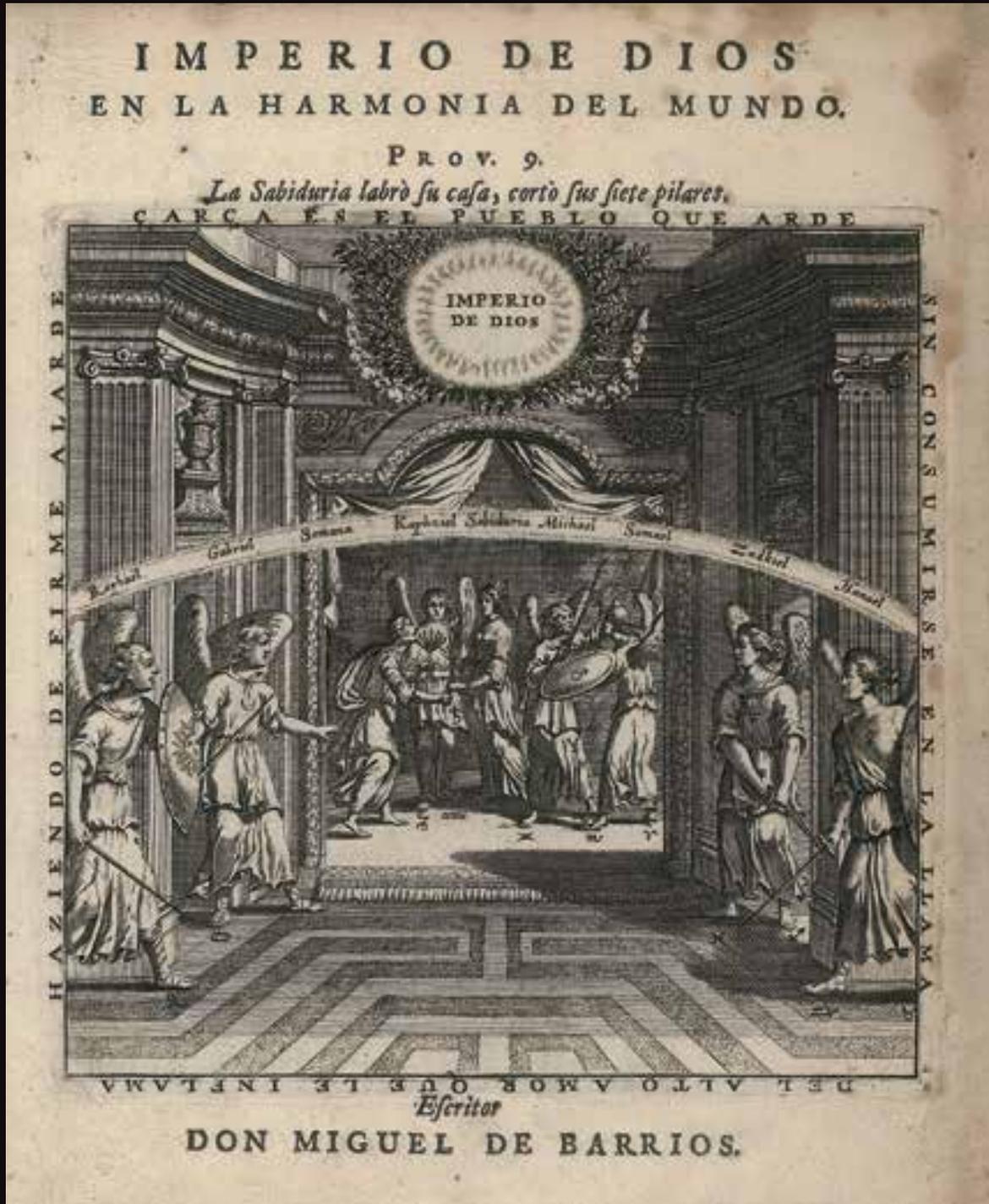


FINE JUDAICA

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



KESTENBAUM & COMPANY
THURSDAY, MARCH 19TH, 2015



KESTENBAUM & COMPANY

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

P R A Y E R S
FOR
SHABBATH, ROSH-HASHANAH, AND KIPPUR;
OR
The SABBATH, the BEGINING of the YBAR;
AND
The DAY of ATONEMENTS;
WITH
The AMIDAH and MUSAPH of the MOADIM;
OR
SOLEMN SEASONS;
According to the Order of the Spanish and Portuguese Jews.
Translated by ISAAC PINTO;
And for him printed by JOHN HOLT, in New-York;
A. M. 5526.

Lot 8

Catalogue of

FINE JUDAICA

.....

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

FEATURING:

A COLLECTION OF HOLY LAND MAPS:
THE PROPERTY OF A GENTLEMAN, LONDON

JUDAIC ART FROM THE ESTATE OF THE LATE
RABBI & MRS. ABRAHAM KARP

AMERICAN-JUDAICA: EXCEPTIONAL OFFERINGS

To be Offered for Sale by Auction,
Thursday, 19th March, 2015
at 3:00 pm precisely

Viewing Beforehand:

Sunday, 15th March - 12:00 pm - 6:00 pm
Monday, 16th March - 10:00 pm - 6:00 pm
Tuesday, 17th March - 10:00 am - 6:00 pm
Wednesday, 18th March - 10:00 am - 6:00 pm
No Viewing on the Day of Sale

This Sale may be referred to as: "Hebron" Sale Number Sixty-Four

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

KESTENBAUM & COMPANY

Auctioneers of Rare Books, Manuscripts and Fine Art

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KESTENBAUM & COMPANY

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and Photographer: Anthony Leonardo

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For all inquiries relating to this sale please contact:
Daniel E. Kestenbaum



Order of Sale:

Printed Books: Lots 1- 192

Illustrated Books: Lots 193 - 208

Autograph Letters & Manuscripts: Lots 209 - 248

Holy Land Maps: Lots 249 - 284

Graphic Art: Lots 285 - 320

Ceremonial Objects: Lots 321 – End of Sale

Front Cover Illustration: Lot 61

Back Cover Illustration: Lot 331

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

— PRINTED BOOKS —

1 **ABADI, MORDECHAI**. Ma'ayan Mayim [Kabbalistic sermons to the Torah]. Part I. **FIRST EDITION**. ff. (2), 92, 60. [Halevy, 404]. Jerusalem, Y.M. Solomon, 1882. * **WITH**: Ma'ayan Mayim Part II. **FIRST EDITION**. With inscription on title-page by the author's son (and publisher). ff. (4), 132. [Halevy 556]. Jerusalem, S. Zuckerman, 1886. * **ACCOMPANIED BY**: Another copy of Part I with a signature of a previous owner Yaakov Moshe Hillel, M[oreh] Tz[edek] Jerusalem. *Some wear. Various bound. 8vo.*

Jerusalem, v.d. **\$500-700**

✦ The author (1826-83) was one of the most distinguished Rabbis and Kabbalists in Aleppo, Syria. Among his noteworthy disciples was the great kabbalist R. Chaim Saul Dwek, director of the Yeshiva of mystics Rechovoth Hanahar.

