunoff, 1904. **\$400-600**

267 (UNOLD, MAX). Ghetto, sieben Erzählungen. Translated into German by Alexander Eliasberg. **ONE OF 330 NUMBERED COPIES.** German text. 12 lithographic plates by Unold illustrating seven traditional Yiddish stories by Asch, Perez and Sholom-Aleichem. Colophon in red. *pp. 90, (2). Original pictorial boards. Lg. 4to.*

Munich, Georg Müller, 1921. **\$600-900**

268 (VISHNIAC, ROMAN). Di Farshvundene Velt / The Vanished World. Edited by Raphael Abramovitch. Hundreds of photographic illustrated plates by Roman Vishniac and numerous other photographers, depicting Jewish life in Central and Eastern Europe just prior to the Holocaust. Text and captions in English and Yiddish. *pp. 575, (8). Original gilt-lettered red buckram with pictorial paper label (after Yudovin) on front cover. Oblong 4to.*

New York, The Forward Association, 1947. **\$500-700**

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



Lot 264



Lot 263



Lot 267

269 (AMERICAN JUDAICA). Agudath HaRabanim - The Union of Orthodox Rabbis. Ledger recording meetings held. Hebrew Manuscript volume. Approx. 490 pages, in various hands. *Modern calf. Folio*

(New York and New Jersey), 1923-29. **\$10,000-15,000**

⚡ IMPORTANT ORIGINAL SOURCE MATERIAL PERTAINING TO A GREAT MANY OF THE MOST CRUCIAL ISSUES FACING ORTHODOX JEWRY DURING THIS DRAMATIC INTER-WAR PERIOD.

The rabbinical organization Agudath HaRabanim-Union of Orthodox Rabbis, played a pivotal role in a great many religious and social issues facing American and world Jewry. This ledger records extensive detailed discussions, much of great historical interest.

Delineated are the comprehensive minutes of scores of meetings covering a multiplicity of issues, as well as protocols of bi-annual conventions specifying activities and committees formed.

SELECTED HIGHLIGHTS INCLUDE:

International: Discussing the work of both Mizrahi and Agudath Israel in building the Land of Israel. * Protesting activities of the World Zionist Organization for undermining the spirit of religion in the Holy Land. * Establishing a Keren HaShemithah fund for support of religious farmers. * Immigration affairs and the plight of Russian Jewry. * Funding of European Yeshivas.

Community issues: Kashruth. * Production of wine for religious use during the Prohibition Era. * Synagogue personnel disputes. * Inter-community contention (e.g Rabbi Gabriel Zev (Velvel) Margolioth; Dr. Stephen Wise). * Rabbinical feuds in Wilksbarre, Atlantic City, Malden, Mass., Kansas City. * Relations with rival rabbinical organizations, Knesseth HaRabanim, Degel HaRabanim and Vaad HaRabanim. * Contention with the Conservative Movement.

Yeshiva Rabbi Yitzchak Elchanan: Debates with Rabbis Poliatschek (the Maitcheter Illui) and Dr. Bernard Revel concerning the composition of the internal educational committee of the Yeshiva. * Plans to establish a College. * Fund-raising. * Administrative disputes.

Includes detailed accounts of speeches made at receptions in honor of rabbinic dignitaries visiting America, such as: Rabbis Abraham Isaac Kook; Moshe Mordechai Epstein of Slabodka; Abraham Dov Ber Shapiro of Kovno; Eliezer Yehudah Finkel of Mir; Yechiel Mordechai Gordon of Lomzha; Yechezkel Livschitz of Kalish; David Leibowitz of the Kollel Kovno; Meir Shapiro of Piotrkow; Meir Don Plotski; Baruch Ber Leibowitz; Shimon Shkop, etc.



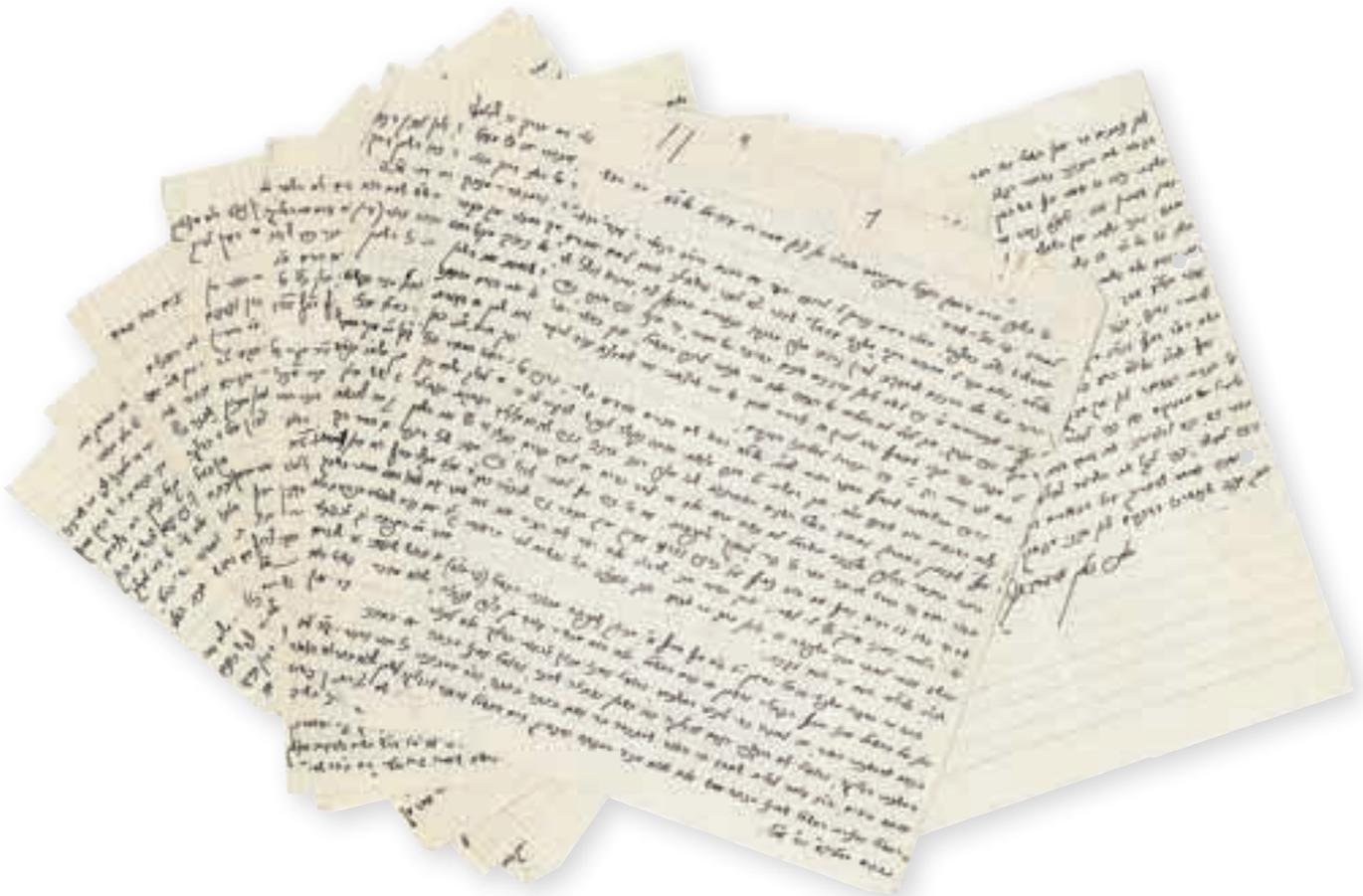
270 (ANGLO-JUDAICA). Aaron b. Yehuda Leib of Lissa, Dayan (=Yoshev BeBeth Hamidrash) of London. Autograph Letter Signed, written ON VELLUM in Hebrew in a beautiful calligraphic hand to Chief Rabbi Nathan Adler (1803-90) of London. Wedding greetings and personal blessings. Text surrounded by a colorful rope with four decorated knots at the corners. *One page. 4.5 x 7 inches. Provenance: The Collection of Alfred Rubens.*

London, 21st Menachem (Av), 1859. **\$5000-7000**

⚡ “Now that I see your honor was impressed by the style of my handwriting and having noticed that at marriage ceremonies you read from a torn, stained book which does not fit your honor, I have taken the liberty to present you with a booklet composed in my hand from which I hope you will bless your daughter at her forthcoming wedding. Please accept my blessing that you may merit to see children and grandchildren from this union and may they all go in the righteous path.”

Dayan Aaron Levy of Lissa (1798-1876) served the Beth Din of London for 45 years. This included a remarkable journey to Australia in 1830 in order to obtain signed papers for a “get” (religious bill of divorce) from a Jewish convict whose wife was in London. He was also a talented artist, especially in the use of calligraphy. See J. Pfeffer, *From One End of the Earth to the Other* (2009) pp. 280-322, who discusses Aaron Levy’s talents as an artist and lists all known illuminated manuscripts by him extant. The present item is unrecorded.

Lot 270



Lot 271

271 AUERBACH, SHLOMO ZALMAN. (Renowned Posek and Rosh Yeshivah of Kol Torah, 1910-95). Lengthy Autograph Letter Signed, written in Hebrew to Chief Rabbi Ben-Zion Meir Chai Uziel of Tel Aviv. Highly detailed treatise concerning the use of electricity on the Sabbath. Also discusses Halachic issues relating to a rechargeable hearing aid used by an elderly relative from Rabbi Auerbach's family which R. Shlomo Zalman seems to allow to be turned off on the Sabbath. *Eleven leaves (written on one side of the page only).*

Jerusalem, circa, 1935. **\$5000-7000**

✦ Rabbi Shlomo Zalman Auerbach was world-renowned as one of Orthodoxy's greatest halachic authorities - broadly acclaimed as a prolific author of responsa and halachic works, focusing especially upon medical and technological matters. Additionally, he was regarded among the most saintly personalities of his generation, the legacy of such piety drew an estimated 300,000 mourners to the streets of Jerusalem for his funeral. His first published work *Meorei Esh* (1935) is a most original presentation of the Halachic implications regarding the usage of electricity on the Sabbath and Festivals - indeed it was the first ever written on the subject.

This lengthy letter between two of the 20th-century's great Halachic minds commences with R. Auerbach praising R. Uziel's seminal work, *Mishpatei Uziel*. Curiously this important responsa never appeared in Rabbi Auerbach's *Minchath Shlomo* and has apparently remained unpublished.

272 (ALEPPO). Legal Rabbinic document. Letter of certification attesting that an emissary (shaliach) appointed to delivered a document of divorce (get) may in turn legitimately appoint additional emissaries as needed "even up to ninety nine" in order to accomplish the goal of final delivery. The emissary was one Aaron ben Gedaliah of Jerusalem. Manuscript in Hebrew, written in a neat semi-cursive Sephardic hand. Signed by the three prominent Rabbis of Aleppo: Yeshaiiah Dayan, Yitzchak Labaton and Moshe Swed. *One page.*

Aleppo, 2nd Mar-Cheshvan, 1886. **\$700-900**

✦ Concerning the learned rabbis of this particular Aleppo Beth Din, see D. Sutton, *Aleppo: City of Scholars* (2005) nos. 203, 340 and 575.

273 BARUCH, BERNARD. (American financier, philanthropist and statesman, 1870-1965). Typed Letter Signed, written on personal letterhead to Rabbi Harold A. Friedman of Jamestown, New York. Detailed letter discussing Jewish affairs, the State of Israel and personal loyalty to America. "The success of Israel... is very close to my heart... but America comes first." *Two leaves. Folds. 4to. With envelope.*

Kingstree, South Carolina, 31st December, 1953. **\$400-600**

✦ After achieving great success in business, Baruch devoted his time as a senior advisor to a number of United States Presidents.

In this unusually detailed letter, Baruch writes of his early involvement in purchasing land in Palestine; his opinion of various British and American Government actions in regard to Zionism; his connections with Arab countries; his loyalty to America accompanied by deep concern for the safety of Jews worldwide.

274 BEN-GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Typed Letter Signed, in Hebrew on letterhead of the Prime Minister, to Prof. Yeshayahu Leibowitz (1903-94). Concerning the moral dilemmas of universal idealism balanced with national security: "If I were given the choice of all human ideals on the one hand, and the security of the State of Israel on the other hand, I would choose the security of Israel." *One page, punch-holes. 8vo.*

Jerusalem, 18th December, 1955. **\$1500-2500**

✎ The outspoken public philosopher Yeshayahu Leibowitz had earlier written to Prime Minister Ben-Gurion of his concerns regarding loss of innocent life as a result of military operations conducted by the Israel Defense Forces. "I do not agree with you," responds Ben-Gurion here, "While it is good there be a world full of peace, fraternity, justice, and righteousness, it is even more important that we be in it."

This short but powerful letter establishes the notion that a well-fortified Jewish State must dispose of its enemies no matter circumstantial variables.

Ben-Gurion's statement here was presumably felt to be so important that the letter is noted at the lower left corner: "cc: Foreign Minister Moshe Sharrett," since the opinions expressed here by the Prime Minister would likely instigate a significant public debate.

275 BLOCH, YOSEPH LEIB. (Rosh Yeshiva and Rabbi of Telz, 1860-1930). Autograph Letter Signed in Hebrew, written to his beloved disciple Michal David Meisel. Extensive Talmudic novellae on the topics of responsibility for damage due to fire and the appropriate time to warn against the performance of a prohibitive act; along with advice and guidance in studies. *Seven full pages.*

Telz, 1898. **\$2000-2500**

✎ Rabbi Yoseph Leib Bloch studied in Kelm under his future father-in-law R. Eliezer Gordon before transferring to Volozhin. In 1910, he succeeded his father-in-law as Rabbi and Rosh Yeshiva of Telz. He in turn was succeeded by his older son R. Abraham Isaac in his position as Rosh Yeshiva of Telz in Lithuania, and his younger son, R. Eliahu Meir Bloch, as Rosh Yeshiva of Telz in Cleveland, Ohio, upon the Yeshiva's transfer to American soil after the war.

Rabbi Bloch's shiurim were originally composed from the transcripts of students' notes and published in Cleveland, 1947-51, in a mimeographed form under the title Shiurei Rabotheinu. A number of these lectures were later edited by R. Mordechai Gifter, R. Baruch Sorotzkin and others into a more permanent form and eventually published under the title Shiurei Halachah (Tel Aviv, 1958) - the Mussar lectures were published under the title Shiurei Da'ath.

In this letter, R. Bloch praises his students' original thoughts and comments and reports that he showed the students' writings to "my dear friend Harav Hagaon R. S[himon Shkop]." In reply to his student's query whether he should study Shulchan Aruch Yoreh Deah, the advice penned: "You are still young, be happy in your youth and enjoy learning Gemara and Rishonim which is your essence (meat)."

Rabbi Bloch influenced thousands of students through his particular style of Talmudic analysis and philosophical discourse known as the "Telzer Derech." **RESPONSA AND SCHOLARLY CORRESPONDENCE WRITTEN IN HIS OWN HAND ARE SCARCE.**

276 BREUER, RAPHAEL. Sabbath and Festival sermons. Vol. I (1910-22 August 1914); Vol. II (29 August 1914-23 August 1919); Vol. III (30 August 1919-12 April 1924). Autograph Manuscript Signed, written in German and Hebrew. Three thick volumes (circa 922 pages), also containing a great many additional autograph notes and letters laid in. *Contemporary boards, worn. 8vo.*

Aschaffenburg, 1910-24. **\$4000-6000**

✎ Raphael Breuer (1881-1932), district rabbi of Aschaffenburg in Bavaria, was the elder brother of R. Joseph Breuer of New York and the son of R. Salomon Breuer (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 who published commentaries on the Five Scrolls, the Former Prophets, and the books of Ezra and Nehemiah - but not on the Pentateuch. Present here is a treasure-trove of fourteen full years worth of Sabbath sermons which include a profusion of original Torah interpretations, none of which has been published to date.

277 CHEIN, CHAIM DOVID TZVI. (The RaDa"TZ, Rabbi of Chernigov, Ukraine. 1846-1925). Autograph Letter Signed in Hebrew, written to his nephew and niece in a shaky hand. Request to gather people to pray for "our brethren in the Diaspora." Composed in the last year of his life, states that it is hard for him to write. *One page (seven short lines).*

Jerusalem, (1925). **\$500-700**

✎ R. Dovid Tzvi Chein was deeply admired for his piety and saintliness, particularly within the circles of Chabad. The Friediker Rebbe, R. Yosef Yitzchak Schneerson, wrote a touching description (reshima) devoted to Rabbi Chein's noble character, thanking him "from the inner depths of my heart for all the goodness and benevolence he granted me and for his genuine closeness and deep affinity to my needs (Meorei Yisrael pp. 186-87). The last Rebbe, R. Menachem Mendel Schneerson also cited R. Dovid Tzvi Chein with admiration, as he was a link, via his father R. Peretz Chein, with the generation of the Tzemach Tzedek.

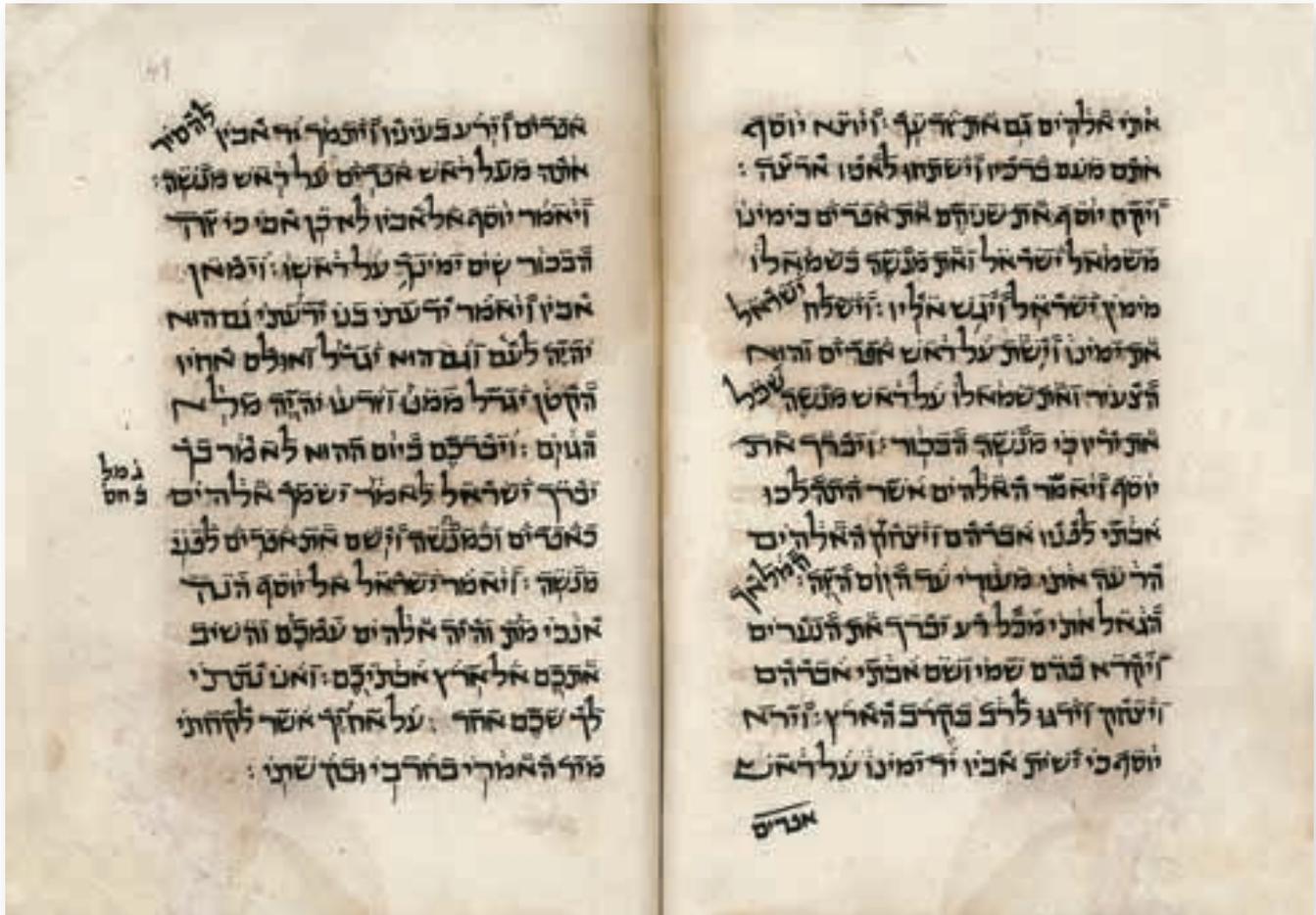
R. Dovid Tzvi had two daughters both of whom emigrated to Eretz Israel. Musia married into the Dobruskin family and Rochel married R. Shalom Shlomo Schneerson, brother of R. Levi Yitzchak, father of R. Menachem Mendel Schneerson. Their daughter was the acclaimed Israeli poet, Zelda Schneerson-Mishkovsky (1914-84).