It is interesting to note Rabbi Abadi's connection to various Ashkenazic and Chassidic Rabbis. The editor of this work was R. Abraham Bick (author of Bikurei Aviv) and the purple wrapper of Part I contains his signature and stamp. The first Chassidic Rabbi to live in England R. Alter Noah HaKohen Michalenski (Kaiser), a disciple of R. Yitzhak of Nesvitzh also became enamored with Haham Abadi and studied under his guidance for five years in Safed and Hebron. In 1879 together they published the kabbalistic works Chen Mordechai and Darkei Chen (Przemysl, 1879). An interesting and uncommon collaboration between a Chassidic Rebbe and a Sephardic Haham.

See D. Sutton, Aleppo City of Scholars (2005) no. 8. pp.76-9; H. Rabinowicz, A World Apart, The Story of Chasidim in Britain (1997) pp. 53-56; H. Rabinowicz, The Encyclopedia of Hassidism. p. 253.

2 **ABRABANEL, DON ISAAC**. Sepher Shamayim Chadashim [commentary to Maimonides's Guide to the Perplexed] **FIRST EDITION**. ff. (2), 51, (1). *Worn, and stained in places. Contemporary calf backed boards, worn. Sm. 4to.* Vinograd, Roedelheim 136.

Roedelheim, W. Heidenheim, 1829. **\$800-1200**

✦ Abrabanel's important philosophical exposition on Part 2, Chapter 19 of the Rambam's Moreh Nevuchim, focusing on the notion of Creatio Ex Nihilo. As such, the universe presents no pre-existent matter to limit the power of God. The Abrabanel also discusses here the purpose of Creation and the experience of the Divine Presence.

3 (**ADEN**). Yehudah Aaron Adani Mansour. Shirim Muvcharim. **FIRST EDITION**. pp. (4), 32. *Original printed wrappers. 12mo.* Bibliographically unlisted.

Aden, Tov Avatz Yachya, 1933. **\$400-600**

✦ A collection of several dozens liturgical poems and songs for occasions throughout the year. Commences with a 2-page essay suggesting ways to lead an ethical and healthy life. The title-page states that "Bachurei Chemed" should sing these songs on all joyous occasions. **AN UNRECORDED ADEN IMPRINT**. According to Ya'ari (HaDefus Ha'Ivri Be'Artzot HaMizrach), only thirteen Hebrew books were printed in Aden.

Aden, once home of an ancient Jewish community, is located on the southern tip of the Arabian peninsula at the approach to the Red Sea. At the time of publication of this volume, it was governed as a protectorate of British India. Today this seaport city is a part of the Republic of Yemen.



Lot 2



Lot 3



Lot 4

4 ALFASI, ISAAC BEN JACOB (RI" F). Sepher Rav Alfas [Rabbinic Code]. Three volumes. With scarce additional leaves at end of vol. III containing full page woodcut illustrations of a falcon and a crane (alluding to the names of those who published this edition). Presentation inscription from Dayan Schneur Worms of Eichstadt, 1845. ff. Vol. I: (4), 448 (*Vinograd calls for only 445*); Vol. II: (3), 338; Vol. III: 430, (3). Some staining, previous owner's marks. Contemporary boards, some wear. 12mo. Vinograd, Frankfurt a/Main 151.

Frankfurt a/Main, Johannes Wust, 1699. **\$1000-1500**

• AN ATTRACTIVE POCKET SIZED SET. Produced for the students of the Beth Hamidrash of Frankfurt "from where the light of Torah is spread throughout world" (see introduction).

5 (AMERICAN JUDAICA). Publicatie en provisioneel Reglement, van Zyne Hoogheid, den Heere Prince von Orange en Nassau - Publicação e provizional reglamento ["Edict of Prince William of Orange and Nassau ending internal dispute within Portuguese Jewish community of Curaçao"] Text in Dutch and Portuguese and printed in parallel columns. Royal arms of William IV on title. Uncut and Unopened. pp. 11, (1 blank). Ex-library. Later wrappers. Sm. 4to.

The Hague, Jacob Scheltus, 1750. **\$4000-6000**

• In 1651 a synagogue was established on the island of Curaçao, Dutch West Indies and was known as "Mikve Israel" (still extant). Over later decades, travel difficulties caused by an expanding population led to pressure for a new synagogue, and in response to repeated requests, the religious council in Amsterdam permitted the establishment of a second synagogue, Neve Shalom (Dwelling of Peace), under the jurisdiction of Mikve Israel. The new sanctuary was consecrated in 1746, and a supporting school was founded soon afterward.

In time, the leadership of Neve Shalom began chafing under the rule of the old guard and relations gradually worsened. Dissension grew into strife, even to fistfights. The Jewish population was split between the two sides and the conflict began disrupting the economic life of the island.

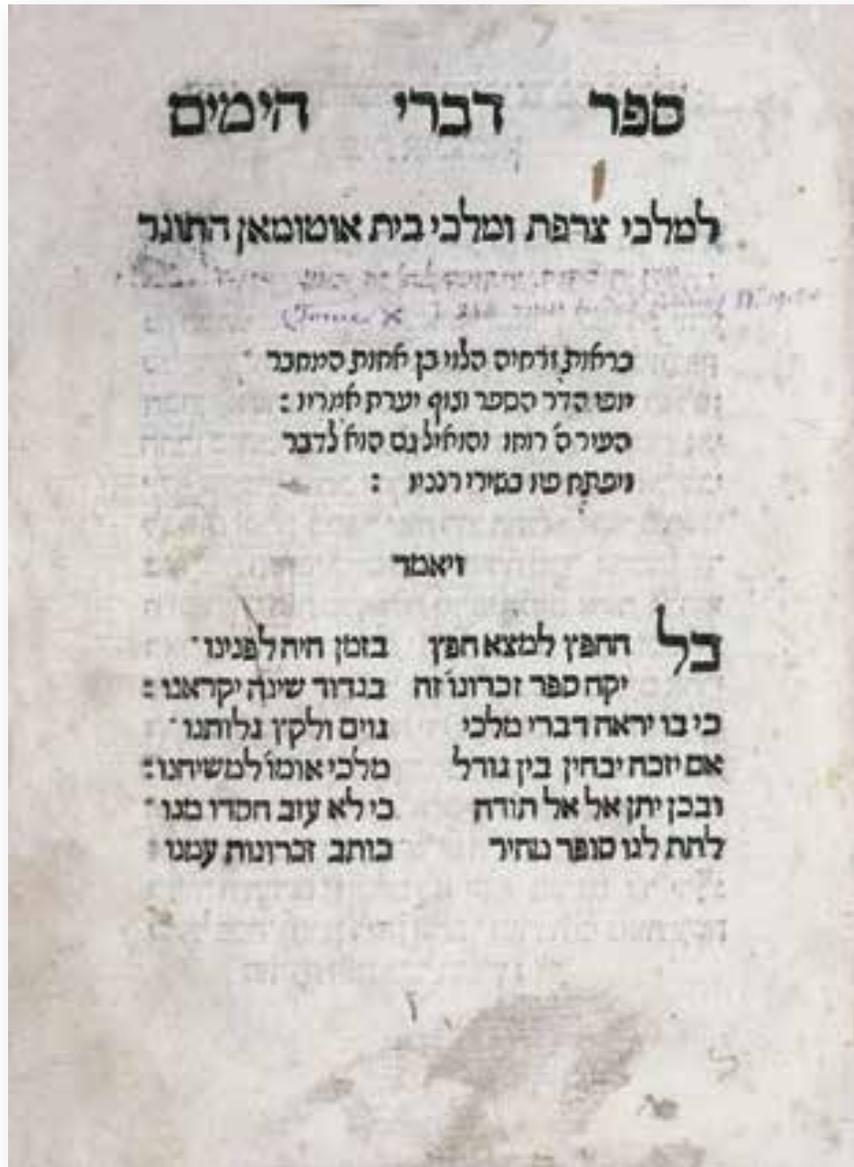
Eventually the severity of matters resulted in arbitration brought before the States General of Holland, who appointed a commission to resolve the matter. In 1750 this edict was signed enacting nine articles that established peace and congregational autonomy.

See I.S. and S.A. Emmanuel, History of the Jews of the Netherlands Antilles, Vol. I, pp. 181-212; M.H. Gans, Memorbook, p. 268; John Carter Brown Library, Jews and the Americas (online exhibition) no. 52.

See also Kestenbaum Auction 37, Lot 210, for a manuscript letter by Manuel Lopes Suasso of the Portuguese Jewish Congregation of Amsterdam to the Governors of Mikveh Israel of Curaçao, dated May 12, 1750, impressing upon the Curaçaoans the importance of abiding by the settlement issued by Prince William of Orange.



Lot 5



Lot 6

6 (AMERICAN JUDAICA). Joseph ben Joshua HaCohen. Divrei HaYamim LeMalchei Tzarfath U'Malchei Beith Othoman HaTogar. ["History of the Kings of France and the Ottoman Turks."] FIRST EDITION. THE SALMAN SCHOCKEN COPY. Some marginalia. ff. 328. Stained in places, opening leaves with some wear expertly repaired. Modern blind-tooled calf in antique style. 12mo. Vinograd, Sabbioneta 12.

Sabbioneta, Tobias Foa, 1553. \$20,000-25,000

AN IMPORTANT AND RARE WORK OF HISTORIOGRAPHY WITH MUCH MATERIAL RELATING TO THE DISCOVERY OF THE NEW WORLD.

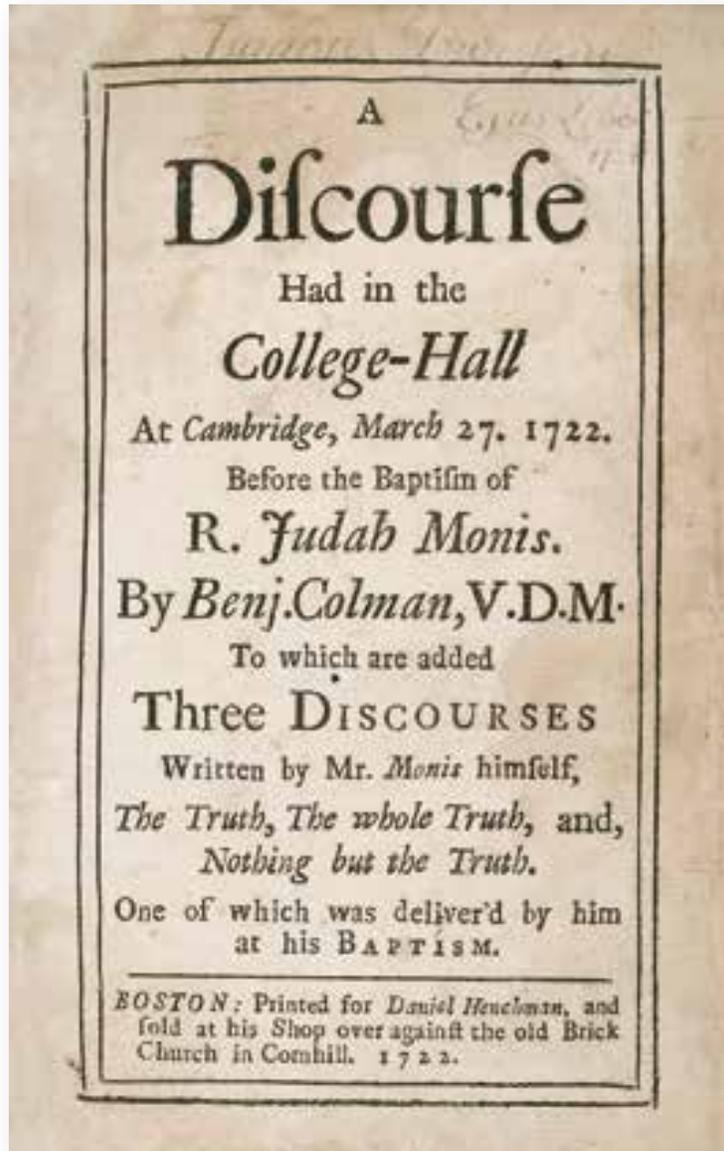
The first Hebrew book to use the word "America" to describe the New World (see ff. 154-55).