See A. Chein, *Bemalchuth HaYahaduth*, Vol. II (1964) pp. 396-442 and B. Samuel, *Meorei Yisrael* (1994) pp. 168-200.

278 (CIRCUMCISION). Shlomo Zalman London. *Zocher Habrith* [Mohel's compendium]. With translation into Judeo-German. **WITH:** Ten manuscript pages tipped in at end recording the performance of 49 circumcisions. Black ink on paper, Ashkenazi cursive Hebrew scripts. *ff. 16 (printed). Lightly stained. Contemporary vellum. 12mo.* Vinograd, Amsterdam 1014.

(Amsterdam), (1714). **\$1000-1500**

✎ The manuscript lists circumcisions performed between 1737-57 in Germany, including the town of Rheinberg (North Rhine-Westphalia) and several other smaller locales, presently difficult to identify.



Lot 279

279 (BUKHARIAN BIBLE). Pentateuch: Genesis (second half) and Exodus (first half), with Babylonian Complex Vocalization and some Tiberian Vocalization. Hebrew Manuscript on Oriental laid paper without chain lines.

Genesis: 27:33-29:13; 30:1-20; 30:33-31:41; 31:54-39:13; 40:4. * Exodus: 25:33; 26:22-29:29; 39:14-39.

112 folios (recently marked in pencil, on top left of each folio; one folio between 20 and 21 unmarked). Page size 5.3 x 7.3 inches, 15 lines per page. The paper leaves were ruled with a ruling-board ("mastura" in Arabic) however, these lines are rarely and barely visible (see e.g. fol. 4). The most prevalent device to justify the left margin was to write words diagonally that would exceed the margin. In some cases, the final spaces on the line are left empty, if the exceeding word is too large (even on the diagonal) – this was on the condition that the empty space was not large enough to be misinterpreted as a "section" (parashah). Some staining, final few leaves with some loss repaired. Later linen-covered boards. Housed in elaborate calf solander-case. Sm. 4to.

Bukhara, Second half of 15th-century. **\$60,000-80,000**

• **THE PRESENT BUKHARAN MANUSCRIPT IS OF THE UTMOST RARITY AND IMPORTANCE.**

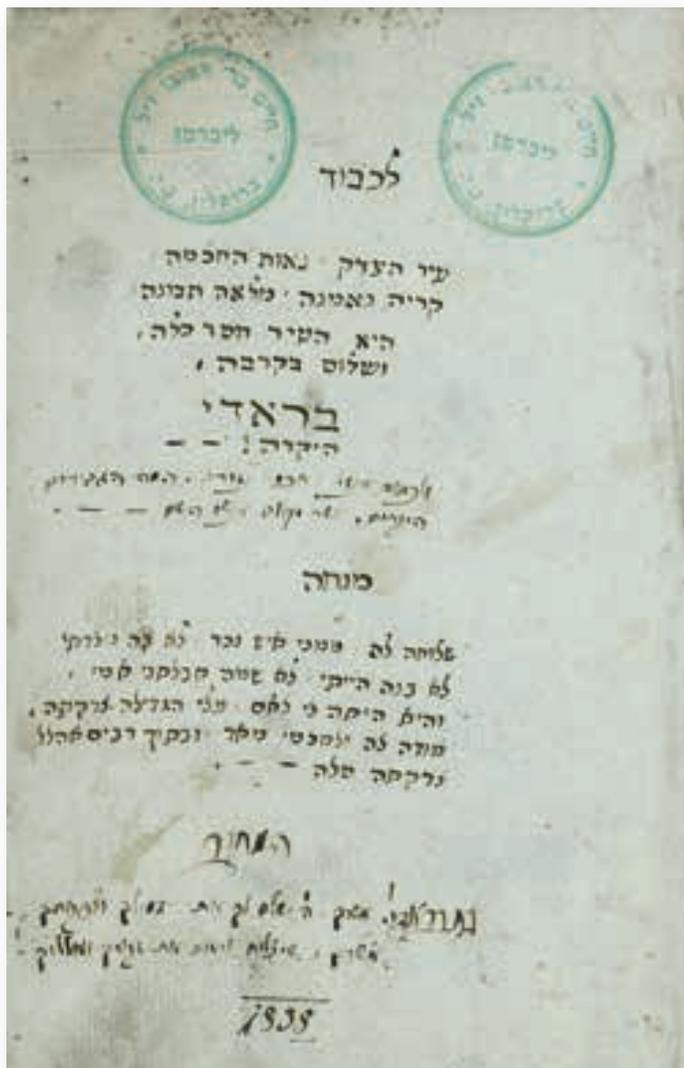
Very few medieval Bukharan Hebrew manuscripts have survived (all from the second half of the fifteenth century), and only one of them is a Pentateuch manuscript. This manuscript therefore is one of only two surviving medieval Bukharan Pentateuch manuscripts. Furthermore, it is **THE ONLY SURVIVING MEDIEVAL BUKHARAN MANUSCRIPT CONTAINING THE SECOND HALF OF GENESIS AND THE FIRST HALF OF EXODUS** (with some material missing in each part). Upon detailed examination (research material supplied) it is evident that this manuscript represents and preserves an older, alternate Pentateuch tradition concerning the text (mostly in plene-defective spellings); the division of the sections; and the layout of the Song of the Sea. Thus it is singularly able to supply insight as to the traditions of the Pentateuch in Medieval Bukhara.

PALAEOGRAPHY: Unique features in the present manuscript are found in the following two manuscripts: MS Ramat-Gan, Bar-Ilan University 1004 (Moussaieff 130); MS New York, JTS 4946 = Rab. 1682. Both of these manuscripts were written in Bukhara; the first in 1497, the second in 1498-99. Somewhat similar is MS Paris - Alliance Israelite Universelle H 455 A, which was written in 1461 in Samarkand, near Bukhara. All of the codicological features of our manuscript agree that it originates in Bukhara in the second half of the fifteenth century.

IMPORTANCE: A comparison with the Aleppo codex and with Ashkenazi medieval Bible manuscripts shows that although this manuscript is from the fifteenth century, it preserves and represents a much older alternate text tradition. The manuscript is the first witness to this tradition in the area of Bukhara. It is this alternate tradition that is (later) represented in Ashkenaz.

For further information concerning the palaeography, codicology, and the comparisons to the Aleppo codex and the Ashkenazi manuscripts, see detailed report that accompanies this lot prepared by Prof. Jordan S. Penkower, Department of Bible, Bar-Ilan University, Ramat Gan. See also detailed article by Prof. Penkower analyzing this manuscript in *Linguistic Studies in Memory of Israel Yeivi* (2011) pp. 155-78.

VERY RARE AND OF OF THE UTMOST IMPORTANCE, A BUKHARAN HEBREW PENTATEUCH FROM THE SECOND HALF OF FIFTEENTH CENTURY.



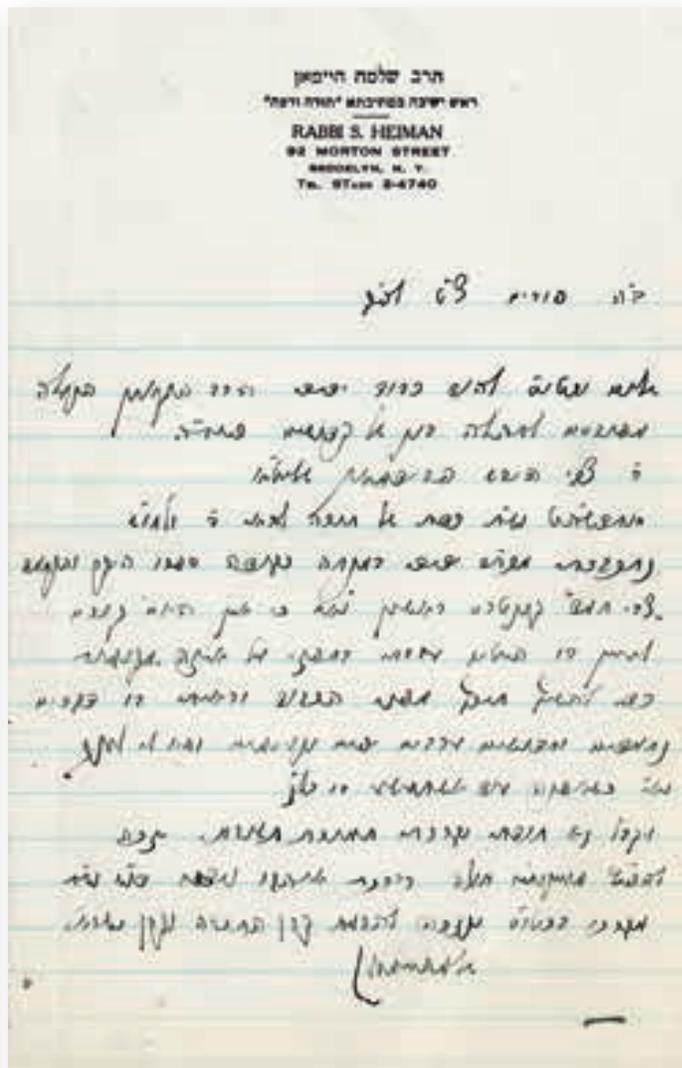
Lot 280

280 (HASKALAH). (Anonymous). [Poetry] Manuscript in Hebrew with occasional footnotes in Judeo-German, written on tinted paper. From the library of Haim Liberman. ff. 106. Light wear. Contemporary boards, gutter split. 8vo.

Brody, 1838. \$700-1000

• The anonymous Maskilic poet commences his manuscript with a paean to the city of Brody: "Righteous city... full of understanding and charity... it's people and scholars... a gift from me, a stranger... For I was not a native of Brody nor did my mother bear there her labor pains... yet the city was as a mother to me with great benevolence... I thank it and it's scholars and praise their grace... You and your older sister Berlin welcome, honor and raise scholars."

Written in a florid style, the initial poems focus on Biblical themes and the footnotes make reference to Elijah Levita and Nethivoh Hashalom (i.e. Moses Mendelssohn). Among the titles of poems are 'Chasdei Hashem' (gratitude for recovery from illness, f. 32b); 'Hatikva' (not to be confused with Imber's later ode, f.45b); 'Shir He'arim' (46a), etc.



Lot 281

281 HEIMAN, SHLOMO. (Rosh Yeshiva, Methivtah Torah Vodaath, 1892-1945). Autograph Letter Signed in Hebrew, written on letterhead to R. Tzvi Hirsch Friedman. Acknowledging receipt of Friedman's book Tzvi Chemed, stating that after a preliminary perusal he has already derived great pleasure from its contents. Folds. One page.

Brooklyn, New York, Purim, 1939. \$2000-3000

• One of the outstanding disciples of R. Baruch Ber Leibowitz, R. Shlomo Heiman originally served as a Maggid Shiur at R. Elchanan Wasserman's Yeshiva Ohel Torah in Baranovitch before being appointed Rosh Yeshiva of the Ramailles Yeshiva in Vilna. Upon the recommendation in 1935 of R. Chaim Ozer Grodzenski, R. Heiman was selected to be Rosh Yeshiva of Torah Vodaath in Brooklyn. Due to his approach of penetrating analysis to the Talmud, such study was revolutionized in American Yeshivoh. See E. Katzman, Toldoth HaGaon R. Shlomo Heiman in: Yeshurun Vol. VIII, pp. 153-72.

FULL AUTOGRAPH LETTERS BY RABBI HEIMAN ARE SCARCE as the gravity of his illness (that ultimately resulted in his early death) made it very difficult for him to write.

282 (HOLOCAUST). Protective Passport ("Schutz-Pass") issued to a Hungarian Jew (Eugen Radvány) endorsed by Carl Ivan Danielsson and **RAOUL WALLENBERG**. Single printed page with typed entries and original signatures. Text in German and Hungarian. *Central creases, extremities with small tears not affecting text. 8.5 x 13.5 inches.*

Budapest: Swedish Embassy, 31st August, 1944. **\$7000-10,000**

AN ORIGINAL SWEDISH PROTECTIVE PASSPORT ISSUED BY RAOUL WALLENBERG. A SINGLE PIECE OF PAPER THAT WAS THE PRICELESS TICKET OF LIFE FOR A JEW OTHERWISE DESTINED TO A CERTAIN DEATH IN NAZI OCCUPIED HUNGARY.

The Swedish protective passports issued by Raoul Wallenberg enabled tens of thousands of desperate Hungarian Jews the hope of surviving the mass deportations that a desperate and increasingly defeated Nazi regime was determined to execute no matter the circumstances elsewhere on the battle-field.

Swedish diplomat Raoul Wallenberg was the ultimate pioneer in this extraordinary effort to save Hungarian Jews from their intended wholesale murder by German Nazis, ably assisted by the Hungarian Arrow Cross Fascist movement. Wallenberg's heroic actions began in July 1944, when the Swedish Foreign Ministry, at the request of various Jewish organizations, sent him on a rescue mission to Budapest, as an attaché to the Swedish Embassy. By this time more than 400,000 Hungarian Jews living outside Budapest had already been deported to their extermination through the Nazi agencies led by Adolf Eichmann. The rest of Hungary's Jewish population consisted of the 230,000 Jews resident in the capital.

Upon arrival in Budapest Wallenberg recognized the immediate task was to redesign the existing Swedish protective passport which he realized was physically, dramatically, unimpressive. He determined that the Nazis and their Hungarian Fascist counterparts would likely be impressed by a larger and more extrovertly "official" looking document. Hence Wallenberg redesigned the Schutzpass, and utilizing the blue and yellow of the Swedish flag centrally emblazoned the document with the symbol of the triple crown of Sweden. This redesigned passport subsequently saved the lives of tens of thousands of Jews as it was generally accepted by German and Hungarian authorities despite the fact that in essence it had no actual legal bearing.

Each Schutz-Pass was signed by Wallenberg and Carl Ivan Danielsson (head of the Swedish mission to Budapest) and stated that the bearer was under the protection of Sweden's neutral authority and therefore cannot be deported nor harassed. In addition to granting physical immunity, the Schutzpass also allowed for Hungarian Jews to remove the yellow Star of David from their clothing, which of course provided them with an even greater sense of security.

In addition to providing protective papers, Wallenberg created an "International Ghetto" which housed thousands of Jewish refugees in extra-territorial safe-houses, shielding them from the hands of German and Hungarian Nazis. Almost all survived to lead lives long after the war. Wallenberg tragically did not, for he disappeared following his inexplicable arrest by Soviet martial police in January, 1945. The circumstances of his arrest and death have remained undetermined.

Kayla Kaufman, a young girl saved by Raoul Wallenberg in 1944 remarked at an event commemorating what would have been his 98th birthday: "His courage was mythical. Today there are survivors with thousands of children and grandchildren walking this earth because of his gallant and victorious deeds" (www.raoulwallenberg.net/news/wallenberg-survivors-special/)



Lot 282

283 DREYFUS, ALFRED. Autograph Letter Signed “A Dreyfus,” written in French to an unnamed friend (“Cher Monsieur” - possibly Walter Littlefield?), thanking him for his support. *One page. Central fold, light foxing. 8vo. Unexamined out of frame.*

n.p., (1902). **\$500-700**

✦ “Thank you very much for your articles in which your generosity of spirit... have responded so well to the shameless lies of Hugues le Roux. Thank you also for sending the cutting from the New York Times. The fine letter from Zola published this morning beautifully complement denials already published.”

Hugues Le Roux was the pen name of the French writer and journalist Robert Charles Henri Le Roux (1860–1925), an active anti-Dreyfusard. Walter Littlefield (author of “The Truth About Dreyfus”) wrote in the New York Times, issue of the 4th May, 1902, an article stating that Le Roux had recently lectured before the students of the University of Chicago, the contents of which, Littlefield went on to prove, were baseless lies.

284 HERZL, THEODOR. (Father of Political Zionism, 1860-1904). Typed Memorandum Signed in German, addressed: “Strictly Confidential. Very Dear Colleagues.” Signed: “With deepest respect and greetings from Zion, for the Action Committee, Herzl.” *One and a half pages on onion skin paper. Folds, taped, some minor loss.*

Vienna, 22nd February, 1902. **\$3000-5000**

✦ **IMPORTANT MEMORANDUM SIGNED BY HERZL REGARDING CRUCIAL NEGOTIATIONS WITH THE TURKISH SULTAN ON BEHALF OF JEWISH CLAIMS TO PALESTINE.**

On February 15th, 1902 Theodor Herzl arrived in Constantinople as guest of the Turkish Sultan, seeking to strengthen relations with the Ottoman Empire in order to further the cause of Zionism. A pertinent entry from Herzl’s diary of February 17 states: “The Sultan is willing to open his empire to all Jews who become Turkish subjects, but the regions to be settled are to be decided each time by the government, and Palestine is to be excluded... A Charter without Palestine! I refused at once.”

The present letter was written five days later as an internal memo for the elected leaders of the Greater Actions Committee (later the Zionist General Council). The first paragraph comments on the difficulties presented during the meetings: “In the course of the negotiations an end result was not achieved, because the offers made from the Turkish side were not completely in line with our program. Under such circumstances, Dr. Herzl did not believe he was permitted to accept them. In the meantime the relationship remains excellent and the negotiations are progressing.”

The letter subsequently authorizes a tightly prepared statement to be discretionally shared: “During his stay in Constantinople as the recent guest of the Sultan, Dr. Herzl became convinced of [the Sultan’s] positive opinions regarding the Jewish people. Negotiations have embarked upon a good path. What is expected of the Zionists is that in the future they will make greater efforts...for the strengthening of our financial instruments, for the sale of shares of the Jewish colonial bank, for the shekel, and for the National Fund.”