This broad chronological account of Euro-Asian history, is one of the foremost productions of the Genoese Jewish scholar Joseph HaCohen (1496-1575), a native of Provence, who wrote in Voltaggio, a small village above Genoa. HaCohen was one of the few Jewish historians of the Renaissance (and later) who also focused upon non-Jewish themes. The author presents here his text on the basis of the struggle between East and West - the outcome of which depended upon the treatment of Jews by each civilization: Christian and Muslim. France represented to HaCohen the leading Western power and the Ottoman Empire the Eastern power - each, battling for supremacy.

The work is divided into two parts. The first covers the period from the decline of the Roman Empire to the deaths of Maximilian I (in 1519) and Selim I (in 1520). The larger second part focuses upon the 33 years between 1520 to the year of the book's publication. Clearly the author felt that the period he was living in was a new and significant era that had broken with the past.

The book includes a lengthy account of the discovery of the New World recording recent explorations and discoveries, which in turn shone a perspective on the often negative relationship between Europe's Jews and Christians. HaCohen envisioned the settlement of newly discovered territories in the Americas as a harbinger of a new age in which social injustice and discrimination would cease to exist.

See N.J. Efron, "Knowledge of Newly Discovered Lands among the Jewish Communities of Europe" in: P. Bernadini and N. Fiering (eds.), *The Jews and the Expansion of Europe to the West 1450-1800* (2001), pp. 54-7; AJHSP, Vol. II, R. J. H. Gottheil, *Columbus in Jewish Literature* (1894); M.J. Heller, *The Sixteenth-Century Hebrew Book*, Vol. 1 (2004) p. 387.



Lot 7

7 (AMERICAN JUDAICA). Benjamin Colman. A Discourse had in the College-Hall at Cambridge, March 27th, 1722. Before the Baptism of R. Judah Monis... to which are added Three Discourses written by Mr. Monis himself, The Truth; The Whole Truth; and, Nothing but the Truth. One of which was deliver'd by him at his Baptism. **FIRST EDITION**. Four parts in one volume. Four title pages. Several notes throughout in a contemporary hand by Isaac Townsend. pp. (4), 27; (2), 4, 6, 36; (2), 40; (2), 26. *Browned and stained, lower blank portion of p. 27 neatly laid to size, expert repair to final title-page with portion supplied in facsimile. Contemporary calf, light wear. 12mo. Rosenbach 17-22; Singerman 15-18; Evans 2324; Sabin 14477*

Boston, Daniel Henchman, 1722. **\$6000-9000**

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

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

Monis's life presents a particular case of how a Jew was viewed in colonial America's public life. He came to Cambridge, which had no Jewish institutions, to teach Hebrew to Christian students. Having chosen to leave a mature Jewish community in New York City he entered Harvard as a Christian. But the Christian community looked on him with skepticism. Both the Cambridge First Church as well as Harvard College records refer to Monis as "the converted Jew," "the converted rabbi," and "the Christianized Jew."



Lot 8

8 (AMERICAN JUDAICA). Prayers for Shabbath, Rosh-Hashanah and Kippur...According to the Order of the Spanish and Portuguese Jews. Translated by Isaac Pinto **FIRST EDITION, FIRST ISSUE.** English text with Hebrew titles of prayers provided in English transliteration. *pp. (iv), 190, (1).* Initial several leaves skillfully remargined and otherwise repaired, lightly browned and stained in places. Contemporary calf, spine gilt, expertly repaired. *Sm. 4to. Housed in handsome modern gilt-tooled calf solander-case.* Singerman 40; Rosenbach 47 (illustrated); Goldman 32; Evans 10344; Sabin 62292; Karp, *Judaic Treasures of the Library of Congress*, p. 301.

New York, John Holt, 1766. **\$100,000-150,000**

• **THE FIRST COMPLETE JEWISH PRAYER-BOOK PRINTED IN THE NEW WORLD. ONE OF THE SINGULAR MOST IMPORTANT PRINTED BOOKS OF JEWISH AMERICANA. HIGHLY SCARCE FIRST STATE OF TITLE-PAGE WITH THE INCORRECT SPELLING "BEGINING."**

As the leaders of the Jewish community in London forbade an English translation, the creation of this work called for some justification. Isaac Pinto states in the introduction:

"[Hebrew] being imperfectly understood by many, by some, not at all; it has been necessary to translate our Prayers, in the Language of the Country wherein it hath pleased the divine Providence to appoint our Lot. In Europe, the Spanish and Portuguese Jews have a Translation in Spanish, which as they generally understand, may be sufficient; but that not being the Case in the British Dominions in America, has induced me to Attempt a Translation in English, not without Hope that it will tend to the Improvement of many of my Brethren in their Devotion."

Pinto was a member of the Spanish and Portuguese Synagogue, Shearith Israel, the only Jewish Congregation in New York City from 1654 until 1825, which comprised perhaps some 400 Jews. Pinto also was a merchant and teacher of Spanish, his English text here is based on Nieto's Spanish translation.

According to a brief note on the front free endpaper, written in 1823 by Sarah Lloyd Cogswell, this prayerbook was presented by Isaac Pinto to Dr. James Cogswell, a patriot on George Washington's staff, a philanthropist and one of the principal originators of the New York Dispensary system, as well as of a society for the relief of distressed debtors and of the first African school in New York City. The Cogswells were related by marriage to the Fisher family, subsequent owners of the volume.

Provenance: **PRESENTED BY ISAAC PINTO** to: Dr. James Cogswell (d. 1792); Sarah Lloyd Cogswell (1786-1848); Reverend Samuel W. Fisher (1814-1874); Florence Fisher, (fl. 1910).