The notation “Strictly Confidential” was necessary Herzl writes, since: “Unfortunately, in earlier years we have had the unpleasant experience that certain officials of the Greater Action Committee have passed on important communications without the necessary caution.” Thus, “if for any reason, an indiscretion is made, even once, by a member of the Greater Action Committee, we will publish his name... and no further circulars will be sent to that individual.”

285 (HUNGARIAN RABBIS). Collection of 32 Manuscripts and Autograph Letters Signed written by various prominent Hungarian Rabbis. Most in Hebrew (five in Yiddish and two in German). Including:

R. David Yehuda Zilberstein of Vaitzen. An exchange of correspondence with the Orthodox community of Budapest concerning the Kashruth supervision of a diary company. * R. Abraham Yitzchak Glick of Toltchava (author of *Be’er Yitzchak* and *Yad Yitzchak*). Responsa. * R. Yitzchak Isaac Stern (Dayan of Mishkoltz). Polemic against Chassidim persecuting his father-in-law Rabbi Shlomo Zalman Braun of Putnack. 1870. * R. Abraham Abisch Kanner of Jassy to Agudath Israel concerning purchase of land in Eretz Israel. * R. Asher Pollak of Beleniesh. Letter of recommendation for a yeshiva student. **WITH:** Many others, including a number concerning the distribution of funds to Kolel Shomrei Hachomoth, and related matters. *Various condition, etc.*

v.p., 19th-20th centuries. **\$3000-5000**

✦ **COMPREHENSIVE LIST AVAILABLE UPON REQUEST.**

286 (IRAN). Pizmonim LaChanim [Piyutim and Zemiroth for Sabbath, Festivals, weddings and circumcision] Manuscript written in Persian Hebrew script. Text mostly in Hebrew, some Judeo-Persian. Several pages illuminated. *ff. (117). Various worn and stained, tears. Vertical limp calf. 8vo.*

Hamadan, Iran, 1902. **\$1500-2000**

✦ The scribe (Shalom Katan) states that the manuscript was written for his brother Yissachar ben Aziz. Many of the Piyutim record the names of the composers including Haham Raphael Kassin, Yehudah Shabbthai Raphael Antebbi and the scribe’s grandfather.



Lot 286

287 **(ISRAEL, LAND OF)**. Leopold I (Emperor of Germany, King of Hungary, 1640-1705). Document Signed, written in Latin on vellum. Alms for the Holy Land. With impressed seal. *Large folio leaf, folded. 15 x 22 inches.*

Vienna, 16th January, 1700. **\$1000-1500**

✦ This document issued and signed by King Leopold I authorizes Franciscus Caccia, the Commissioner General of the Holy Land, the right to collect funds throughout the Holy Roman Empire to assist in maintaining the sacred religious places of the Holy Land which were in a state of great disrepair.

Based in Jerusalem, the Italian Franciscan, Franciscus Caccia (1694-1723) was the liaison between the Holy Roman Empire and the Ottoman Empire who ruled over Palestine at the time.



Lot 287

288 **(ISRAEL, STATE OF)**. The First Knesset of the State of Israel (1949-1951). Three exercise books containing the signatures of practically every member of Israel's first Parliament. Totaling 118 of the 120 members.

Israel, 1950. **\$1500-2500**

✦ The consignor relates the following story: Her father, a young Israeli schoolboy during the founding of the State of Israel was taken by his uncle to visit the Knesset. The boy managed to have all 120 members of the first Knesset, except for two (one including Ben Gurion) sign his three autograph books.

Signatures include Golda Meir, Moshe Sharett, Yitzchak Ben-Zvi, Ari Jabotinsky, Shneur Zalman Shazar and Abba Eban (who happened to have been in the Knesset on that specific day). A few members signed twice and several signatures are unclear.

The consignor continues the story as to why Ben-Gurion refused to sign the autograph book of a ten-year old. For the uncle who brought the boy to the Knesset was the Revisionist activist Hillel Kook. When they reached Ben-Gurion on the Knesset chamber the Prime Minister bluntly asked the boy: "Are you with him?" Receiving an answer in the affirmative, Ben-Gurion immediately spun around and refused to engage with the boy any further. Such was the degree of animosity in Israel following the events relating to the Altelana Affair and other related contentious civic affairs.

289 **(ISRAEL, STATE OF)**. The Washington Post. "Israel and PLO Sign Peace Pact." Front page photograph of Prime Minister Yitzhak Rabin, President Bill Clinton and Chairman Yasser Arafat in the White House Rose Garden at the ceremonial signing of the Oslo Peace Accords. **FRONT PAGE SIGNED BY RABIN, CLINTON AND ARAFAT.** *Printed broadsheet newspaper, 22 pages.*

Washington D.C., Tuesday, September 14th, 1993. **\$300-500**

290 **(KETHUBAH)**. Marriage Contract. Manuscript in Hebrew on vellum. Uniting Baruch Moshe the son of Kalonimus with Miriam the daughter of Isaiah Elijah Senegalia. Within colorful decorative border accomplished in watercolor bearing verses from Psalms wishing the couple fruitfulness and peace for Israel (Psalms 128:3-6). Upper portion above the text display scroll and prominent pomegranate motif - an allusion to fertility, along with medallions and linked hearts of **MICROGRAPHIC TEXT** of Biblical verses associated with the happiness of the bride and groom. *Framed. 14 x 16 inches.*

Bologna, 4th Adar II, 1840. **\$1500- 2000**



Lot 290



Lot 291

291 (KETHUBAH). Marriage Contract. Uniting Eliyahu Meir, son of Moshe Yosef Bahur with Lulu, daughter of Moshe Avraham Haham Ovadhiah HaLevi. Written in an attractively fluid, neat rabbinic script on paper. 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, silver and gouache. Decorated in vibrant colors, adorned with exotic local flora and fauna, including fish, peacocks and tigers. 15 x 22 inches. Housed in original metal tube.

Calcutta, 17th Ellul, 1921. \$10,000-12,000

• This Kethubah represents the second marriage for the bride, who was previously married to Eliyahu, son of Ezra Yehezkel Sassoon in Faizabad, 1910 (see Kestenbaum Auction 62, lot 193).

Most uncommon to locate a second Marriage Contract alongside an earlier marriage. Indeed the whole notion of a second marriage in India most especially, is uncommon. Moreover, the marriage was clearly consecrated not in any minimalist way, but given the elaborate style in which the Kethubah was composed and decorated - apparently amidst much celebration.

292 (KETHUBAH). “Booklet-form” Marriage Contract. Folded into four leaves (eight pages). Persian square and cursive Hebrew scripts composed in black ink on paper. Written within brightly colored decorative borders utilizing a distinct Persian design incorporating geometric and floral motifs. All accomplished in multi-colors including gold. *Original pink wrappers. 4to.*

Teheran, 14th Menachem (Av), 1921. **\$600-900**

✎ In this style, the decorated pages were prepared first and the text written thereafter. “Among Muslims in Persia illuminated marriage contracts in the form of booklets were popular from the second half of the 19th century. The layout and elaborate designs of these contracts undoubtedly influenced Jewish-Persian booklet Ketubbot, which emanate chiefly from Teheran in the early 20th century.” Sabar no. 227.



Lot 292

293 (KETHUBAH). Marriage Contract. Manuscript in Hebrew and Judeo-Persian on paper. Uniting Ezra the son of David and Bat-Zion daughter of Hai HaKohen. Formerly in the collection of the late Daniel M. Friedenberg. *Not examined out of frame. 17 x 27 inches.*

Yazd, (Persia), 26th Av, 1914. **\$500-700**

✎ Whereas in general Persian kethuboth employed rabbinic script, Prof. Shalom Sabar has pointed out that the community of Yazd differed in this respect, employing square Hebrew characters. (See Sabar, Ketubbah, p. 328.) The standard text of the kethubah is written here in the customary Aramaic, while the few lines of the addendum (or tosepheth kethubah) at the bottom in a cursive script are in Judeo-Persian (cf. Sabar, no. 228.) Surrounding the entire text we see (though faded) mauve and green floral motifs.

Yazd, is an ancient city in central Iran (170 miles southeast of Isfahan) and a center of Zoroastrian culture probably built by Yazdegerd I (399–420). That Yazd was also a center of Jewish scholarship in the early Middle Ages is attested by a ninth-century Hebrew manuscript of the Later Prophets with masoretic notes which was found there, one of the oldest known Biblical manuscripts composed by Persian Jews. In 1948 there were about 1,000 Jews resident in Yazd, following the 1979 Islamic revolution only five families remained (Jewish Virtual Library).

294 (KETHUBAH). Marriage Contract. Manuscript in Hebrew composed in Persian square and semi cursive script on paper. Text within red geometric decorative borders including floral leafy patterns. *Some stains and a small marginal tear. 17.5 x 13 inches.*

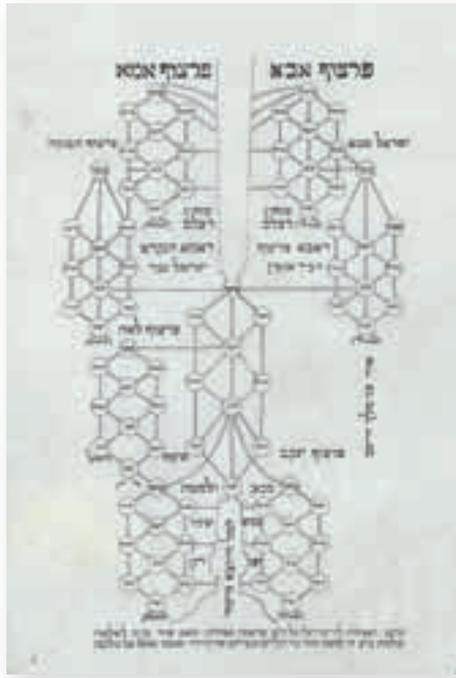
Hamadan (Iran), 27th Tishrei, 1950. **\$300-500**

✎ Recorded in the Biblical Book of Ezra, Hamadan, located in north-western Iran, has had a Jewish presence since the 10th century. The traditional site of the tomb of Mordechai and Esther is also present in Hamadan.

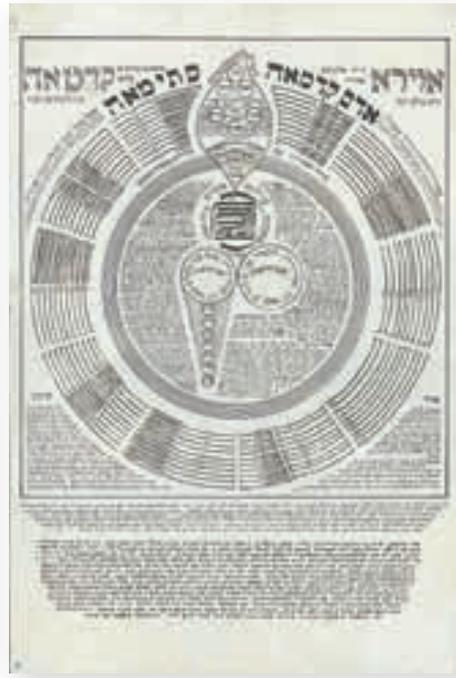
295 LEIBOWITZ, BARUCH BER. (Rosh Yeshiva of Kamenitz, 1864-1939). Shiurei HaRav HaGaon Raban shel kol Bnei HaGolah R. Baruch Dov Leibowitz... Yeshivath Kamenitz BeLita [eleven lectures on Tractate Baba Metzia] Mimeographed from a manuscript. Index on verso of upper cover. Previous owners' signatures on cover (Dov Weinstein of Kobrin and a later signature). ff. 26. *Brittle in places. Original wrappers, worn. 8vo.*

Kamenetz, 22nd-24th Adar I, 1935. **\$1200-1800**

✎ The writer clearly had access to R. Baruch Ber's personal notes. Seven lectures here have the caption “Mikthav Yado.” Most of these contain variances from the printed edition. The second lecture on the topic of when one witness is believed as two (ff. 3-6), is not in Birkath Shmuel nor in Chidushei Veshiurei Maran Rebbe Baruch Ber - Baba Metzia, edited by R. Baruch Ber Grozovsky (Lakewood, 1994). At the end of the third lecture here (f. 6b), there is a three line comment which is not found in the published version. Only the latter part of lecture no. four is published in Chidushei Veshiurei Maran Rebbe Baruch Ber. The final comments on f. 21b of lecture no. 9 are not in the published version in Birkath Shmuel Baba Metzia (New York, 1970) no. 13, p. 24. Lecture no. 10 was copied from the writings of R. Meir Pantel (who later served as a Maggid Shiur in Yeshiva R.J.J. in New York (see f. 25) and was published in Chidushei Veshiurei Maran Rebbe Baruch Ber no. 27 with slight variances.



Lot 296



Lot 296

296 (KABBALAH). Ilan. Hebrew manuscript on vellum, composed by Yehudah bar Abraham Getzel Falk on nine individual leaves. *Each leaf 17.5 x 12 inches.*

Sydney, Australia, 10th Iyar, 1928. **\$3000-5000**

🕯️ **A KABBALISTIC MANUSCRIPT FROM AUSTRALIA.**

Beautifully composed, incorporating numerous Kabbalistic devices, concentric circles, charts and other displays with commentary throughout. A lengthy colophon appears on f. 4 in which the scribe Yehudah bar Abraham Getzel Falk (a.k.a. Leib Aisack Falk) sketches his personal background (see below). He states he came across an old Kabbalistic manuscript and decided to copy this great treasure so that it would not be lost for future generations. He hopes that both the original and his copy would find a home among religious upstanding individuals.

THE TEXT:

Over the ages attempts were made by various Kabbalists to render into diagram-form the teachings of the Kabbalah concerning the structure of the spiritual universe. Known as the Ilan Hagadol (“great tree”) or Ilan Hakadosh (“holy tree”) or simply as the Ilan, this arrangement would give the student of esoteric lore a clearer picture of the exact layout of this highly complex universe.

Our Ilan represents the order of the Lurianic cosmogony. The revelations of Rabbi Isaac Luria (Egypt and Eretz Israel, sixteenth century) revolutionized the world of Kabbalah, introducing a complexity hitherto unknown. The most famous graphic representation of Lurianic doctrine is that ascribed to R. Meir Hakohen Poppers (d. 1662), final editor of the Lurianic writings, published in Warsaw in 1864 as the Ilan Hagadol. However, Gershom Scholem has cast serious aspersions on the presumed authorship, as the Ilan Hagadol begins with a segment portraying the “Olam HaMalbush” (World of the Garment) which derives from the teaching of R. Israel Sarug and represents a radical departure from the Lurianic tradition received by R. Chaim Vital, of which Poppers is a faithful adherent.

The present Ilan also refers to the Olam HaMalbush on f. 3. The Olam HaMalbush is made up of various combinations of letters of the Hebrew alphabet which form the archistructure of divine thought. The various names of the Tetragrammaton constitute the “fold,” “threads” and “weave” of the garment.

The Manfred R. Lehmann Library possesses a similar Aschkenazic kabbalistic Ilan where the “flow chart” is arranged predominantly as concentric circles. See Moshe Hallamish, *Ohel Hayim*, Vol. I [Kabbalistic Manuscripts] (New York, 1988), K 85 (p. 181). See also the following page of the Lehmann catalogue, K 86 (pp. 182-3), of eighteenth-century North African provenance. However, our manuscript has far more detail than the manuscripts described in the Lehman catalogue.

Several authors have penned commentaries on the Ilan, including R. Aryeh Leib Lipkin, nephew of the famed R. Israel Salanter, founder of the modern Mussar movement. See further Meir Benayahu, *Kabbalistic Writings of R. Moshe Hayyim Luzzatto* (Jerusalem, 1979), pp. 59, n. 30; R. Chaim Friedlander, *Sha'arei RaMCHaL* (Bnei Berak, 1989), pp. 257-292. See also EJ, Vol. XIII, col. 866 and Vol. XIV col. 1105.

THE SCRIBE:

Recorded in *The Australian Dictionary of Biography*, Volume 8, (1981) as Leib Aisack Falk (1889-1957). Born in Boisk (Bauska, Latvia) he studied in various Lithuanian yeshivoth including Kovno and Telz; one of his early teachers was Rabbi Kook, later chief rabbi of Jerusalem. In 1911 Falk moved to Scotland and was minister in Dundee. After serving from 1915 in Plymouth, England, he was chaplain in 1918-21 to the 38th-40th Royal Fusiliers (First Judeans) in Egypt and Palestine. In 1922 he was inducted as second reader at the Great Synagogue, Sydney. Inspired by his experiences in Palestine Falk was an ardent, militant Zionist and enjoyed a close friendship with Vladimir Jabotinsky. At the same time he was an admirer of Britain and, until 1948, hoped that Palestine would become a dominion. Falk was an ardent scholar and built up a fine library.

297 KOOK, ABRAHAM ISAAC. (First Aschkenazi chief Rabbi of Israel, 1865-1935). Autograph Letter Signed (with initials). Halachic responsa concerning the (unnamed) respondent's questions regarding permissibility of selling land to Arabs during the Shemitah year. Includes an examination whether the Arabs of Eretz Israel have the status of "Ger Toshav" thereby allowing them to Halachically acquire Jewish land. Concludes with the premise that despite the preceding legal opinion, it is ultimately preferable to do all in one's power to encourage farmers to fully comply with all the laws of Shemitah. *Two pages mounted. On headed stationery.*

Jaffa, 5th Nisan, 1909. **\$5000-7000**

HIGHLY IMPORTANT RESPONSUM CONCERNING SHEMITAH AND THE HETER MECHIRAH.

Although the respondent's name does not appear in the letter, according to the published version, it was written to R. Yaakov David (Wilowsky) Ridvaz of Slutzk and Safed with whom Rav Kook had a deep disagreement over the appropriate methods by which the new agricultural colonies of Eretz Israel should observe the Shemitah year.

See Abraham Isaac Kook, *Mishpat Kohen* no. 61, pp. 124-25.

298 (KOOK FAMILY). Bakasha... Rishayon Aliyah [application for immigration of a relative] Printed documents with manuscript entries. Five individual requests, including by prominent Rabbis: R. Tzvi Yehuda Kook (1932) for his cousin and co-signed by R. Yaakov Moshe Charlap and R. Yizchak Arieli; R. Shalom Nathan Hirshowitz-Kook (1930) for his sister; R. Meir Stalevitz of Zichron Moshe (1933) for his son; R. Yaakov Klemes of Moscow (1924) for his family left in Russia; and another signed by R. Samson Aaron Polonsky of Teplik.

Jerusalem-Tel Aviv, 1924-33. **\$600-900**

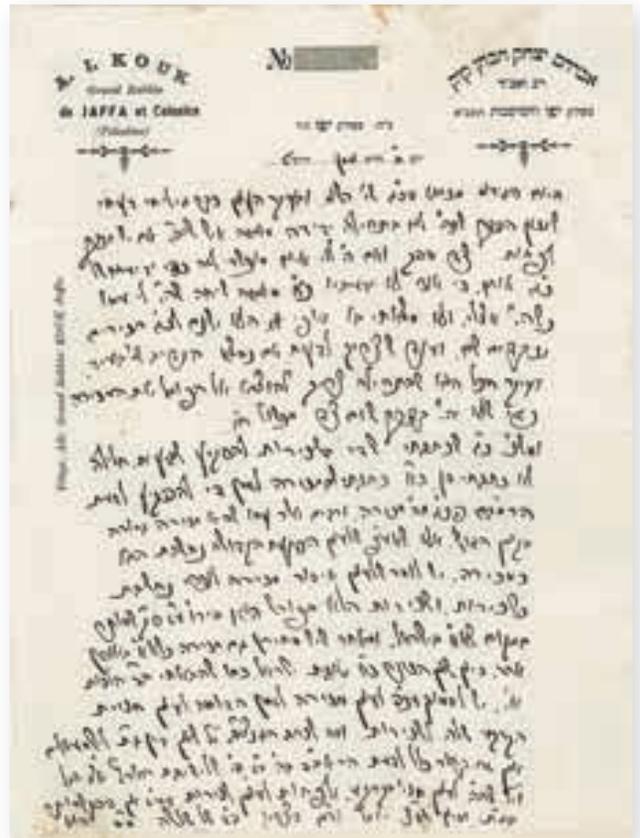
299 (LEBANON). Sermons and novellae on the Pentateuch. Also contains halachic material, eulogies, plus comments on R. Eliyahu Mizrachi's super-commentary on Rashi. Hebrew Manuscript on paper. Sephardic cursive script in a few hands, with marginal notes in places. Signature of former owner throughout (Ezra Athia?). ff. 122 (lacking ff. 3-4). *Some staining. Contemporary calf, worn. 4to.*

(Sidon), Late 18th-/early 19th-century). **\$800-1200**

On f. 22 (VaYishlach), the manuscript cites scholarly novellae by R. Chaim Alfandari from his work *Esh Dath* (Constantinople, 1718). On f. 41-2 scholarly novellae by the author of *Amudeha Shiva* are quoted. On ff. 76, 107 and 113 he cites sermons preached in the ancient city of Sidon, situated along the Mediterranean coast of Lebanon.

300 (LITURGY). (Siddur). For Weekdays, Sabbath and Festivals, along with Torah readings. Hebrew Manuscript on paper, written in a neat Italian square Hebrew script. ff. 405. With two illustrated pages: Architectural design surmounted by floral decorations surrounded with verses in praise of prayer. Plus Psalm 67 in form of seven-branched Menorah surmounted by a statement that whomsoever recites these verses will be saved from harm and succeed in all endeavors. *Heavily browned, oxidized with extensive loss in places. Contemporary gilt-ruled calf, a.e.g. rubbed. Thick 8vo.*

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



Lot 297



Lot 300



Lot 301

301 MEGILATH ESTHER. Scroll of Esther accomplished in black ink on vellum. Composed on four membranes set in 17 columns, the first and last of which being panels for the blessing pre- and post-chanting of the Megilah. The text **SET WITHIN ELABORATELY ENGRAVED HISTORIATED BORDERS** depicting the characters and events that populate the Esther story, medallion vignette portraits above. Height: 8 inches. *Stained, faded in places. Housed in contemporary fitted tube.*

Dutch, 18th-century. **\$10,000-15,000**

302 MEGILATH ESTHER. Scroll of Esther. Hebrew manuscript written in a large square script on vellum. Composed on eight membranes set in 30 columns. With gouache and ink illustrations at beginning and end of the Scroll depicting Mordechai the Righteous and King Ahasuerus. Opening membrane silk-backed. **SET ON ELABORATELY CARVED IVORY ROLLER.** Height: 19 inches.

20th-century. **\$1500-2500**



Lot 302



Lot 303

Lot 304 (scaled in proportion to lot 303)

303 MEGILATH ESTHER. ELEPHANTINE Scroll of Esther. Hebrew manuscript written in an uncommonly bold Aschkenazic hand on vellum. Composed on six membranes set in 18 columns. Height: 31 inches. *Opening column backed onto fabric.*

19th-century. **\$5000-7000**

✦ An extraordinarily large Esther Scroll. Attached is a Victorian manuscript description scholarly of the scroll, along with a label reading: "Kindly touch this Roll with great CARE."

304 MEGILATH ESTHER. MINIATURE Scroll of Esther. Hebrew manuscript written in an Aschkenazic hand on vellum. Composed on twelve membranes set in 37 columns. Height: 2 inches. *Housed within linen pouch.*

19th-century. **\$1500-2000**



Lot 306

305 (RABBINICAL LETTERS). Collection of c. 60 letters from various Rabbis across the globe, written to various Rabbinical courts, communal organizations and leaders regarding social, religious and personal matters (immigration, inheritance, divorce, etc). Typed and Autograph Letters Signed and related documents. Including: R. Yaakov Saul Eliachor, Chief Rabbi of Jerusalem, (1895). R. Shlomo HaKohen Aaronson and R. Ben Zion Chai Uziel of Tel Aviv (1931). R. Tzvi Steinman, Rechovot, (1935). R. Benjamin Movsovit, Herzliya (1936). R. Yaakov Gesundheit, Warsaw (1939). R. Kathriel Fishel Tchoresh, Tel Aviv (1940). R. Ephraim Sokolover, Ra'anana (1941). R. Samuel Greenberg, Tel Aviv (1943). R. Samuel Kipnis (1950). R. Shimon Tzvi (Alexander) Altmann, Manchester (1950). R. Samuel Yaakov Gliksberg, Buenos Aires (1954). R. Moshe Yonah Zweig, Chief Rabbi Antwerp (1957). R. Raphael Saban, Chief Rabbi Istanbul (1957). R. Tzvi Gutman, Bucharest (1957). R. Eliezer Goldschmidt, R. Yitzhak Kulitz and R. Shalom Mizrachi of the Beth Din of Tel Aviv (1960). R. Yedidiah Shofet, Teheran (1961). R. Baruch HaKohen and Yitzhak Rophe of the Rabbinat of Istanbul (1961). R. Eliezer Klein, Stuttgart (1964). R. A. R. Toaff, Chief Rabbi of Rome (1965). R. Samuel Bari, Gravenhage, Holland (1965). R. Chaim Yaakov Rottenberg, Paris (1967). R. H. I. Grunewald, Chief Rabbi, Munich (1969). R. David Moshe Rosen, Chief Rabbi, Rumania (1972). R. David Hagabi, Rosh Ha'ayin (1975); and many others.

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

306 (PERSIA). Purim Shivithi. Hebrew manuscript on paper. Text surrounded by red and blue decorative elements. *Folds. Unexamined out of frame. 12 x 16 inches.*

Persia, Early 20th century. \$500-700

• Central Shivithi text with Psalm in form of Menorah. Surrounded by verses pertaining to Purim, the destruction of Amalek and praise for Mordechai and Esther. Along with blessings for Megilath Esther below.

307 ROSEN, JOSEPH. (The Rogatchover Gaon. Author of Tzafnath Pa'aneach, 1858-1936). Autograph Letter Signed in Hebrew, written to R. David Potash of Tel Aviv. Thanking him for sending a beautiful Ethrog. "We should merit to fulfill this Mitzvah in the Beth Hamikdash." *Clean tear but entirely complete. One page.*

Dvinsk, 29th Tishrei, 1923. \$1000-1500

• The Rogatchover was perhaps the greatest Talmudic geniuses of the 20th century with a remarkable ability for penetrating analytic conceptualizations. In what could have been a simple thank-you note, is instead packed with concepts relating to Sukoth: Citing a Yerushalmi and Torath Kohanim, noting that only in the Beth Hamikdash does one fulfill the commandment of "Usmachtem." He further discusses the importance of shaking the Lulav which has the potential of removing heretical thoughts, along with an explanation for Simchath Beith Hasho'evah. The Rogatchover concludes by stating he hopes to emigrate from Dvinsk.

308 (SALANT, SAMUEL. Chief Rabbi of Jerusalem. 1816-1909). Letter Signed by R. Yom Tov Lipman Hacohen (Vaslavsky) of Mir (author of Malbushei Yom Tov, 1821-93) with his stamp. **WITH AUTOGRAPH SIGNED ADDENDUMS** by: R. Yerucham Yehudah Perlman, The Gadol of Minsk (author of Ohr Gadol, 1835-96); and R. Naphtali Tzvi Yehudah Berlin (The Netziv, 1817-93). Written in Hebrew to Samuel Salant, Chief Rabbi of Jerusalem (1816-1909). Letter of recommendation for R. Meir, the son of R. Joshua, shochet of Mir. Profusely praising his competence and requesting he be accepted as a shochet in Jerusalem, "For shechitah in Jerusalem is exclusively under your honor's jurisdiction and final decision." *Clean tears at folds with older paper repair on verso (no loss of text). One page.*

Mir - Minsk - (Volozhin), 6th-9th Nissan, 1890. \$1200-1800

• Most unusual for three of the foremost Rabbis of Russia/Lithuania to jointly write such a warm letter of recommendation. Composed for the benefit of a shochet forced to leave Russia "as his life was in danger." The Netziv writes: "The good eye of your honor is worth more than one hundred intermediaries". He blesses Rabbi Salant with "long days and many years on the holy mountain of Jerusalem." Indeed Rabbi Salant lived until the mature age of 93.

See M. Zeira, Rabotheinu Shebagolah, Vol. I (1996) pp. 86-95.



Lot 309

309 (SAMARITAN BIBLE). Samaritan Scroll of the Pentateuch [”Torah Shomronit.”] Manuscript on paper, written in Samaritan (Paleo-Hebrew) script in 156 columns. Scribe: Joseph son of Ab Hasda, High Priest of Nablus. *Light wear, few taped repairs. Height: 20 inches.*

Nablus, 20th century. **\$8000-12,000**

✦ While traditional Jews maintain twenty-four Biblical books as canonical, Samaritans accept only the first Five Books of Moses. Moreover, there are a tremendous number of textual differences between the Pentateuch utilized within each tradition. Furthermore, Samaritans write their Scrolls in the so-called ‘paleo-Hebrew’ script, one of the earliest versions of the Hebrew alphabet. Paleo-Hebrew was the only way Hebrew was written, by all groups, until the Babylonian exile in the 6th century BCE. Jews then gradually began to adopt Aramaic as a spoken language and adapted its script to Hebrew. By the end of the Bar Kokhba revolt in 135 CE, they had abandoned the paleo-Hebrew script entirely, but the Samaritans continued to use it - as they do to this day - for the writing of Hebrew, Aramaic, and eventually even Arabic.

See JTS Catalogue, Scripture and Schism-Samaritan and Karaite Treasures from the Library of the Jewish Theological Seminary (2001).



Lot 310

310 SHAPIRO, MEIR. (Founder of Chachmei Lublin Yeshiva and the Daf HaYomi System, 1887-1937). Typed Letter Signed in English, written to Cyrus Adler concerning the Joint Distribution Committee and Yeshiva Chachmei Lublin. On personal letterhead especially prepared for Rabbi Shapiro's visit to the United States and entitling him "Chief Rabbi of Piotrkow and member of the Polish Parliament" *Folds, punch-holes. One page.*

New York, November 12th, 1926. **\$700-1000**

• R. Meir Shapiro requests a meeting either in New York or Philadelphia to "discuss some very urgent matters." Includes a handwritten note by Cyrus Adler to his secretary asking "What was done for this institution in the past?"

311 (SHECHITAH). Three works pertaining to Hilchoth Shechitah:

1. Maimonides's Laws of Shechita (ff. 1-35). * 2. Sheiloth Uteshuvoth (ff. 36-64). * 3. Shir Leshivim Treifoth by David ben Shlomo Vital [alphabetical poem concerning the 70 types of treifoth] with a lengthy commentary. Hebrew Manuscript on paper. Scribe: Yaakov Edrai written in square and semi-cursive scripts. Signature of previous owner on first leaf. Final leaf contains notes on prayer and other matters in another Sephardic hand. ff. 72. *Stained. Old vellum-backed sheep, heavenly worn. 4to.* Davidson, Otzar 6779.

(Turkey?), 15th Kislev, 1707. **\$800-1200**

• The section of Maimonides's Laws of Shechitah in the present manuscript contains a variant that does not appear in the published edition - a section entitled "Chatzi Hasepher" (see f. 18a).

David Vital, the author of the unusual poem, was a Spanish exile, who settled in Greece, first in Patras, and following the Turko-Venetian war of 1532, in Arta, where he was welcomed as a pre-eminent halachic authority. His most celebrated work, also written in poetic form, is Kether Torah, (Constantinople, 1536) a rhymed summary of the 613 precepts in accordance with Maimonides's enumeration.

312 (SHEVITHI). A petite, attractive Shevithi executed in watercolor on paper featuring a large neoclassical cartouche encircling the Hebrew adage: "I have set God before me at all times" (Psalms 16:8) along with other Hebrew directives above and below. *2 x 3 inches.*

c. 1800. **\$1000-1500**

• A charming size likely created for personal use in visual meditation of God's Divine Name.

313 (SHEVITHI). Traditional Shevithi, in **PAPERCUT FORM** pen-and-ink **ON VELLUM** with iconography featuring a large manuscript Tetragrammaton above the seven-branched Menorah of the Temple, flanked by pheasants and rampant lions amidst elaborate, floriated patterning. Within the Menorah form is Psalm 67. *4.25 x 6.75 inches.*

c. 1800. **\$1500-2500**



Lot 312

314 **SILVER, ELIEZER.** (President of the Union of Orthodox Rabbis of the United States and Canada, 1882-1968). Autograph Letter Signed in Hebrew, on letterhead, written to Chief Rabbi Isaac Herzog. *One page.*

Cincinnati, 2nd day of week of Parshath Vayikra, 1946. **\$700-900**

✎ In his capacity as president of the Va'ad Hatzalah R. Silver writes here to Eretz Israel's Chief Rabbi with the news that he had received telegrams from the great Rabbis Kahaneman, Karelitz, Duschinsky, Bengis and others concerned that the newly-arriving refugees to Palestine were utterly destitute and consequently in R. Silver's desire to establish organizations to care for their welfare, he has borrowed money for dispatch to Eretz Israel. Also writes at length of lies spread by the Mizrachi movement against the work of the Va'ad Hatzalah and requests that Rabbi Herzog use his influence to terminate such malicious damage as it interferes with the ability of the Va'ad Hatzalah to work to greatest effect.

315 **(SPAIN).** Notification document of the Bailiff of the Court of Cervera concerning Samuel Cavaller(ia), a Jew from Cervera. Spanish cursive manuscript on paper. Formerly in the Collection of Daniel M. Friedenberg *Single leaf. Trace marginal worming. Framed. Horizontal 4to.* English translation accompanies the lot.

Cervera, Catalonia, 18th November, 1406. **\$1500-2500**

✎ In this Court Document, dated 1406, the bailiff at the Court of Cervera informs the bailiff of Montroigo he has made notification by service of summons to Samuel Cavaller(ia), the Jew from Cervera.

The de la Cavalleria family were prominent in Aragon from the second half of the 13th century. Members lived in Saragossa, Barcelona, Villafranca and Lérida. During the 15th century, a family schism occurred after which many of its members adopted Catholicism. The privileges of those remaining faithful to Judaism were renewed by King Alfonso V in 1419. However, after this time, the family had little influence in Jewish life. See EJ V, cols. 261-3.

316 **SPEKTOR, ISAAC ELCHANAN.** (Rabbi of Kovno and pre-eminent Halachic decisor, 1817-96). Autograph Letter Signed (twice) in Hebrew, written to Rabbi Avi Ezri Zelig Auerbach (1840-1901). Gifting his work of responsa "Ein Yizchak" and conveys regards to the recipient's grandson, Fischel. *Central fold. One page.*

Kovno (Lithuania), 19th Tammuz, 1889. **\$500-700**

✎ The recipient of this letter was the son of R. Tzvi Benjamin Auerbach (author of Nachal Eshkol) who succeeded his father as Rabbi of Halberstadt. See EJ Vol. III, cols. 840-44.



Lot 313



Lot 314

317 TENNENBAUM, SHRAGA TZVI. (Rabbi of Sendra and Mezcsát, 1826-97).

Collection of Autograph correspondence from various prominent rabbis to Rabbi Tennenbaum, along with an autograph copy of his response either on the verso of their query or otherwise attached.

CORRESPONDENTS INCLUDE:

1. R. Samuel Rosenberg, Rabbi of Unsdorf (author of *Be'er Shmuel*). Autograph Letter Signed (1886), with Autograph Signed reply by Rabbi Tennenbaum on verso.
2. R. Chaim Vitriol, Dayan of Mishkoltz. Autograph Letter Signed (1879).
3. His disciple R. Shabthai Bronfeld, Rabbi of Erdatelek (Otzar Harabanim no. 18042). Autograph Letter Signed (1889), with Autograph Signed reply by Rabbi Tennenbaum.
4. R. Moshe Leib Greenfeld, Rabbi of Rimosetch. Autograph Letter Signed (1893), with two Autograph Signed replies by Rabbi Tennenbaum.

LETTERS FROM RABBI TENNENBAUM TO:

5. R. Samuel Ehrenfeld, Rabbi of Siks (author of *Chathan Sofer*). Autograph Letter Signed (1871).
6. R. Samuel Ehrenfeld, Rabbi of Kivesht (nephew of *Chathan Sofer*). Autograph Letter Signed (1894).
7. R. Simcha Bunim Breuer, Rabbi of Tob (author of *Kol Simcha*). Two Autograph Letters Signed.
8. His brother R. Yaakov Tennenbaum (author of *Naharei Afarsimon*). Autograph Letter Signed.
9. R. Shimon Pollak of Hermenstadt. Autograph Letter Signed.

*** ACCOMPANIED BY:**

10. Autograph Letter Signed from his son, R. Moshe Tennenbaum (1898) to R. Amram Hirsch, Rabbi of Hamburg regarding his grandfather's *Sepher Rechovth Hanahar* (with accompanying material).
11. Four-page Sabbath Teshuva sermon with halachic material (1916), apparently in the hand of Rabbi Tennenbaum's son-in-law, R. Yehuda Altman who succeeded him as Rabbi and a copy of a letter by R. Moses Chaim Rosenbaum of Shamlau to Rabbi Altman.
12. 17 pages of Rabbi Tennenbaum's novellae on the law of divorce, *nidah* and other topics. *pp. 45. Manuscripts on paper. Various sizes, various conditions.*

v.p., v.d. **\$3000-4000**

✎ Rabbi Shraga Tzvi Tennenbaum was one of the most prominent Hungarian Rabbis and married the daughter of R. Avraham Yaakov Rose of Kashua. He was the author of the multi-volume *Neta Sorek* (Munkatch, 1897-99) whose publication was funded by Baron Karl Wilhelm Rothschild. His father R. Zev Wolf Tennenbaum was the author of *Rechovth Hanahar*, published by his grandson Moshe. See P. Z. Schwartz, *Shem HaGedolim Me'Eretz Hagar* (Munkatch, 1914) Vol. II, p. 87 no. 127; *Otzar Harabanim* no. 20144.