A RARE AMERICAN IMPRINT, ONLY A HANDFUL OF FIRST EDITIONS OF THE PINTO PRAYER-BOOK HAVE SURFACED AT AUCTION IN THE PAST 25 YEARS. THIS PARTICULAR FIRST EDITION, FIRST ISSUE, IS EVEN MORE SCARCE.

[SEE FRONTISPIECE]



Lot 9

9 (AMERICAN JUDAICA). **D'AZEVEDO, MOSES COHEN.** Orden de la oracion que fue hecha en la synagoga de la nacion portuguesa y espanola, en esta ciudad de Londres, en Viernes 13 de Deziembre 1776...Que fue el dia de ayuno que se celebrou por orden de su Magestad el Rey Jorge... **FIRST SPANISH EDITION.** Text in Hebrew and Spanish. Title-page with signatures of Mrs. A. Abecassis (1904) and Moses Gaster. **WIDE-MARGINED COPY.** pp. (5), xxii, (1), 26. Ex-library with release stamps on first and last pages, browned. Modern royal-blue calf with British rampant lion with a downward facing arrow (a reference to martial readiness) gilt-tooled on upper cover. Housed in matching solander-case. Sm. 4to. Vinograd, London 91; Roth, London 43; Silva Rosa 9; Den Boer, Catalogue Ets Haim/Livraria Montezinos, 377; not in Kayserling; no copy in the JNUL;

London, William Gilbert, 1777. **\$60,000-80,000**

⚡ **EXCEPTIONALLY RARE AND MOST NOTABLE, PATRIOTIC SERMON** preached in the Spanish & Portuguese Synagogue Sha'ar Ha'shamayim, Bevis Marks, London, on the public fast day appointed by King George III to mark the revolt of the American Colonies and to pray for the success of the British arms.

Moses Cohen d'Azevedo (1720-84) served for a time on the Beth Din of London's Spanish & Portuguese community and in 1761 was appointed Haham. See: A. M. Hyamson, Sephardim of England (1951) pp. 182-3; M. Gaster, History of the Ancient Synagogue of the Spanish and Portuguese Jews (1901) pp. 131-141.

NO COPIES LISTED ON WORLDCAT WORLDWIDE.

10 (AMERICAN JUDAICA). [Joshua Hezekiah DeCordova]. Emeth Ve'Emunah [Hebrew] - Reason and Faith, or Philosophical Absurdities, and the Necessity of Revelation. Intended to Promote Faith Among Infidels and the Unbounded Exercise of Humanity Among all Religious Men. By One of the Sons of Abraham to his Brethren. English, two lines of Hebrew on title page. An uncut copy. pp. xii, (9)-183, (blanks). Lightly stained, previous owner's signature. Contemporary boards, gutter starting. 12mo. Singerman 71.

Philadelphia, F. Bailey, 1791. **\$6000-8000**

☛ **THE FIRST VOLUME OF JEWISH APOLOGETICS TO BE PUBLISHED IN THE UNITED STATES** the first edition of which was published on the island of Jamaica in 1788. The work was composed to defend the integrity of revealed religion against the atheistic assertions of such rationalist philosophers as Spinoza, David Hume and Voltaire. It postulates that the Jews were the only ancient people to have been preserved by way of their traditional laws, while the systems of all other ancient systems long ago collapsed.

Its author, Haham Joshua Hezekiah DeCordova was born in Amsterdam in 1720. He moved to Curacao in 1749 where he taught Judaism and delivered sermons in the local synagogue. In 1755 he was appointed the Haham of the Jewish community in Kingston, Jamaica, serving there until his death in 1797. The DeCordova's were a family involved in the printing trade dating back to the mid-17th century, the descendants of which spread out across the Caribbean Basin, as well as to Texas, New York and London.

See Bertram W. Korn, The Haham DeCordova of Jamaica in: American Jewish Archives (November 1966) pp. 141-54.

11 (AMERICAN JUDAICA). George Washington. A Collection of the Speeches of the President of the United States... Addresses to the President, with His Answers. **FIRST EDITION** pp. xii, 282, (1). Foxed, heavily so in places, first and last page frayed along edges, library markings on dedication page, pencil markings, later endpapers. Later calf, rebaked. Sm. 8vo. Singerman 102.

Boston, Manning and Loring, 1796. **\$5000-7000**

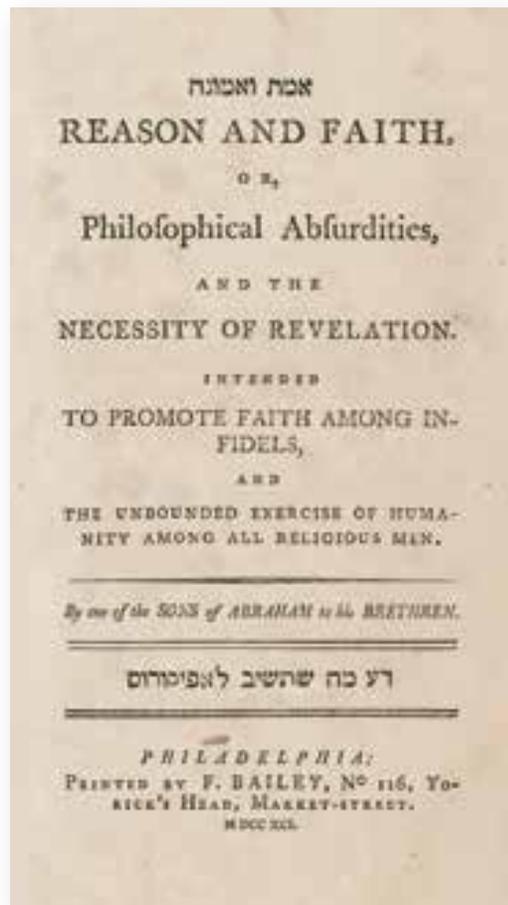
☛ **FIRST OFFICIAL PUBLICATION OF THE UNITED STATES GOVERNMENT RELATING TO AMERICAN JEWS.**

Among the contents of this anthology of George Washington's speeches and letters is the correspondence exchanged between him and the Jewish communities of America following his inauguration. The volume was "published according to an act of Congress" and is thus the earliest official publication of the United States government that refers to Jews.