318 WEINBERG, YECHIEL YA'AKOV. (Rosh Yeshiva of the Hildesheimer Seminary in Berlin, Author of *Seridei Eish*. 1884-1966). Autograph Letter Signed in Hebrew, written to Dr. Zev Tzvi (Hermann) Klein (1879-d). *Creased. One page.*

Montreux, Rosh Chodesh Tammuz, 1949. **\$1000-1200**

✎ **A MOST PERSONAL LETTER OVERFLOWING WITH ANGUISH.**

Rabbi Weinberg thanks Klein for his earlier words of praise concerning Weinberg's writings, yet sharply notes: "What does praise help me? I am as a prisoner with no possibility for escape. I only live here as I know of no place better." Weinberg bemoans the fact he has no access to a library, nor to people he can converse with (as intellectual equals) and dismisses the standards of the local yeshivah. Concludes: "I hope to visit America but certainly not in order to settle there. I have no desire to waste what little strength and few years that remain to me on the profane, crass and superficial land of America."

The recipient was a former colleague of Rabbi Weinberg at the Hildesheimer Seminary and served as a Rabbi in Kronstadt, Eisenstadt and Berlin. He later settled in Buenos Aires and published a number of volumes on both Halacha and Aggadah entitled *Chochma im Nachalah* (Berlin, 1925, Bilgoraj, 1935, Buenos Aires, 1948). His last public position was Rabbi of Cong. Achdut Yisrael of Buenos Aires.

319 (WOMEN). *Techinah shel Elul* [supplications and petitions for the the month of Elul and onwards]. Manuscript in a mix of Hebrew (square letters) and Yiddish (cursive letters) all written in a neat hand. Title within rectangular frame. With signature of an early owner: "Chana Gevitch." From the library of Haim Liberman. *ff. (1), 26. Lightly stained, lower margins curled. Contemporary boards, chipped. 8vo.*

(Russia?), 19th century. **\$800-1200**

✎ Despite the title, this manuscript contains *Techinot* for Rosh Hashanah, Yom Kippur, Hoshanah Rabba and Yizkor. Intimate, tender and highly personal, *Techinah* prayers were composed almost exclusively for the needs of Jewish women and thus their literary style were shaped according to the psyche and patterns of a woman's life.

320 ZANGWILL, ISRAEL. (Anglo-Jewish writer and one of the founders of the British Zionist movement, 1864-1926). Typed Letter Signed, in English, to Dr. M. Soloweitschik and (Shimshon) Rosenbaum, Ministers in the Lithuanian Cabinet, concerning the fate of the Mandelstamm Family and requests they be provided safety in Lithuania. "May I take the opportunity of congratulating you and Lithuania upon the new and happy turn given to Jewish history by the political recognition of our people." *One page, punch-holes along left margin. 4to.*

East Preston, Sussex, 20th July, 1921. **\$300-400**

✎ Concerns the family of the writer and Maskil, Leon Mandelstamm (1819-1889). The period 1919-22 was a golden age for Jewish national autonomy in Lithuania.



Lot 321

321 (ZIONISM). Illuminated Calligraphic Scroll produced on vellum by Zaehnsdorf. Presented to The Right Hon. Sir Herbert Samuel by The English Zionist Federation. In honor of Sir Herbert Samuel following his appointment as His Majesty's first High Commissioner of Palestine. Presented at a formal dinner in London just prior to his departure, June 15th, 1920. Offering congratulations and placing their trust in him for a Jewish future in Eretz Israel.

Illuminated text followed by personal signatures (in both Hebrew and in English) including most all of the great and the good from among the early British Zionists: Chaim Weizmann, Harry Sacher, Joseph Cowen, Samuel Daiches, Rebecca Sieff, Selig Brodetsky, Elkan Nathan Adler and others (31 in total). *Vellum: 16.5 x 24.5 inches, sewn to wooden roller and protected with silk cover.*

London, 1920. **\$30,000-40,000**

⚡ **A MAGNIFICENT ILLUMINATED MANUSCRIPT, PRODUCED TO COMMEMORATE THE HISTORIC OCCASION OF THE APPOINTMENT OF THE UNITED KINGDOM'S FIRST HIGH COMMISSIONER TO PALESTINE, SIR HERBERT SAMUEL, A MEMBER OF ANGLO-JEWRY'S ILLUSTRIOUS SAMUEL FAMILY.**

The appointment of a British Jew to the exalted position of High Commissioner to Palestine would appear to have fully proven the wisdom of Theodor Herzl's decision to pivot the Zionist Movement toward Great Britain in seeking to advance the cause of Zionism and the ultimate creation of a Jewish Homeland in Eretz Israel.

TEXT OF SCROLL: "Since the issue of the Balfour Declaration in November, your open and bold support of our claim for the establishment of a Jewish National Home in Palestine has been a source of great strength and inspiration to Jews all over the world, and by your services to the cause of the Jewish Palestine...your name and personality have become enshrined in the hearts of our people.

Like Nehemiah of old, you, the worthy scion of our ancient race, will set out for Erez Israel invested with the confidence of the King, and, accompanied with the high hopes and the fervent prayers of the House of Israel, it will be your privilege to head the Third Return of our people to its land. To you will fall the immortal honour of inaugurating a new era in Jewish History on the soil of our fathers and of bringing near to the realization the vision of our prophets and psalmists, our seers and sages, down to Theodor Herzl of blessed memory.

Imbued with the sacred principles of justice and righteousness inherent in Judaism as well as with the great traditions of British statecraft, of which you are so eminent a representative, it will be given to you to place on sure foundations our relations with the kindred Arab Community in Palestine with whom we Jews desire to live in amity and friendship.

We earnestly hope and pray that, under your guidance, we may be able to put into effect for the regeneration of the Jewish people those aspirations of human brotherhood which have been the cherished ideals of the Zionist Movement so that the vision of the Return to Zion may not only become a reality, but that once more the Torah may go forth from Zion and the Word of the Lord from Jerusalem.

We beg to remain, Sir, Your obedient servants."

A BEAUTIFUL DOCUMENT OF GREAT HISTORIC IMPORT.



Lot 322

322 (RUSSIA). Torah Scroll Presented to Czar Nicholas II, Emperor of Russia by the Jewish Community of Penza, Russia.

The Scroll housed in a silk pillowed leather box, hinged lid with silver plaque engraved in Russian:

Его Императорскому Величеству Государю Императору Николаю 2
От Пензенской Еврейской Общины 28го июля Г. Пенза.

["To His Imperial Highness, The Lord Emperor Nikolai II. From the Penza Jewish Community. 28th June, 1904. City of Penza."]

Torah Scroll, entirely complete, placed on two wooden rollers. Hebrew, written in traditional Ashkenazi calligraphic hand on vellum, set in 42 lines per column (vavei-amudim). Height of scroll: 12.5 inches; height of text: 9 inches. Length of box: 24 inches, width: 8.5 inches, height: 5 inches. Accompanied by recent documentation positively attesting to the scroll's ritual status.



Penza, Russia, 1904. **\$30,000-40,000**

✦ This Torah Scroll was presented to the Russian Czar, Nicholas II on the 28th June, 1904 (i.e. 15th June, 1904 according to the Gregorian calendar) by the Jewish community of Penza, upon the visit of the Czar to the city in order to inaugurate a new railway line. Penza was founded as a Russian frontier fortress-city and is located 390 miles southeast of Moscow. (A century old Jewish cemetery exists in Penza that was in use until 1967.)

It was customary in Russia that when the Czar visited a Jewish community, a Torah Scroll would be commissioned in his honor and subsequently presented to him. Of course the relationship that Nicholas II maintained with the Jews of his realm was far from healthy. Throughout the entire span of his rule (1894-1917) hundreds of thousands of Russian Jews emigrated. Nicholas II's reign was marked in particular by a violent struggle against revolutionary movements, which culminated in the Bolshevik Revolution and the Czar's removal from the throne and ultimate execution.

PROVENANCE:

Following the creation of the Union of Soviet Socialist Republics (USSR) in 1922, the Communist leadership was under severe economic threat. Both for ideological reasons - undermining the ancien régime's cultural legitimacy - as well as for more immediate financial reasons - a need to raise cash to refinance the state and support infrastructure and industrial improvements - the State organized a series of sales, disposing of a great many of the collections and possessions that had belonged to the Czar and his family. Among the treasures accumulated, were Torah Scrolls presented to the Czar by various Russian-Jewish communities. Fourteen of these Scrolls were purchased by the Russian born Jewish businessman, Walter N. Williams (1886-1973), chairman of the Palestine-British Bank and prominent in Anglo-Jewish affairs. Williams subsequently distributed many of these Scrolls across the world. In 1953 he presented one to Yitzhak Ben Zvi, President of the State of Israel and in 1963, another such scroll was given to Bar Ilan University as part of the Judaica collection donated by Williams.

This specific "Penza Torah" was given by William's to his son-in-law, the late Harry Landy of London and has remained in the family's possessions until recently.

For another such scroll publicly exhibited - presented to the Czar by the Jewish Community of Libava, Latvia - see Hermitage Amsterdam Exhibition: At the Russian Court, Palace and Protocol in the 19th Century (June 2009-January 2010).



Lot 323



Lot 324

323 (**WORLD WAR II**). *Ki Li Nakam VeShilem* ["To me belongs Vengeance and Recompense!"] Designed by Ernest Mechner and Otte Wallish. Jewish combat soldiers fighting with a red background with the flag of the Jewish Brigade in the top left corner, captioned with Biblical verse (Deut. 32:35). Issued by the General Trade Union for Palestinian Workers in Eretz Israel. Framed. 18.5 x 12.5 inches (to mat).

1st May, 1945. \$3000-5000

🔴 RARE, IMPORTANT AND DRAMATIC POSTER.

324 (**POST-HOLOCAUST**). *HaHafeilah* ["Blockade-running, for Life and for Renewal."] Supporting the 'illegal' immigration of Jews into Palestine. Designed by Otte Wallish. Issued by the Histadrut. Framed. Folds, small tears. 19 x 26.5 inches (to mat).

1st May, 1947. \$1500-2000

325 (**ISRAEL, STATE OF**). *Chatum* ["The National Voluntary Loan for the Security of the People."] Designed by Shamir. Framed. 23.5 x 34 inches (to mat).

1947. \$1000-1500



Lot 325



Lot 326

326 (HOLOCAUST). Pitchu Sha'arei Eretz Yisrael Le'Olei Germaniyah ["Open the Gates of Eretz Israel to German immigrants."] Designed by Piersom Boki. Issued by the Ha'Avara (Transfer) Company, organized to facilitate the emigration of Jews from Germany to Palestine. Framed. 26 x 39 inches.

Tel Aviv, 1936. \$2000-3000

• Issued in 1936 as the threat of Nazi terror against Jews in Germany continued to increase, thus creating mass immigration to Mandate Palestine culminating in the Fifth Aliyah. The poster reads, "The emigration of Jews of Germany and the rescue of their capital will be guaranteed only if, when purchasing German Marks you will demand the bank certificate, confirming that they are the rescued financial resources of the Jews of Germany."

327 (WORLD WAR II). "We French workers warn you... defeat means slavery, starvation, death." Designed by Ben Shahn. Issued by the Office of War Information (OWI) Poster no. 17. Framed. Created. 40 x 28 inches.

Washington, 1942. \$600-900

• World War II government-issued poster designed to increase war production at home by urging Americans to keep up the fight against tyranny. The powerful image depicts a crowd of French working men raising their arms as if under arrest; behind them is an official decree posted by the notorious Vichy government.

328 (REVISIONIST ZIONIST MOVEMENT). 5 Yohr Geto Oyfshand. Commemoration of the the fifth anniversary of the Warsaw Ghetto Uprising by the Revisionist Beitar Movement. Designed by Tzvi Silberman. Text in Hebrew and Yiddish. Framed. 22 x 32.5 inches.

Lin, Austria, 1948. \$1500-2000

• Graphically linking heroes from the Warsaw Ghetto and the quest for a Jewish State. Features Beitar founder Ze'ev Jabotinsky imprisoned by the British; images of fallen Beitar heroes: Dov Gruner, Joseph Trumpeldor, Shlomo Ben Yosef and David Raziel ("the first Jewish rebels"); a list of Beitar members killed fighting the Nazis. The final image in the chain is one of a vibrant man placing the Israeli flag before a glowing menorah and a throng of people.



Lot 327



Lot 328

329 (**HOLOCAUST**). Matzavtam Ya'ar HaYeladim HaKedoshim - Bosque de los niños martires sobre tierras. Designed by Gerd Rothschild and Zev Lipman. Issued by the Jewish National Fund. Text in Spanish and Hebrew. Framed. *Tear to upper right corner. 13 x 17 inches to mat.*

1951. \$500-700

✦ Seeking support for the planting of a new forest in Israel to commemorate the one and a half million children killed during the Holocaust.

330 (**POST-HOLOCAUST**). LeHatzalat HaShe'erit. Designed by Shamir. Issued by the Jewish Agency. Encouraging the Jews of Palestine to aid Holocaust survivors in the Displaced Persons Camps throughout Europe. Framed. *13 x 19.5 inches.*

Tel Aviv, 1946. \$1200-1500

✦ Featuring a distressed and exhausted mother nestling her young child to her breast whilst gazing into the unknown.



Lot 329



Lot 330



Lot 331



Lot 332

331 **(POST-HOLOCAUST)**. Der Yishuv Royft ["The Homeland Calls: By all Methods - to Eretz Israel!"] Text in Yiddish. Po'alei Tzion. Framed. 17 x 23 inches.

circa 1947. \$700-1000

332 **(POST-HOLOCAUST)**. Le'Aliyah U'Pedut BeMoledet ["Immigration and Liberty toward the Homeland"]. Issued by the Histadrut, encouraging Holocaust survivors to immigrate to Eretz Israel. Framed. 13 x 19 inches.

Palestine, 1945. \$1500-2000

333 **(WORLD WAR II)**. Noar Ivri ["Jewish Youth, Enlist in the Navy, at the Jewish Agency Recruiting Office"]. Designed by Shamir. Issued by the Jewish Agency. Framed. *Few stains*. 13 x 20 inches.

Tel Aviv, 1940's . \$1500-2000

✦ Encouraging the Jewish youth of Palestine to enlist in the British Royal Navy.

334 **(WORLD WAR II)**. "Come Join Us Dear Sister." Encouraging Jewish women in Palestine to volunteer for the Women's Auxiliary Territorial Service (ATS) of the British Army and so aid in the war effort. Designed by Shamir. Issued by the Jewish Agency. Framed. *Color faded*. 13.5 x 20.5 inches.

c. 1940. \$1200-1800

335 **(REVISIONIST ZIONIST MOVEMENT)**. 25 Shanim LeMilchamat Beitar. Commemorating the 25th anniversary of the founding of Beitar, the Revisionist Zionist youth movement founded by Ze'ev Jabotinsky in Riga in 1923. Text in Hebrew and Yiddish. Framed. 22 x 31.5 inches.

Munich, Druck L. Poeller, 1948 . \$800-1200

✦ The poster reads (in part): "Twenty-five years of the Beitar struggle: For a Hebrew army. For the liberation of the homeland. For the termination of the exile. The Beitar struggle goes on. Hebrew youth, join us."

336 **(ISRAEL, STATE OF)**. Le'Asireinu. Designed by Shamir. Demanding the release of prisoners from the hands of the British. Framed. 24 x 30 inches.

Va'ad Leumi, 1947 . \$1000-1500

✦ "Free Our Prisoners. [Issued by:] The Organization for The Aid of the Prisoner, Detainee, and His Family."



Lot 333



Lot 334



Lot 336



Lot 335



Lot 337

337 (ISRAEL, STATE OF). Medinat Yisrael ["Provisional Government Decree to all Residents of the State of Israel."] Issued on May 14th, 1948. Addresses the need for strength of purpose and solidarity of citizenry, as the new State of Israel takes on sovereignty, while simultaneously forced to defend itself in a war of survival. Text in Hebrew (English translation accompanying lot.) Framed. 25 x 38 inches.

Tel Aviv, Po'el HaTza'ir Co-operative, May 14th, 1948. \$3000-5000

• First proclamation issued by the Provisional Government calling on all residents of the new State of Israel to volunteer to protect the homeland and care for its benefit: "Our face is focused towards peace. Citizens! We will protect the honor of our young State. Each of us is responsible for it by his conduct, purity of stance and integrity. All are responsible for its security and its future."

The announcement also states that the equal rights of Arab citizens must be upheld and they may not be discriminated against during this tense period. "We look to peace. Our hands are extended to them as partners in building the homeland."

"CITIZENS: TO ARMS, TO THE WAR EFFORT, TO THE BUILDING OF THE HOMELAND."

338 (WORLD WAR II). Yom HaChayal HaYehudi. Framed. 23.5 x 36 inches.

Tel Aviv, 1941. \$1000-1500

• Poster for "Jewish Soldier's Day," April 15th, 1941. Designed by Franz Kraus after a photograph by Alfons Himmelreich.

339 (ISRAEL, STATE OF). Eser Shanim LeCheyl Ha'Avir. Commemorating the tenth anniversary of the Israeli Air Force, as well as advertising Be'er-Sheva's "Air Force Day," 18th August, 1958. Framed. 20 x 31.5 inches.

1958. \$600-900

340 (ISRAEL, STATE OF). HaDor HaTzair BeYisrael. Promoting Israel's Labor Movement National Youth Convention, July 1-2, 1949. Designed by Moshe Vorobeichic. Issued for the Miphleget Poalei Eretz Yisrael. Framed. *Creased.* 25 x 37.5 inches.

1949. \$600-900

341 (ISRAEL, STATE OF). Mas LeHagnateinu ["Tax for our Defense"]. Designed by Ir-Shai. Framed. *Creased.* 24.5 x 35.5 inches.

Israel, February, 1948. \$1000-1500

• Budapest-born Pesach (Istvan) Ir Shai (1896-1968) was one of Israel's most innovative graphic artists who greatly contributed to the new state's sensibility of modernist design.



Lot 338



Lot 340



Lot 339



Lot 341



Lot 342

343 (ISRAEL, STATE OF). ...Huchlat al HaKamat Medinah Yehudit Atzma'it Be'Eretz Yisrael. Announcement issued by the Histadrut following the vote taken by the United Nations General Assembly in favor of the Partition Plan, mandating a territory in Palestine for a Jewish state. Text in Hebrew (English translation accompanying lot). Framed. 25 x 38 inches.

Tel Aviv, Shoshani Press, (c. 29th November, 1947). \$1200-1800

“ The Supreme Council of the nations of the world have recognized the right of the people of Israel to a homeland! ...At this hour we remember the millions of our brothers, victims of the agonizing Diaspora, the heroes who guarded and protected the Land and the sacred soldiers of the illegal immigration and (national) struggle.”

The poster subsequently urge Jews, both in Eretz Israel and in the Diaspora to “unite around the Zionist flag for the sake of the establishment of our State...”

“MOBILIZE FOR THE SERVICE OF THE HOMELAND. LONG LIVE THE JEWISH STATE.”

342 (ISRAEL, STATE OF). Yom Ha'Atzma'ut - Keren Kayemet LeYisrael. Framed. Folds. 28 x 36 inches.

(1949). \$1200-1800

Hebrew poster commemorating the State of Israel's first Yom Ha'Atzma'ut, 5th Iyar, 1949. The Jewish National Fund here encourages all citizens to proudly wear upon their clothing a specially produced symbol of this very first Independence Day.



Lot 343



Lot 344

344 (REVISIONIST ZIONIST MOVEMENT). Photographic portrait of Beitar founder Ze'ev Jabotinsky alongside a Hebrew passage from his famous speech predicting the inevitable military struggle between Jew and Arab over Palestine; set within enlarged future borders of Eretz Israel. Framed. *Creased and stained.* 26.5 x 31.5 inches.

1940's. \$700-1000

345 (ISRAEL, STATE OF). Oz Chayal, Ness Amal, Yagbienu ad El Al ["With Courage and Hard Work We Shall Rise to New Heights."] Promoting the Herut Party, in the course of the campaign for national elections in Israel, 1949. Prominently featuring the iconic image of Ze'ev Jabotinsky. Framed. 28 x 39 inches.

1949. \$2000-2500

⚠ The Herut Party was founded by Menachem Begin on the 15th June, 1948, in place of the paramilitary Irgun Irgun Tzva'i Leumi and as the ideological successor of Jabotinsky's political party Hatzohar (Hebrew acronym for HaTzionim HaRevizionistim).

346 (ISRAEL, STATE OF). Darchem Darcheinu ["Their Way is Our Way."] Designed by Shamir. Featuring three Zionist leaders: Joseph Trumpledor, Theodor Herzl and Ze'ev Jabotinsky. Promoting the Herut Party. Framed. 15 x 22 inches.

circa 1949. \$600-900



Lot 345



Lot 346



Lot 347

347 LIEBERMAN, CHENOCH HENDEL.

Intense Prayer. Oil on canvas. Signed and dated by the artist lower right. Framed. 25.5 x 17.5 inches. (See research paper by Joshua Dubrovsky, Chassidic Art Institute, Brooklyn, NY.)

“America,” 1962. \$50,000-60,000

• A MASTERFUL PAINTING BY A LUBAVITCHER ARTIST, WHOSE WORK MOST INFREQUENTLY APPEARS AT PUBLIC AUCTION.

Chenoch Lieberman (1900-76) was a Chassidic artist whose work in later years has become enormously popular, especially throughout the world of Lubavitch. Born in Polotsk, Russia, into the Futerfass family, long-standing Lubavitcher Chassidim going back generations, Lieberman was a student at the Lubavitch Yeshiva in White Russia. As with so many Jewish families of that time and place, harsh circumstances forced the family to move and in 1916, they settled in Moscow. There, Lieberman’s impulses led him to form an artistic relationship with the Russian sculptor Innocento Zhukov who subsequently arranged entrance for the Chassidic artist to study in the Moscow Academy of Arts. Lieberman’s studies culminated in a year-long painting expedition to Birobidzhan, in the Soviet Far East, where he captured a range of subjects from Chassidim learning Torah to Siberian laborers. Returning to Moscow, Lieberman was employed by the government as a commercial artist until the outbreak of war, whereupon he was conscripted to join the Red Army. After years away fighting, Lieberman returned home in 1945 to learn of the murder of his wife and two daughters by the Nazis. Due to rampant Soviet oppression against the practice of Judaism, Lieberman joined others from the Lubavitch community in finding refuge in Samarkand, Uzbekistan, before ultimately fleeing the USSR posing as a displaced Pole. Afraid that the KGB

would track him down, he changed his name from Futerfass to the more Polish-sounding Lieberman. After an extended journey (one in which his brother, the famed Chossid Reb Mendel Futerfass was arrested and subsequently imprisoned in Siberia), Lieberman finally found a modicum of safety in Paris. His life shattered, he corresponded from there to the sixth Lubavitcher Rebbe, Yoseph Yitzchok Schneerson in New York, seeking counsel about the one thing that still had personal meaning, reconciling his art with his religion.

Over a period of time, the conflict between Lieberman’s artistic calling and his devout Chassidic way of life became resolved and finding renewed spiritual resources he returned to painting, consumed with a regained vision. Paris was the ideal city to nourish his artistic inspiration, and Lieberman’s art flourished. Yet the burden of history and personal tragedies continued to weigh heavily on Lieberman and following the accession of R. Menachem Mendel Schneerson to the leadership of Lubavitch in 1950, Lieberman felt drawn to him and consequently left Europe and moved to the United States.

The new Rebbe, son-in-law of Yoseph Yitzchok Schneerson, also urged Lieberman not to abandon his talent, but to use it in the service of God and humanity. Often suffering from severe depression, Lieberman derived great comfort from the religious understanding that the Rebbe provided. Now living in physical proximity to the headquarters of Lubavitch, he flourished again. He was an artist occupying an honored position behind the Rebbe at prayers, celebrations and lectures and became an important figure in the life of Lubavitch Brooklyn.

In the present painting one cannot miss the classical art references to Cubist and Expressionist Art in Lieberman’s work - the bold use of color and the emotive brush work.

THIS PAINTING HAS BECOME AN ICONIC IMAGE WITHIN THE PANTHEON OF CLASSIC CHABAD-RELATED HISTORICAL IMAGES.

348 HART, SOLOMON ALEXANDER. Meditation on the Book of Ecclesiastes. Oil on panel. Signed and dated by the artist lower right. Contemporary frame. *17.5 x 13.5 inches.*

1864. **\$6000-9000**

• A FINE EXAMPLE OF BRITISH PORTRAITURE OF A JEW, EXECUTED BY A JEWISH ARTIST.

Provenance: Christie's London, July 3rd, 1996, lot 192.

Plymouth born Solomon Alexander Hart (1806-81) was a British painter and engraver. He was the first Jewish member of the Royal Academy in London and was probably the most important Jewish artist working in England in the 19th century. He remained an observant Jew all his life.

349 EICHINGER, OTTO. Portrait of a Rabbi Praying. Oil on board. Signed in red, top left. Finely framed. *9.75 x 7.5 inches.*

Vienna, (1922-2004). **\$2000-3000**

• Eichinger is known for the remarkable skill by which he captures his venerable subjects in a style verging on photo-realism.

350 EICHINGER, OTTO. Portrait of a Rabbi with Shtreimel. Oil on board. Signed in red, top right. Finely framed. *10 x 7.5 inches.*

\$2000-3000



Lot 348



Lot 349



Lot 350



Lot 351

351 CHAJES, TZVI PERETZ. (1876-1927). A fine three-quarter length portrait looking frontwards. Oil on canvas. Signed in red by artist (indecipherable) lower left. Framed. 27.5 x 20.5 inches.

c. 1918. **\$25,000-30,000**

✦ Tzvi Peretz Chajes was born in Brody, Galicia, where he was trained for a rabbinic career. He first served congregations in Florence and Trieste, where he developed his scholarly talents as an historian and researcher of the Bible. In 1918 he was invited to become Chief Rabbi of Vienna, a city thriving with a wide variety of Jews who had found refuge their from the destruction of so many Jewish communities in Eastern Europe as a result of World War I. Chajes was one of the very first rabbis to support Herzlian Zionism and in Vienna he also served as chairman of the Zionist Executive Committee.

He died young yet his talents and charisma outlived him and his name still resonates in Vienna today by way of the the Zvi Perez Chajes Schule (ZPC).

Chajes was reinterred in the Trumpledor Cemetery in Tel Aviv.



Lot 352

352 (RABBINIC PORTRAITS). "Die Grossen, Gelehrten Rabbiner Israels. The great learned rabbis of Israel." Featuring bust portrait vignettes of the great Ashkenazic and Sephardic rabbis from the 12th to 19th centuries, with a larger, central image of Maimonides; the whole topped by 'Crown of Torah.' Hebrew (and some German) captions which include respective rabbi's name and other information including: city, position, magnum opus and date of death. Chromolithograph. Framed. *Repairs along borders with some loss.* 15.75 x 20.5 inches.

Breslau, c. 1900. **\$700-900**

✦ A most uncommon selection of 40 rabbinic portraits from the more well-known and celebrated (the Vilna Gaon, R. Yonasan Eybeschutz and the Chassam Sofer) to the less commonly depicted (Rabbi Naftoli Hirsch Katzenellenbogen, Yedidya Tia Weil of Karlsruhe and David HaCohen de Azevedo).

See A Mirror of Jewish Life: A Selection from The Moldovan Family Collection (Tel Aviv, 1999) no. 5.

353 KLEINMAN, ZALMAN. Pirkei Avoth, Be'er Yehuda ["Forty-Eight Characteristics."] Acrylic on thin card. Unsigned. Framed. 21.5 x 16 inches.

Russian-American, (1933-95). **\$4000-6000**

✦ Based on the verse from Ethics of our Fathers: "Torah is greater than the priesthood or sovereignty, for sovereignty is acquired with thirty virtues, the priesthood with twenty-four, and Torah is acquired with forty-eight qualities." (Avoth 6:6).

Artwork depicts a bookshelf laden with volumes bearing the 'titles' of positive character traits, such as: slowness to anger, good heartedness and love of humanity. This image was commissioned for use for the front cover of the children's school text-book, utilized by thousands: Pirkei Avoth, Be'er Yehuda (included in the lot).

Accompanied by documentation authenticating the artwork to have been executed by Kleinman.

354 KLEINMAN, ZALMAN. Cleave to the Dust of Their Feet. Pen-and-ink and pastel. Silhouette edge. Unsigned. Framed. 10.5 x 7.75 inches.

Russian-American, (1933-95). **\$1000-1500**

✦ Based on the verse from Ethics of our Fathers, "Let your house be a meeting place for the sages, cleave to the dust of their feet, and drink thirstily their words" (Avoth 1:4).

This image was originally commissioned for use in the children's school text-book Pirkei Avoth, Be'er Yehuda, but was later rejected due to the use of human faces and the commandment against graven images.

Accompanied by documentation authenticating the artwork to have been executed by Kleinman.



Lot 353



Lot 354



Lot 355

355 (VERRE ÉGLOMISÉ). The Passover Seder Led by the Chassam Sofer and Rabbi Akiva Eger. Surrounded by eight Biblical vignettes relating to the Passover narrative, each with Hebrew captions of Biblical passages. Gold leaf and paint on glass. *Diameter: 12 inches to mat. Finely framed.*

(Austrian, early 20th century). **\$15,000-18,000**

☛ Central scene of the Chassam Sofer (1762-1839), Rabbi Akiva Eger (1761-1837) and others reminiscent of the episode of the five rabbis cited in the Hagadah who discuss the Passover story until the morning hours. The surrounding vignettes - which include: the Egyptian slavery, the splitting of the Red Sea, water pouring from the rock, Moses with the Decalogue and Moses praying for success in the war against Amalek - all executed in extraordinary detail and elegant highlighting colors.

Verre églomisé is a form of painting and etching on glass, done on the back of a sheet of glass in mirror-image and in opaque colors, including gold leaf (like our example) and tin foil. After the gold leaf is applied, the image is etched, followed by tinting or blackening the glass with soot.

RARE TO FIND ART OF JEWISH CONTENT PRODUCED IN THE TECHNIQUE OF VERRE EGLOMISE.

356 (VERRE ÉGLOMISÉ). Tashlich. Depicts four elderly, bearded men with prayer books and prayer shawls; captioned below with liturgical text of the New Year prayer recited at the bank of a body of water. Gold leaf and black paint on glass. Signed: Reinhold Hanisch. *4.75 x 6.75 inches to frame.*

Austrian, early 20th century. **\$4000-6000**

☛ **A MOST ATTRACTIVE EXAMPLE OF VERRE EGLOMISE OF JUDAIC CONTENT.**



Lot 356



Lot 357

357 (ITALY). **Judaeus Mercator Patavinus** (Jewish Peddler of Padua). Engraving. 6.5 x 4.5 inches.

Italy, 1594. \$700-1000

• An uncommon use of Yiddish: The peddler calls out “Was welt ier geben?” (What do you offer?).

358 **SASPORTAS, JACOB**. Half length portrait of the Sephardic rabbi holding a pen in right hand, set in oval. Six doors on a medallion of (canting arms) below. Engraved by P(ieter) van Gunst. Hebrew and Spanish. 13.5 x 10 inches. Rubens 2212.

c. 1700. \$3000-5000

• Fine engraving of Rabbi Jacob ben Aaron Sasportas memorializing his death on Tuesday, 4th Iyar, 1698. Born in Oran, Algeria in 1610, Sasportas was the rabbi of several North African cities, he eventually settled in Amsterdam and successfully served as leader of the Jewish Community - especially after recanting his earlier Sabbathian beliefs. The text below the portrait summarizes his rabbinical career and references other cities in which Sasportas served, including London, Hamburg and Livorno. The canting arms of six doors alludes to his surname with many theories behind its origins.

359 (GERMANY). Beer Dann, Schutz Jude in Frankfurt, alt 66 Jahr. Engraved by Johann Andreas Benjamin Nothnagel (1729 - 1804). Etching. Captioned at lower register in Hebrew and German. 3.5 x 2.5 inches. Rubens 699.

1774. \$2000-3000

• A RARE ENGRAVING. Löb Beer Dann (1708-1804) is depicted here wearing a three-cornered hat and holding a coin which alludes to his social position. The Schutz Jude (Protected Jew) status was granted by the imperial courts which allowed for residence, inheritance and tax privileges.



Lot 358



Lot 359



Lot 360

360 (AMSTERDAM). Le Sermon de Daian Cardozo. (Preached in the Spanish & Portuguese Synagogue, Amsterdam). Steel engraving from a drawing by Brandon. Framed. *Folds. 7.5 x 13.25 inches to mat.* Rubens 1603.

c. 1867. **\$300-500**



Lot 361

361 (ITALY). Sukkah Decoration. Engraved decorative placard bearing Hebrew verse : "You shall dwell in booths seven days" (Lev. 23:42). Printed on paper, laid onto old card. Framed by pink deckle edge trim. *12 x 16.5 inches.*

Italy, 1783. **\$1000-1500**



Lot 362

362 (INDIA). "Our Succah" Interior of the Sukkah of Sir David and Lady Rachel Ezra, Calcutta, India. Watercolor. Signed and dated by the artist lower right: "M. Elias(?), 1931." With typed note on reverse, addressed to Rabbi Solomon David Sassoon ("Sulman") describing the image. *Unexamined out of frame. 8.75 x 10.5 inches.*

Calcutta, 1931. **\$2000-3000**



Lot 363

363 (AMERICANA). King Solomon's Temple. A rendering based on Masonic imagery and symbolism. *Gouache on textile, 26.5 x 40 inches. Rebacked.*

Late 19th-century. **\$3000-4000**

✦ This painting includes the "Watchful Eye" and other iconographic images, many of which stem from the Bible and Judaic sources: Jacob's ladder, a gold candelabrum, an open Bible and two pillars representing the entrance to the Temple. Other symbols such as three gavels, a key, two stars, an emblem with the letter "G", and the celebrated square joint with compass, illustrate Masonic principles and ideals such as God, peace, and morality.

"King Solomon is central to the system of Masonic symbolism. More precisely, the focus is on King Solomon's architect as the Master Architect and King Solomon's Temple as material and architectural perfection on Earth."



Lot 364

364 (ANGLO-JUDAICA). Jews' Hospital, Mile End. Engraved by Thomas Prattent. View of the façade of the Jewish Hospital in Whitechapel, East London, with key to the left and right explaining the function of the rooms within the building. Engraving. *17 x 26.5 inches to mat.* Rubens 788.

London, 1790. **\$700-1000**

✦ Founded in 1806 this institution was less of a hospital and more focused on providing a form of training to the poor, the elderly and male and female juveniles. Those that went there for rehabilitation were called "inmates". Their parents had to be members of one of the three major synagogues in London (the Great, the Hambro' or the New) and to have been born in London or lived there for the past ten years. Thus there was neither a focus on recent immigrants, nor on the destitute living on the streets. The Jews' Hospital was established for the children of the "respectable" poor.

For an examination as to how the working of such an institution was viewed within the Jewish community of the time, see M. Rozin, *The Rich and the Poor: Jewish Philanthropy and Social Control in Nineteenth-Century London* (1999).

365 (AMERICAN JUDAICA). Collection of six paintings by Ben(jamin) Ganz (1896-1995) of synagogues located throughout the New York City area. Watercolor, gouache and pen-and-ink. Each signed by the artist, along with date and name of each building depicted. Each finely framed. Each approx. 11.5 x 15 inches. See Ellen Levitt, *The Lost Synagogues of The Bronx and Queens* (2011) and *The Lost Synagogues of Manhattan* (2013).

New York, 1934-40. **\$6000-8000**

1) "Beth Hamedrash HaGodol Congregation. 610 West 175th Street. 1932." This Washington Heights Orthodox synagogue was founded in 1916 and moved into its 175th Street location in 1921. Today the building contains a community center.

2) "892 Faile Street Bronx Synagogue. 1934." When Ganz produced this image there were three synagogues on Faile Street, all are churches today. It is not clear which building is the one illustrated.

3) "Synagogue 203 Henry St. NYC 1935." This Lower East Side synagogue, which was initially named Anshei Bobruisk was established at the beginning of the 20th century by American immigrants from Bobruysk, Belarus. In 1910, Jews from Makow Mazowiecki, Poland, received ownership of the building and changed the name to (Anshei) Makover of Polen. Over time the building was taken over by other Jewish concerns, including the "Kosher Butcher Retailers' Independent Association" and the Rabbi Jacob Joseph Yeshiva. Eventually the building was torn down and a new development stands in its place.



Lot 365 (1)



Lot 365 (2)



Lot 365 (3)

4) "Synagogue Stebbens Ave. 1937." Now known as Rev John A. Polite Street, it is unclear which synagogue Ganz has reproduced here, possibly the Sinai Reform Congregation (founded in 1911), now a Baptist church.

5) "Inwood Hebrew Congregation, Vermilyea Avenue, NYC. 1940." A Conservative Synagogue that dates back to the 1920's, primarily servicing German Jews. At one time, hundreds attended weekly Sabbath services, with guest cantors brought in from Berlin. In 1996, as the synagogue was struggling for its survival, a church bought the building and allowed the dwindling Jewish congregation to hold services in the basement.

6) "Mosholu Jewish Center, 304 Hull Ave. Bronx, NY. 1940." Founded in 1927 it was home to hundreds of European immigrants. "The social hub of the neighborhood... On Sabbaths and holidays, four different services we had, one after another, and each one would be filled, with people out around the block," reminisces one of the synagogue's members. The Orthodox synagogue was led by Rabbi Herschel Schacter from 1947 until 1999 when it closed due to the dwindling Jewish population of the Norwood area of the Bronx.



Lot 365 (4)



Lot 365 (5)



Lot 365 (6)



Lot 366

366 (MICROGRAPHY) "King Solomon's Verdict. L. Rotblatt, Artist... Mishpat Shlomo HaMelech, Zeev Wolf Ramin, Tzefat." Hebrew text from Song of Songs, Proverbs, Kings, Ecclesiastes and biography of King Solomon. Stained, affecting one letter of title. 19.75 x 24 inches. Not recorded by Avrin.

New York, early 20th-century. \$800-1200

367 (MICROGRAPHY) King Solomon and the Queen of Sheba. Image composed by Moshe Eliyahu Goldstein from the Book of Kings. Ink dedication to Madame Johanna Stern. Tear along central fold. 15.75 x 21 inches. See Leila Avrin, Israel Museum Catalogue, Micrography as Art, no. 94.