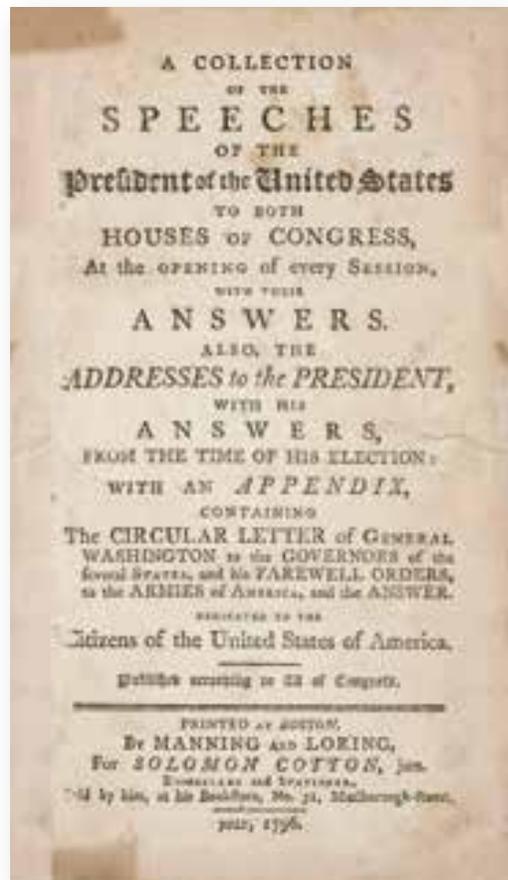
Characteristically, American Jews chose not to unite and dispatch one letter to congratulate Washington upon his inauguration. The congregation in Savannah sent its own letter, and the communities of Philadelphia, New York, Charleston and Richmond sent one jointly. In response to the good wishes expressed in the latter letter, Washington reciprocated: "May the same temporal and eternal blessings which you implore for me, rest upon your Congregations."

The Jews of Newport declined to sign the letters sent by the other congregations. This may have been because the citizenry of Rhode Island was divided as to whether or not to join the new Union; and the state's Jews may have been hesitant to make a public statement on the matter by writing to the newly elected President. Nonetheless, when Washington visited Newport in 1790, Moses Seixas, the warden of the congregation, addressed him on its behalf. Washington famously replied: "For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support ... May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants."

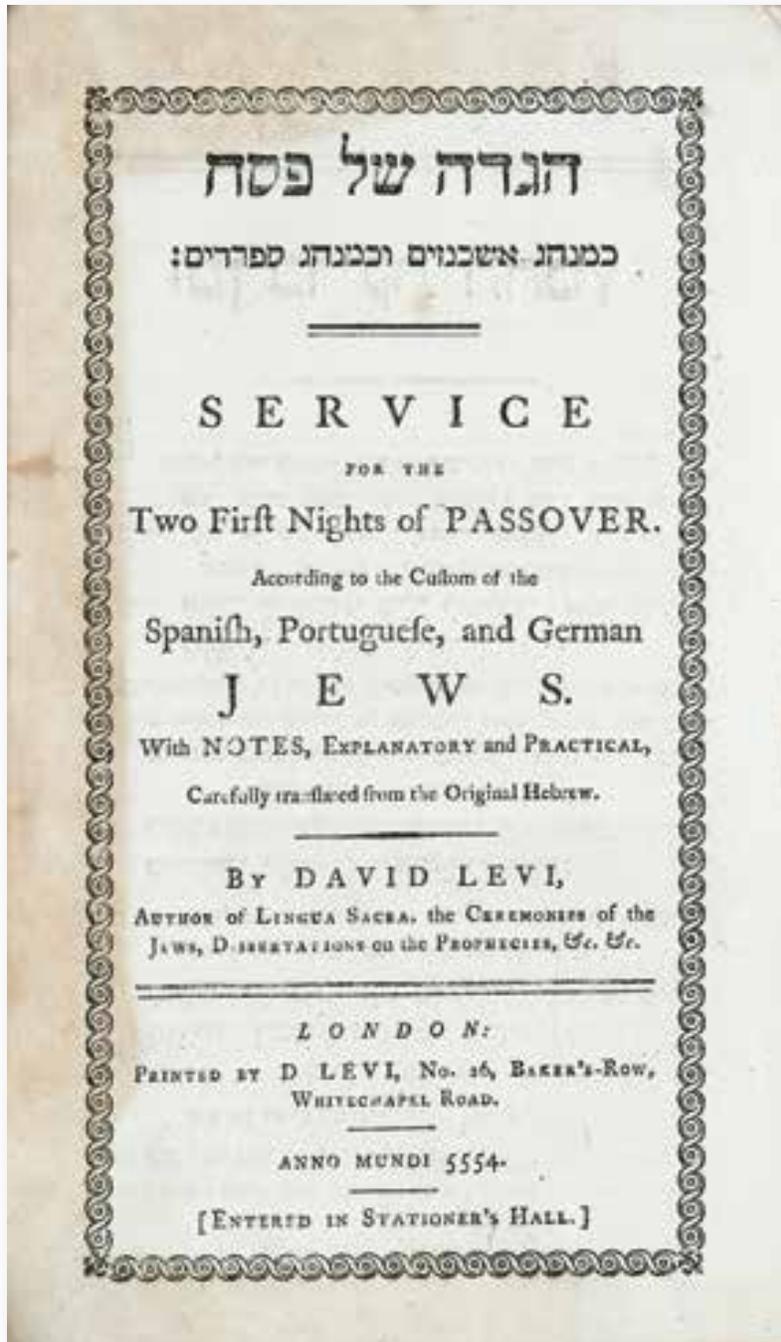
During the struggle for the passage of the Maryland Jew Bill (to eliminate Jewish disabilities in the state) at the beginning of the 19th century, one supporter, Col. William G.D. Worthington, delivered an address before the State Legislature and read the entire correspondence between the Jews of Newport and Washington. These letters continued to be cited by Jews and their advocates throughout the 19th and early 20th centuries to demonstrate that the Founding Father had fully sanctioned their inclusion into the new American nation.