Frankfurt a/Main, 1899. \$1000-1500



Lot 367



Lot 368



Lot 369

368 (MICROGRAPHY). Micrographic portrait of Rabbi Moshe Sofer of Pressburg (the Chassam Sofer), incorporating Psalms. Issued as a “shemira” (protection) for a newborn baby and the mother by the artist Samuel Hirsch Maros Dasarhely (Tzvi ben Yaakov). Printed with gold ink. *Some stains, some mostly marginal repair.* 12.5 x 9.5 inches.

Budapest, c. 1920. **\$1200-1800**

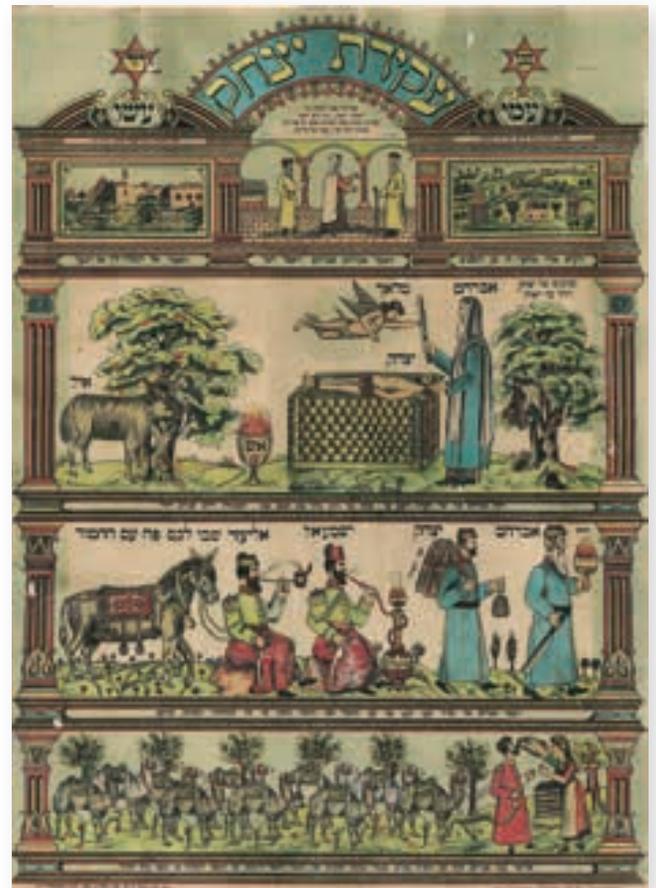
369 (MICROGRAPHY). Micrographic portrait of Rabbi Akiva Eger of Posen, incorporating Psalms. Issued as a “shemira” (Protection) for a baby and the mother by the artist Samuel Hirsch Maros Dasarhely (Tzvi ben Yaakov). Printed with gold ink. *Some stains, some mostly marginal repair and slight repair at central fold.* 12.5 x 9.5 inches.

Budapest, c. 1920. **\$1200-1800**

370 (FOLK BIBLE ILLUSTRATION). Akeidath Yitzchak [“Sacrifice of Isaac.”] Illustrating the narrative in multiple registers: The angel stopping the slaughter; the procession to Mount Moriah; Eliezer seeking a wife for Isaac. With descriptive Biblical verses. Text in Hebrew and Cyrillic. Colored lithograph. *Minor loss, multiple taped repairs on reverse.* 23.5 x 17.5 inches.

Warsaw, Konkordia, c. 1920. **\$1200-1800**

♣ The artist utilizes much dramatic license here. For example, the uppermost register depicts Abraham, Sarah and Isaac with Hebrew verses that in fact do not appear in the Biblical text. The second register shows Isaac’s clothing hanging from a tree which mirrors a second tree in which we see the hidden ram - later to be used as a sacrifice in Isaac’s place. In the third register, one can ascertain the European artist’s impression of the Biblical era - engagingly depicting the group in Oriental costume - Abraham and Isaac in exotic hats and robes; Ishmael, in a fez enjoying a hookah and Eliezer smoking an opium pipe.



Lot 370



Lot 371



Lot 372

371 (**BEZALEL**). Sacrificial Binding of Isaac. Depicting Abraham, Isaac and the angel. With title and text in Hebrew, English and German. At bottom: "A memorial gift and souvenir of love from the Holy City Jerusalem." With border featuring the calligraphed Hebrew word "Jerusalem" executed in the Arabesque styling of the Bezael School of Art. Colored lithograph. Folds, minor chips along the perimeter. 23.5 x 19.75 inches.

Jerusalem, A. L. Monsohn, circa 1920. \$400-600

⚠ This image based on the seminal trial of Abraham's faith (Genesis 22:12) is clearly based on the 1635 Rembrandt painting: "Abraham and Isaac" (currently housed in the Hermitage, St. Petersburg).



Lot 373

372 (**MIZRACH**). Multicolored needlepoint on paper of symmetrical design includes motifs of flora and fauna, topped by metallic coronet, bearing Hebrew date and traditional texts. Not examined out of frame. 24.5 x 19 inches.

1914. \$500-700

373 (**JERUSALEM**). Multicolored needlepoint on paper depicting the Western Wall and cityscape of Jerusalem flanked by olive trees; featuring Hebrew title and date. Not examined out of frame. Approx. 17.75 x 21 inches.

1904. \$700-1000



Lot 374

374 (**JERUSALEM**) Alexandre Bida. Le Juifs Devant le Mur de Salomon. Unexamined out of attractive frame. 24 x 34.5 inches to mat.

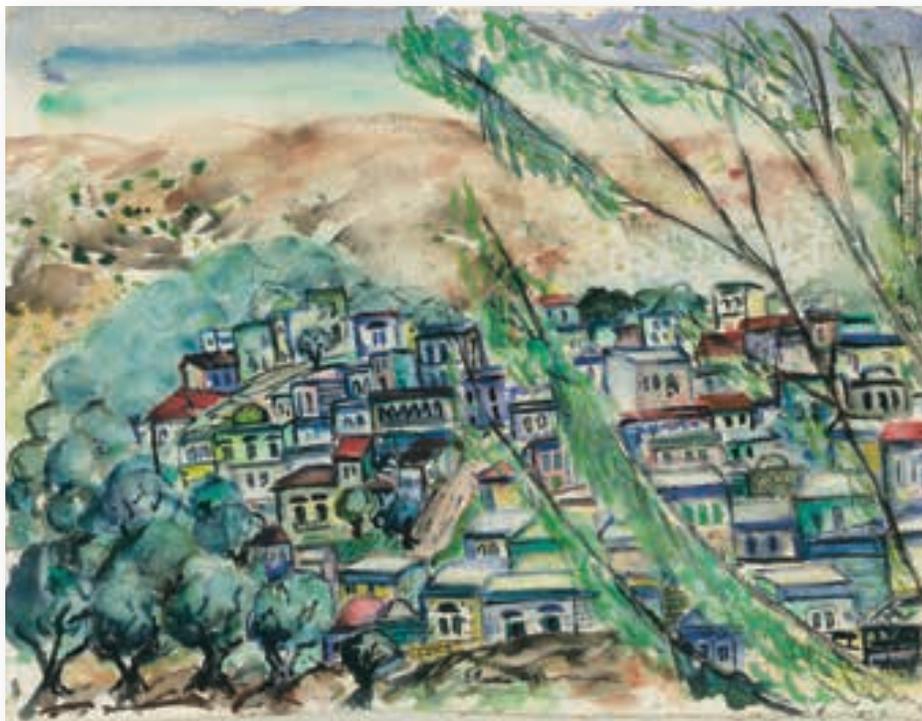
c. 1880. \$1500-2500

- Large print on contemporary wide marginal mount. Issued by Goupil in Paris and Knoedler in New York.
An enduring image of Jews at prayer at the Western Wall in Jerusalem by the masterful French artist Alexandre Bida (1813-1895).

375 **NEWMAN, ELIAS**. Mount of Olives. Watercolor on paper. Laid down on card. Signed by the artist below. Framed. 11.5 x 15.25 inches.

\$3000-5000

- Elias Newman (1903-99) was born in Poland and came to New York as a child. Later he studied at the National Academy of Design in Manhattan and the Academie Chaumiere in Paris. In 1925 he left for a two-year sojourn in Palestine. In later years Newman ran a summer art school in Rockport, Massachusetts.



Lot 375



376 LEVY, ALPHONSE Exposition d'Oeuvres d'Alphonse Levy...Salon de la Plume. Lithographed poster. 24.5 x 17 inches.

Paris, 1897. **\$2000-3000**

✦ Announcing a retrospective of the works of Alphonse Levy (1843-1918), celebrated for his charming portrayals of religious and domestic life in the Jewish communities of Alsace.

Lot 376



377 STRUCK, HERMANN View of the Temple Mount and Mount Scopus, Jerusalem. Etching. Signed and numbered "5/50" by the artist in pencil lower left. 15.5 x 22.5 inches to mat.

Circa 1920 **\$700-1000**

Lot 377



Lot 378



Lot 379

378 STRUCK, HERMANN Theodor Herzl. Three-quarter length standing portrait. Etching. Signed by artist in pencil lower left. *19.5 x 15.5 inches to plate mark.*

Vienna / Berlin, 1903. **\$800-1200**

☛ A triumphant portrait of the founder of political Zionism.

379 STRUCK, HERMANN. Profile of a North African Jew. Watercolor. Signed along with date and place by the artist, lower left. *11 x 7.5 inches to mat.*

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

380 LILIEN, EPHRAIM MOSES. Young Samaritan from Nablus (Shechem). Etching. Signed by artist in pencil lower right and titled in the stone. Framed. *13.5 x 12 inches to mat.*

1915. **\$800-1200**

☛ See Tel Aviv Museum Catalogue, *Painting With Light: The Photographic Aspect in the Work of E.M. Lilien* (1991), p. 74. Based on photograph of the Young Samaritan 1906-14 (TAMA No. 136), p. 75.



Lot 380



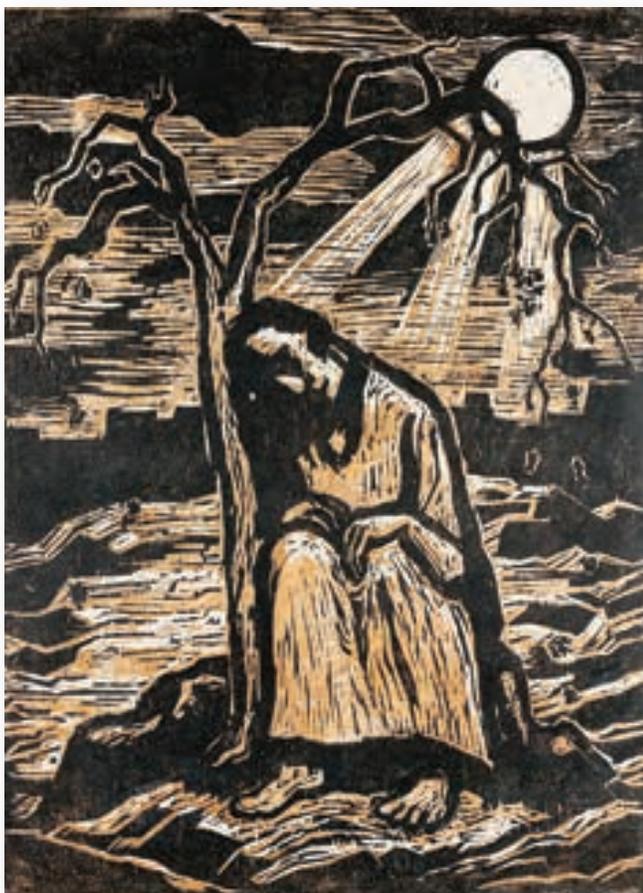
Lot 381



Lot 383

- 381 **BUDKO, JOSEPH.** The Prophet Jeremiah. With Hebrew verse: "Thou shalt yet again plant vines upon the mountains of Samaria, the planters shall plant and shall enjoy the fruit thereof" (Jer. 31:5). Woodcut. Signed and dated by artist in pencil along lower border. Framed. *Some staining below.* 23.75 x 17 inches.

1930. \$400-600



Lot 382

- 382 **STEINHARDT, JAKOB.** "Jonah." Colored woodcut. Signed and dated by artist in pencil along lower border. Framed. 28.5 x 20.5 inches to mat. See L. Kolb, *The Woodcuts of Jakob Steinhardt* (1962) no. 438.

1957. \$400-600

- 383 **STEINHARDT, JAKOB.** "Street with Trees." Woodcut. Signed, titled and dated by artist in pencil along lower border. Framed. 12.5 x 14 inches. See Kolb, no. 187.

1940. \$300-500



Lot 384

384 **STRUCK, HERMANN** Kiddush. Etching. Signed by the artist in pencil lower left. Framed. 16 x 10.75 inches to mat.

\$300-500

385 **STRUCK, HERMANN** Havdolah. Etching. Signed by artist in pencil lower left. Framed. 16.5 x 11.25 inches to mat.

\$300-500

386 **(AMERICAN JUDAICA)**. "Refugees Prayer of Thanksgiving." Oil on canvas. Signed by the artist lower right: "J. Solomon, N.Y.C." On reverse, label from the exhibition of Contemporary American Art, New York World's Fair, 1939, with exhibitor's name (Jacob Solomon), address (659 Fox Street, Bronx, NY) and title. Framed. 19.5 x 15.5 inches.

New York, c. 1939. **\$1000-1500**

• In the sparsely furnished home of this newly arrived refugee to America's welcoming shores, the artist prominently places a portrait of Franklin D. Roosevelt - the president so beloved to America's Jews of the time.



Lot 385



Lot 386

— CEREMONIAL OBJECTS —



387

387 FRENCH SILVER TORAH SHIELD. Finely chased and wrought pear-shaped cartouche shield bordered by S-scrolls; with shell below, hung with a bell. Central engravings include a coronet at top, followed by Hebrew inscription: "A gift of Menachem son of Aaron Klaut in memory of his father, 1878." Suspension chain. 12 x 9 inches. Housed within elaborate custom-designed leather case.

(Paris), inscribed 1878. **\$4000-6000**

• Accompanied by authentication documentation prepared by the acclaimed silver expert, the late Rafi Grafman (1939-2001):

"In workmanship this Shield is very close to several similar Torah Shields made by the Parisian master silversmith Maurice Mayer (active c. 1860-70) and can be seen in the new Jewish Museum in Paris. Torah finials and a Torah Case by him are [also] on display at the the Jewish Museum in New York."



388

388 FRENCH SILVER TORAH SHIELD. Decalogue-shaped shield, finely engraved throughout with applique C-scroll border and hanger. Dedicatory Hebrew inscription "Gift from the Officer, the Honorable Bendit Benedikt, may he live, and the Lady, Mme Beila, may she live." Below is the dating: "O you righteous, rejoice [in the Lord]" (chronogram, Psalms 97:12 for [5]613=1852/53). With removable Passover plaque. Suspension chain. 9.5 x 7 inches. Housed within elaborate custom-designed leather case.

1853. **\$6000-8000**

• Accompanied by authentication documentation prepared by the acclaimed silver expert, the late Rafi Grafman (1939-2001):

"French silver Torah ornaments are rather rare in general, but the "Tablets of the Law" shape of this shield is very uncommon. Though the identity of the silversmith who made this fine object in unknown, the engraving on it is exceptionally fine and delicate in execution. Indeed, it would be a prize piece in any collection, public or private."

389 CAPO DI MONTE PORCELAIN JEWISH FIGURE. A realistically modeled young, bearded Jewish man with frock-coat, yarmulke, dagger and spats standing on floral base. Marked with underglaze blue 'N' beneath crown. Height: 3.75 inches.

'Naples,' 19th century. **\$4000-6000**

• Produced in the Neapolitan region of Italy, this rare depiction of a Jew is reminiscent of Shylock from Shakespeare's Merchant of Venice.

For another example of this figure, see Museum of Fine Art, Boston, Charles and Lynn Schusterman Collection (acquisition no. 2013.960).



389

390 ITALIAN GOLD REPOUSSE AMULET. Of shield-form, with dense use of Jewish iconographic motifs, especially pertaining to the Kohen. With hinged door. 3.25 x 2 inches.

Circa 1900. **\$4000-6000**

• Accompanied by documentation authenticating the gold content.



390



391

391 LARGE PORTUGUESE SILVER AND GILT CHANUKAH LAMP.

Temple-form Chanukah lamp; detailed arched backplate fronted by balcony and Solomonian columns with two engraved shield elements. Central ark features seven-branched gilt Menorah within hinged doors. Eight covered oil urns decorated with grapevine motif. With servant light and oil ewer. The whole set on four supports. Marked. 16.5 x 12 x 5 inches.

\$2000-2500

• Provenance: From the Family of the late Rabbi Meir Aschkenazi, Shanghai-New York.

392 PETITE HUNGARIAN SILVER CHARITY CONTAINER.

Tankard-shaped, with hinged lid and raised coin slot atop. Chased with neo-classical design elements, with central medallion flanked by rampant lions bearing Hebrew inscription: "Jewish Community of Pest." Lower register bears additional Hebrew inscription: "Chevrah Kadisha, Doers of Kindness, 1867." Marked "LK". Height: 4 inches; Diameter excluding handle: 3 inches.

Budapest, 186-. **\$1000-1500**

393 PAIR OF MOROCCAN SILVER TORAH FINIALS.

Pyramidal-form upper chamber, chased, engraved and pierced in three tiers delineated with rope-like elements; topped with small orb. Set on thick tubular staves bearing lengthy Hebrew inscriptions on each finial: Commemorating a birth and a bar mitzvah, Parshath Beraishith 5622 [1862]. Height: 11.5 inches. Housed within custom-designed leather case.

Circa 1862. **\$4000-6000**

• For two similar examples see Tel Aviv University Catalogue, Fifty Rimonim (1999) nos. 22-3.

394 GERMAN SILVER FESTIVAL GOBLET.

Bulbuous, tapered, octagonal bowl chased and engraved with faceted baluster stem set on circular base with coordinating chasing. Rim of bowl engraved in Hebrew with the Biblical verses pertaining to the Festival Kiddush. Marked. Height: 6.5 inches.

Circa 1800. **\$3000-5000**

395 CONTINENTAL SILVER SPICE TOWER.

Striated and pierced domed spice chamber with detachable conical steepled lid topped with pennant finial. Six pendant fruit forms; the whole set on three elegant legs each on small rounded base (one repaired). Marked. Height: 10 inches.

19th century. **\$800-1200**

396 GERMAN SILVER SPICE TOWER.

Of classic form, rectangular chamber chased with brick and window patterning, topped by conical steeple and wide balustrade. Hinged door. The whole set on rounded base with C-scroll motif. Marked. Height: 6 inches.

Late 19th century. **\$1000-1500**



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397 CONTINENTAL SILVER AND GILT CIRCUMCISION KNIFE. Mohel knife bearing Hebrew inscription: "The child Moshe, son of David Lipmann of Brody, 1870." Housed in fitted, hinged-lid box. 7.5 inches.

Circa 1870. **\$1500-2500**

398 CONTINENTAL SILVER CIRCUMCISION SET. Mohel knife with fluted handle and engraved bolster. Marked (indecipherable). 5.75 inches.
* WITH: Circumcision shield, of classic form. 2.75 inches. Together, housed in triangular, fitted, hinged-lid box.