Lot 10



Lot 11



Lot 12

12 (AMERICAN JUDAICA). Hagadah shel Pesach. Service for the Two First Nights of Passover. According to the Custom of the Spanish, Portuguese, and German Jews. TRANSLATED BY DAVID LEVI. Hebrew and English on facing pages. With occasional instructions and translations in Ladino and/or Yiddish. Inscription at end by Dorothea Hart, Canada, 1822. ff. 39, pp. 7. Browned and stained in places. Contemporary calf, hinges starting, scuffed. 8vo. Yudlov 371; Yaari 254.

London, D. Levi, 1794. \$7000-10,000

• A scarce copy of the first separate printing of the Levi Hagadah. PRECURSOR OF THE FIRST AMERICAN HAGADAH.

David Levi of London (1742-1801) produced a six-volume English translation of the Hebrew prayers, which served as the foundation for later editions published both in England and in America. Due to the accuracy of Levi's translation of the Passover Hagadah in particular, it was reproduced almost verbatim in the first Hagadah printed in the United States, New York, 1837.

THUS THIS 1794 HAGADAH IS THE BASIS FROM WHICH THE FIRST AMERICAN HAGADAH CAME TO BE DERIVED.

13 (AMERICAN JUDAICA). The New Jamaica Almanack and Register, Calculated to the Meridian of the Island for the Year of our Lord 1795. On p.15: "Kalendar of Months, Sabbaths, and Holidays, which the Hebrews or Jews Observe and Keep, for the Years 5555 and 5556 of the Creation." The names of the Jewish holidays and new months are noted in English and Hebrew. pp. 150, (14). Few inter-leaves, lightly browned, pp. 9-13 torn away leaving just a small portion of the inner leaves, blanks at end removed, early owner'sencil notations. Contemporary gilt-ruled calf with folding closure, worn. 8vo.

Saint Jago de la Vega (Spanish Town, Jamaica), David Dickson for Thomas Stevenson, Kingston, 1795. \$6000-8000

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

14 (AMERICAN JUDAICA). Salomon I. (Jacob) Cohen. Elements of the Jewish Faith. FIRST AMERICAN EDITION. pp. 56. Ex-library, foxed, trimmed, inscription on title-page. Unbound. 8vo. Singerman 271.

Richmond, Virginia, William W. Gray for H. Cohen, 1817. \$3000-5000

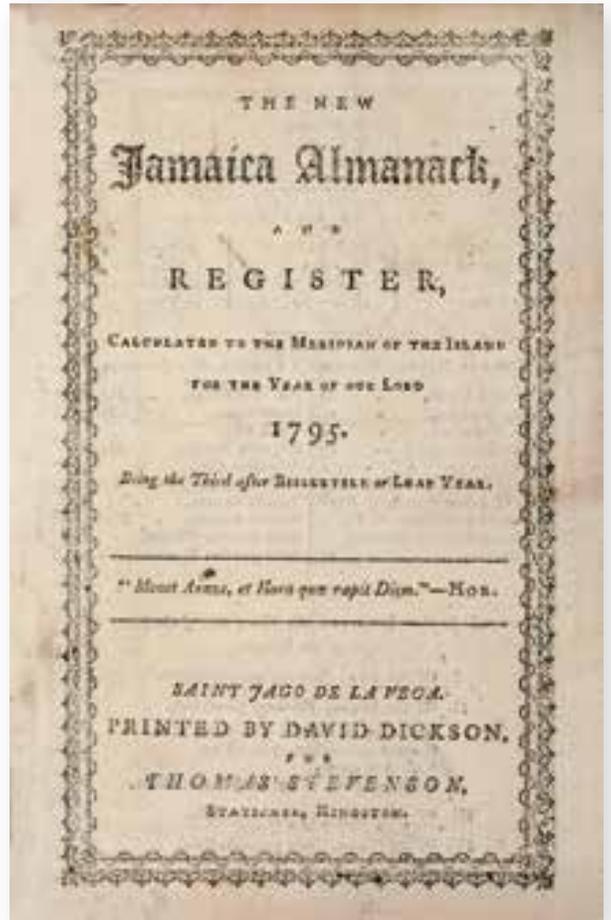
THE FIRST JEWISH CATECHISM IN AMERICA.

The author notes that the lack of understanding of Judaism among youth is the principle reason why he composed this work. Yet it was intended not just for Jews, for as Prof. David Ruderman writes "except for its denunciation of Christian missionaries, Cohen's catechism with its English translation, seems to be nothing more than an innocent, uncontroversial presentation of the Jewish faith meant for both Jewish and Christian eyes." D. B. Ruderman, Jewish Enlightenment in an English Key: Anglo-Jewry's Construction of Modern Jewish Thought, p. 250.

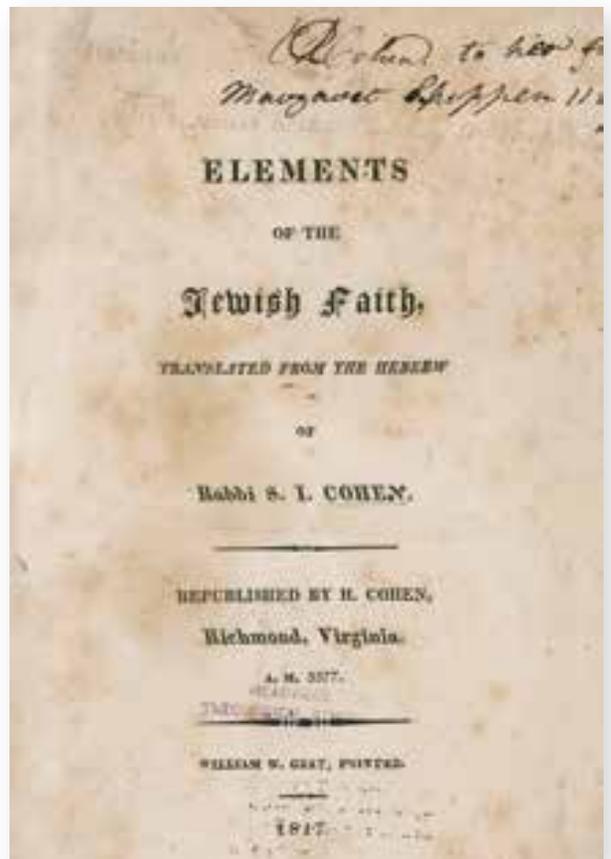
Cohen's work was indeed shared with American non-Jews. The Jewish merchant David Isaacs, in his correspondence with Thomas Jefferson sent the President a copy of the book (see University of Virginia exhibit (2001), To Seek the Peace of the City: Early Jewish Settlement in Charlottesville). In 1818 Rebecca Gratz offered a copy to her friend Maria Fenno Hoffman, wife of the Attorney General of New York, Ogden Hoffman (see E. Wolf & M. Whiteman, The History of the Jews of Philadelphia, p. 304).