19th-century. **\$2000-3000**



398



399

399 WOODEN KEEPSAKE BOX FEATURING ELIAS WARBURG. Lidded, lacquered keepsake box featuring original portrait miniature of Elias Samuel Warburg (1729-1805). Garbed in frock-coat and vest, white chemise, his wig worn en queue. Signed and indistinctly dated on the obverse "Viert 180-". Gilt-metal base engraved: "Eilje (Elias Samuel) Warburg, gest. 4 Schebat 5565/1804." Hanging device on rear. Diameter: 3.75 inches.

Johann Carl Frederik Viertel (Danish, 1772-1834); engraved 1804. **\$5000-7000**

• Elias Warburg was the son of Samuel Warburg (1700-59) and Rachel Del Banco (1700-83). He is known to have lived at Altona, near Hamburg, Germany and was involved in the controversy between Rabbis Ya'akov Emden and Jonathan Eybeschutz. Warburg married firstly, Jeannette Heilbut and had three sons: the youngest of whom settled in Gothenburg, Sweden and was one of the founders of the city's synagogue.

Elias is an ancestor of the prominent Warburg banking dynasty, descended from the Venetian Jewish Del Banco family who fled Italy during the 16th century for Warburg in Germany before moving to Altona, near Hamburg a century later. The Warburg empire included, M. M. Warburg & Co. founded in 1798, the investment bank, S. G. Warburg & Co founded in London 1946 and Warburg Pincus founded in New York 1938.

400 CONTINENTAL SILVER FILIGREE TORAH POINTER. Of classic form, comprised of open filigree work punctuated with diamond-shape elements; upper portion bears heraldic letter "S." Terminates in hand with extended pointed finger. Marked "IF". Length: 9 inches.

Circa 1900. **\$700-900**



400



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405



401 PAIR OF GERMAN SILVER SABBATH CANDLESTICKS. Repoussé rococo S-scroll and shell patterns adorn spirally fluted baluster shaft, candle sockets and large domed circular base. Engraved on base with Hebrew inscription: "HaChevra... Evyonim poh Rawicz, 1797." Marked: Martin Kiesling. Height: 8 inches. Diameter: 5.75 inches.

Breslau, c. 1770. **\$6000-8000**

☛ Provenance: Sotheby's, Judaica, New York, 25th November 1985, lot 213.

Another example of Sabbath candlesticks by Kiesling c. 1770, appeared at Christie's Amsterdam, The Schliemann Collection of European Silver, 4th April, 2007, lot 721.

402 PAIR OF VIENNESE SILVER TEPHILIN CASES. Of traditional form. Styled with geometric flourishes and brite-cut engraving. Marked: "JZZ." 2.5 x 4 x 3 inches.

(1872-1922). **\$1000-1500**

403 PAIR OF AUSTRIAN SILVER TEPHILIN CASES. Of traditional form. Styled with engraved floral motif with applied Hebrew wording "Rosh" and "Yad" on respective cases. Marked: "KS." 2.5 x 4 x 3 inches.

(1867-1922). **\$1000-1500**

404 PETITE AMERICAN SCRIMSHAW BEAKER. Engraved (whale?) bone with nautical image featuring the American flag, anchor, canon and Star-of-David with initial letters within. Height: 2.25 inches.

\$300-500

☛ Typically featuring nautical themes, this scrimshaw handiwork was possibly created for a Jewish patron or even by a Jewish scrimshander. It has been suggested that this beaker dates to the Civil War era.

405 SHOFAR. Of traditional form, with Hebrew decorative engraving of the Rosh Hashana verse "Sound the Shofar on the New Moon, at the Appointed Time for the Day of our Festival" (Psalms 81:4). Length: 15.25 inches.

\$800-1200

406 LUDWIG WOLPERT BRONZE CHANUKAH DREIDEL. Designed by Ludwig (Yehudah) Wolpert. Each fluted side features one of the four Hebrew letters appropriate to the traditional game. Marked along handle: "Wolpert." Height: 1.5 inches.

1976. **\$400-600**

☛ Ludwig Wolpert (1900-81) was a Bauhaus-trained craftsman and designer, who later founded and directed the Toby Pascher Workshop at The Jewish Museum, New York.



407 LARGE BEZALEL SILVER CHANUKAH MENORAH. Exquisite repousse, filigree and acid-etched designs adorn this grand Menorah. Eight branches emanating from central shaft supporting tray and oil urns, featuring repeating orb with blue enamel detail. Tubular stem terminating on square angled base further decorated on each side with applique bosses and lions statant flanking central roundels (possibly later) each bearing classic Jewish iconographic symbols: crown, menorah, Star-of-David, oil ewer and Tower of David. Early stamp of Bezalel School. 20.5 x 14.5 inches.

c. 1930. **\$10,000-15,000**

✦ **A SPECIALLY COMMISSIONED MENORAH CREATED BY ZE'EV RABAN. ONE OF ONLY A HANDFUL EXECUTED IN THIS STYLE.**

A near-identical example of this magnificent Menorah appears in the permanent collection of the North Carolina Museum of Art, Raleigh (object number: 2005.8). A variant was exhibited at the Bernard Museum of Judaica, Congregation Emanu-el, New York "Bezalel Art, Craft & Jewish National Identity" (2012). Another appears in the Michael Jesselson Collection, New York, as illustrated in: Tel Aviv Museum of Art Catalogue, "Ze'ev Raban: A Hebrew Symbolist" (2001) item 91. Finally, see the photographic illustration of Bezalel artist Moshe Chovev lighting the Chanukah lights, Israel Museum Catalogue Inventory List, p. 118.



408

408 PETITE BEZALEL SILVER AND ENAMEL CHANUKAH LAMP. Bench-form lamp featuring extensive and charming enamel coloring throughout. Roofed backplate boasts alternating blue, yellow and green stylized floral and geometric motifs along balustrade, supported by two tapered columns decorated with large diamond and floral patterning. The backplate's central medallion depicting two lions couchant flanking 'Zion' in central Star-of-David, is complemented by two six-sided colorful starbursts on either side. Row of eight removable covered oil urns with wick apertures, fronted by Hebrew verse: "These Candle-Lights are Holy" surrounded by applied filigree border and additional colorful enamel bead-like treatment - including the repeating Star-of-David motif. The whole set upon four orb supports. Lacking servant lights. 5 x 7.5 inches.

\$4000-6000

• AN UNCOMMON AND DELIGHTFUL BEZALEL CHANUKAH LAMP.

409 MINIATURE BEZALEL SILVER MEGILLAH CASE. Central section depicting scenes of the Purim story, fitted with Esther-scroll, printed on parchment, with five hand-colored vignettes of the Purim narrative after Raban. With upper rim stating in Hebrew "A Gift from the Bezalel School to its Members, 1927;" lower rim in English reads: "Membership in Bezalel." Marked. 4 inches (length of case).

1927. **\$3000-5000**

• See Israel Museum Catalogue, Bezalel, p. 266, no. 21.



409



410

- 410 BEZALEL-STYLE SILVER KIDDUSH SUITE.** Comprised of:
- * Wine Goblet: Tapered bowl set with three ovoid Eilat stones. Coordinating applique filigree and beading on stem and circular base. Height: 7.25 inches.
 - * Two Wine Servers: (Each) Cylindrical body set with four ovoid Eilat stones and applique bosses; applied filigree design throughout; with grape cluster motif at base. Elegant tubular handle and footed stand. Hinged split collar with detachable key element, both attached with fine chain. 7.5 x 10.5 inches.

\$3000-5000

- 411 BEZALEL COVERED BRASS URN.** Damascene work, inlaid with copper brass and thick bands of silver, designs of intricate arabesques, flowers, geometric links, and calligraphed: Zion, Jerusalem and Bezalel. Knobbed lid with geometric link trim. Marked. Height: 6 inches; Diameter: 5 inches.

\$1500-2000

- 412 ERETZ-ISRAEL MOTHER-OF-PEARL CARVING.** Circular mother-of-pearl plaque intricately carved depiction of the Tomb of King David in Jerusalem along with Hebrew caption below. Framed, with hinged stand. Diam: 1.5 inches.

\$400-600



411



412

413 BEZALEL SILVER BINDING. Upper cover acid etched with images of grapevines and swirls surrounding central embossed depiction of Moses with the Tablets of the Law set within arched frame with filigree trim and faceted light blue gemstone; applique bosses at upper two corners. Spine bears Hebrew title and similar ornamentation including three Eternal Lights; rear cover depicts band of Symbols of Twelve Tribes surrounding central geometric, Star-of-David patterning, and four applique bosses at corners. Central clasp bears stylized palm tree and Hebrew inscription: "Bezalel Jerusalem."

\$2000-3000

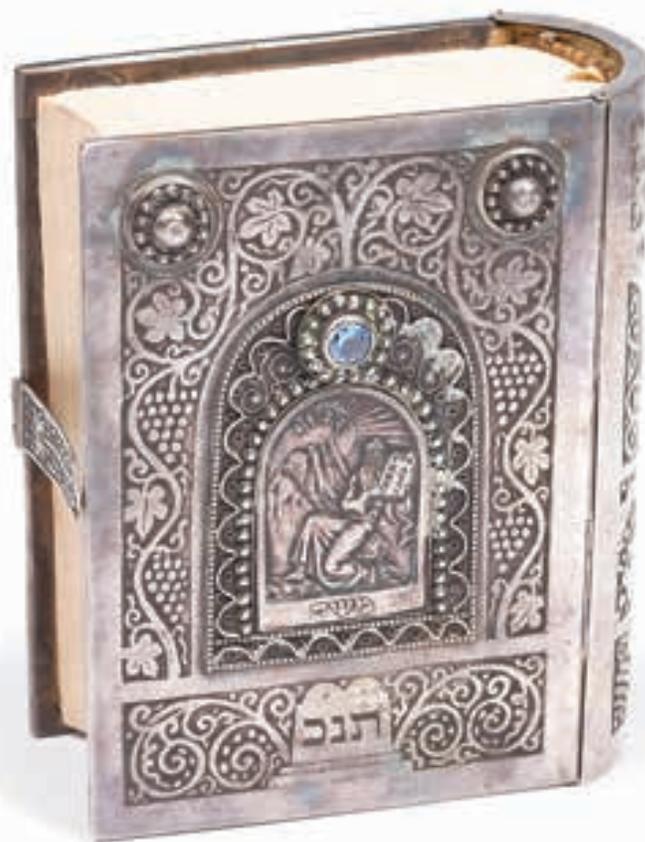
414 MINIATURE BRONZE PLAQUE OF JOSEPH TRUMPELDOR. Arched, monument-shape, fashioned after Boris Schatz's 1920 Bezalel bronze memorial plaque. Lower register bears Hebrew engraving "Joseph Trumpeldor died the death of a martyr, Tel-Chai, 12th Adar, 5680" with arrow-stabbed lion, representing the heroic Trumpeldor and comrades. Marked. 2.75 x 1.75 inches. * With: Fitted case bearing impression of "Prof. Boris Schatz" with image of the Temple Ark; and Bezalel Jerusalem label on underside.

\$500-700

✦ Russian-born Joseph Trumpeldor (1880-1920), settled in Eretz-Israel in 1912. He founded the Zion Mule Corps in 1915 and saw action in Gallipoli. In 1918, he established He-Halutz, the pioneering youth organization. In the defense against Arab attack of Tel Chai, a settlement in the Galilee, he was killed, his final utterance being: "It is good to die for one's country."

415 BEZALEL SILVER FILIGREE PIPE. Elegant serpentine form, with organic filigree applied along shank; bowl emerges as a blossom from leaf-like stem. With amber (?) mouthpiece. Marked on round cartouche, Bezalel Jerusalem. 5.5 inches.

\$600-900



413



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416



416 BRONZE COMMEMORATIVE ZIONIST MEDAL. Samuel Friedrich Beer. Issued for the Second Zionist Congress. Obverse: Allegorical figure pointing to a new dawn for the Jewish people. Reverse: Hebrew quotation from the Book of Ezekiel "Behold and I have taken the sons of Israel from among the nations and I have brought them to their land." Diam: 2.25 inches.

Paris, 1898. **\$ 1000- 1500**

• "One of the most important Jewish medals ever struck" (D. M. Friedenberg). Beer (1846-1912) was a well known Jewish sculptor and medallist and personal friend of Theodor Herzl. The Second Zionist Congress took place in Basle, Switzerland, 28-31 August, 1898.



417



417 BRONZE MEDAL OF ERCOLE I D'ESTE. Georges Liard Sr after Sperandio Savelli. Issued for Ercole I d'Este, Duke of Ferrara. Obverse: Divus Hercules Ferrariae Ac Mutinae Dux Secundus Invictissimus ("Divine Ercole, second duke of Ferrara and Modena, most invincible.") Reverse: Opus Sperandei ("Work of Sperandio.") Diam: 3.75 inches.

French, 20th century. **\$800-1200**

• In 1492, Ercole I d'Este, Duke of Ferrara (1431-1505) invited the Jews expelled from Spain to settle in Ferrara.

Sperandio di Bartolommeo Savelli (1425-1504) was the son of Roman goldsmith, Bartolommeo di Sperandio Savelli. With forty-eight medals to his credit, he produced an impressive gallery of representations and evocative portraits that vividly capture the character and personality of Renaissance man.



418



418 MEDAL OF LORD GEORGE GORDON. Obverse: Profile portrait of Lord George Gordon. Inscription: 'Ld Geo Gordon Died In Prison In Newgate Nov 1 1793.' Reverse: Image of Cain killing Abel. Inscription: 'The Beginning of Oppression.' Diam: 1.25 inches.

c. 1793. **\$200-300**

• Born into the Scottish nobility Lord George Gordon (1751-93) was a British politician best known for lending his name to the Gordon Riots of 1780. His life was a series of controversies, notably one surrounding his conversion to Judaism for which he was ostracized.



419

419 MEDAL OF RABBI AKIVA EGER. Issued in commemoration of the centenary of his death, Posen, 13th Tishrei, 1837.

Obverse: Bust portrait of Rabbi Akiva Eger. Diam: 3.75 inches.

Berlin, 1938. **\$500-700**



420 MEDAL OF DONA GRACIA MENDES NASI. Cast bronze uniface by Pastorino di Giovan Michele de Pastorini (c. 1508-92). Obverse: Profile portrait surrounded by beaded rim enclosing the Hebrew and Latin Legend 'Gracia Nasi, in the 18th Year of her Age.' Diameter: 2.5 inches. * Housed in an attractive, wooden case with gold-toned stylized engraving of Jerusalem.

Ferrara, 1558 . **\$2000-3000**

❖ **"THE FIRST UNEQUIVOCAL JEWISH MEDAL WITH A HEBREW LEGEND"** D.M. Friedenber, *Jewish Medals from the Renaissance to the Time of Napoleon* (1970) pp.43-5.

Gracia Mendes Nasi (1510-69) also known by her Christianized name Beatrice de Luna Miques, was one of the wealthiest Jewish women of Renaissance Europe. She married into the international banking and finance dynasty of Mendes, and was an eminently successful business-woman in her own right. In 1558 Dona Gracia leased the holy city of Tiberias from Sultan Suleiman and thus developed major new centers of Jewish settlement in the Land of Israel.

See M.D. Birnbaum, *The Long Journey of Gracia Mendes* (2003) pp. 63-4; *Musee d'Art et d'histoire du Judaisme, Catalogue* (Paris), p. 36; and C. Roth, *Great Jewish Portraits in Metal* (1963), p. 84.



421



424



422



423



425

421 CONTINENTAL PEWTER PASSOVER PLATE. Round plate with scalloped raised rim bearing the order titles of the Passover Seder, engraved in Hebrew. In center, elaborate clock tower design - bearing date - flanked by stylized rampant lions, flora and fauna. Diameter: 12.25 inches.

Inscribed 1819. **\$800-1200**

422 LARGE GERMAN PEWTER WEDDING PLATE. Round plate with raised rim bearing Hebrew inscription. A gift from the communal boards of the town of Marshiz, to the Bridegroom Leib Frieschel. Diameter: 13.75 inches.

1813(?). **\$700-900**

423 SMALL GERMAN PEWTER PASSOVER PLATE. Round plate with raised rim surrounds central image of a man and animals, featuring the (later) engraved Hebrew word "Lefichach." Marked on rear "Block Zin[n]" and "Georg Klingl" along with the archangel Michael. Diameter: 8.25 inches.

\$300-500

• Archangel Michael were used on German pewter to indicate that the "English" method was utilized.

424 WHITE METAL DECORATIVE TRAY. Rectangular with thick contoured edge featuring folk-engravings: Aaron the High Priest holding incense surrounded by Biblical verse: "And this is the Torah that Moses set before the Children of Israel" (Deut. 4:44) 14.75 x 10.5 inches.

\$200-300

425 DECORATIVE SABBATH METAL TRAY. Rectangular beaded rim and corner bosses with deep oval impression bearing graphic Hebrew phrase: "Remember the day of Sabbath and keep it holy." 15 x 21.5 inches.

\$400-600

426 GERMAN PASSOVER LINEN TOWEL. Featuring Hebrew excerpts from the Passover Hagadah along with illustrated scenes derived from the Amsterdam Hagadah. Designed by E. Mannheimer. 43 x 15.5 inches.

Frankfurt a/ Main, J. Kauffmann, c. 1900. **\$1000-1500**

• A most attractive Passover textile - often displayed year-round as a decorative wall-hanging.





427



428

427 CONTINENTAL EMBROIDERED SUKOTH FESTIVAL CHALLAH COVER. Chartreuse green embroidery on cream silk featuring Hebrew text "Chag HaSukoth, Lulav V'Ethrog." With delightful, colorful depictions. With metallic thread border. 18.5 x 18.5 inches.

c. 1920. **\$400-600**

428 GERMAN SABBATH CHALLAH COVER. Metallic embroidery on brown wool featuring Hebrew rhyming poem, comprised of familiar phraseology with a charming, original literary twist: A verse from Ecclesiastes "Cast your bread on the water" (11:1) - "Spread your bread with pleasure, Your Father above will bless; Always remember the Source of your sustenance, before Him offer praise!" With fine, metallic thread border. 20 x 24 inches.

c. 1850. **\$1500-2000**

429 AMERICAN KOSHER SEALS. Interesting collection of metal stamps bearing company names and symbols relating to kosher butcher stores in the United States, used in the production of 'plumbas' (Yidd. literal def. 'lead'). With 24 finished plumbas. Housed in a wooden hinged box. (Box:) 1.5 x 13 x 7 inches.

Early 20th century. **\$700-1000**

❖ The use of the plumba - or the metal seal clamped to ritually slaughtered meat or poultry - was an important tool in identifying and guaranteeing the fulfillment of the halachic requirements to be executed by the shechita method of Kosher ritual slaughter.

This collection was likely in the possession of a plumba-production company, as approximately forty different company symbols appear. Some names include such well-known American Kosher meat production companies as: Schwarzschild & Sulzberger (most likely S.S.), a New York firm that opened a Kansas City plant and then another in Chicago in 1900; National Packing Company (most likely N.P.Co.) a corporation of three smaller firms formed in 1902; Sinai Kosher (Sinai), established in 1912, which merged with Kosher Star in 1922; Isidore Pinkowitz (most likely I.P.Co.), supplied kosher meat to large American grocery chains. Also appearing on stamps are: "Kosher" (in Hebrew characters), Ferber, Lansky, Karen, Maisel's, and CeeBee.



429

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