Jacob Marcus Rader lists Cohen's work as one of the Jewish educational books available to Rebecca Gratz when she began operating her Sunday School in Philadelphia (see United States Jewry, 1776-1985, Vol. 1-2, p. 393).

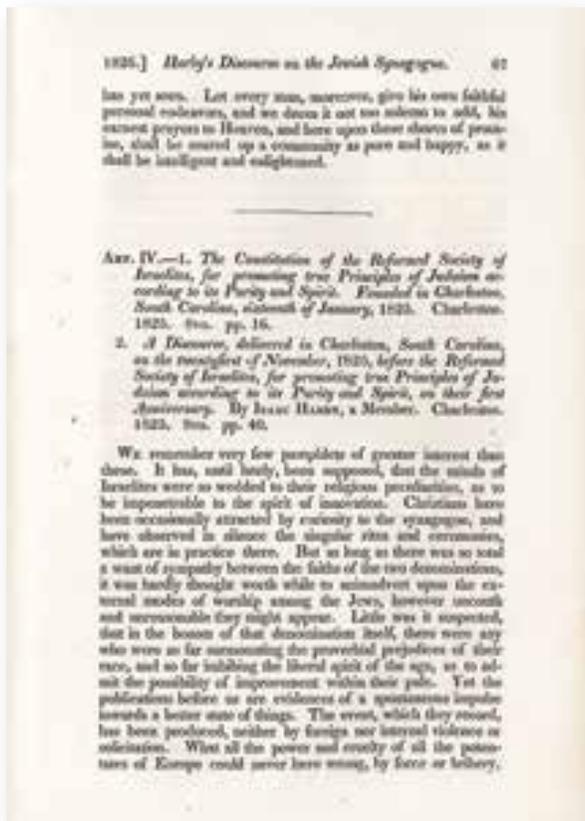
See also, N. Drachler (ed.) A Bibliography of Jewish Education in America - Jewish Education in the United States Prior to 1900 pp. 337-47 for a list of Jewish educational materials in America in chronological order.



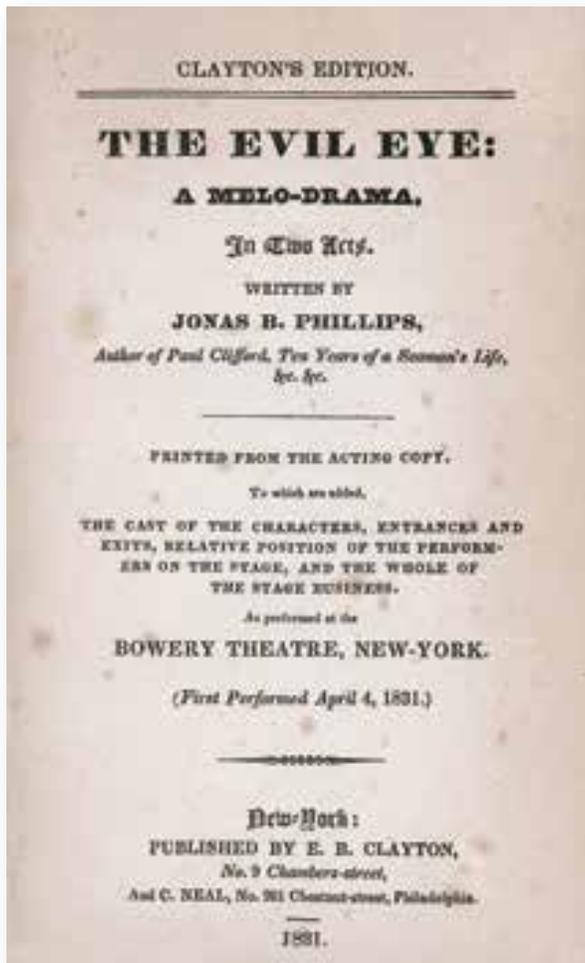
Lot 13



Lot 14



Lot 15



Lot 16

15 (AMERICAN JUDAICA). Harby, Isaac. The North American Review. Vol. XXIII. New Series Vol XIV. On pp. 67-79: "(ISAAC) HARBY'S DISCOURSE ON THE JEWISH SYNAGOGUE." pp. (4), 1-243, (1 blank), (2), 245-522, (1), (1 blank). Stained, previous owner's marks. Contemporary half-calf over marbled boards, boards detached. 4to.

Boston, Frederick T. Gray, 1826. \$6000-8000

• Detailed and most positive report by the North American Review, the first literary magazine in the United States, founded in Boston in 1815 by Nathan Hale, of two pamphlets issued by Isaac Harby of Charleston, South Carolina:

"The Constitution of the Reformed Society of Israelites, for Promoting True Principles of Judaism According to its Purity and Spirit" (see Singerman 416).

And: "A Discourse, Delivered in Charleston... before the Reformed Society of Israelites, for Promoting True Principles of Judaism According to its Purity and Spirit. On their First Anniversary" (see Singerman 418).

Commences the anonymous review: "We remember very few pamphlets of greater interest than these." The writer records much detail of the reforms that Isaac Harby sought to introduce to synagogue life, moreover the reviewer notes his own experience having attended a synagogue service one Sabbath morning. Lengthy extracts from Harby's pamphlets then follow: "Wishing for some further details of information to present to our readers...we applied for materials to the author of the Discourse under review. They were promptly furnished...and we are persuaded the reader will be much more gratified with them in their original form." Subsequently, some two pages of detailed information is presented by Harby concerning the Jews of America, their motivations for settling in the United States and specific background about Harby's family themselves, their patriotic views and their military service.

Isaac Harby was the leading voice behind the spirit of Reform in Charleston. Not only were his writings favorably reviewed here, but Harby was to receive supportive correspondence from no less an admirer than Thomas Jefferson. See C. Reznikoff and U.Z. Engelman, *The Jews of Charleston* (1950) p. 134.

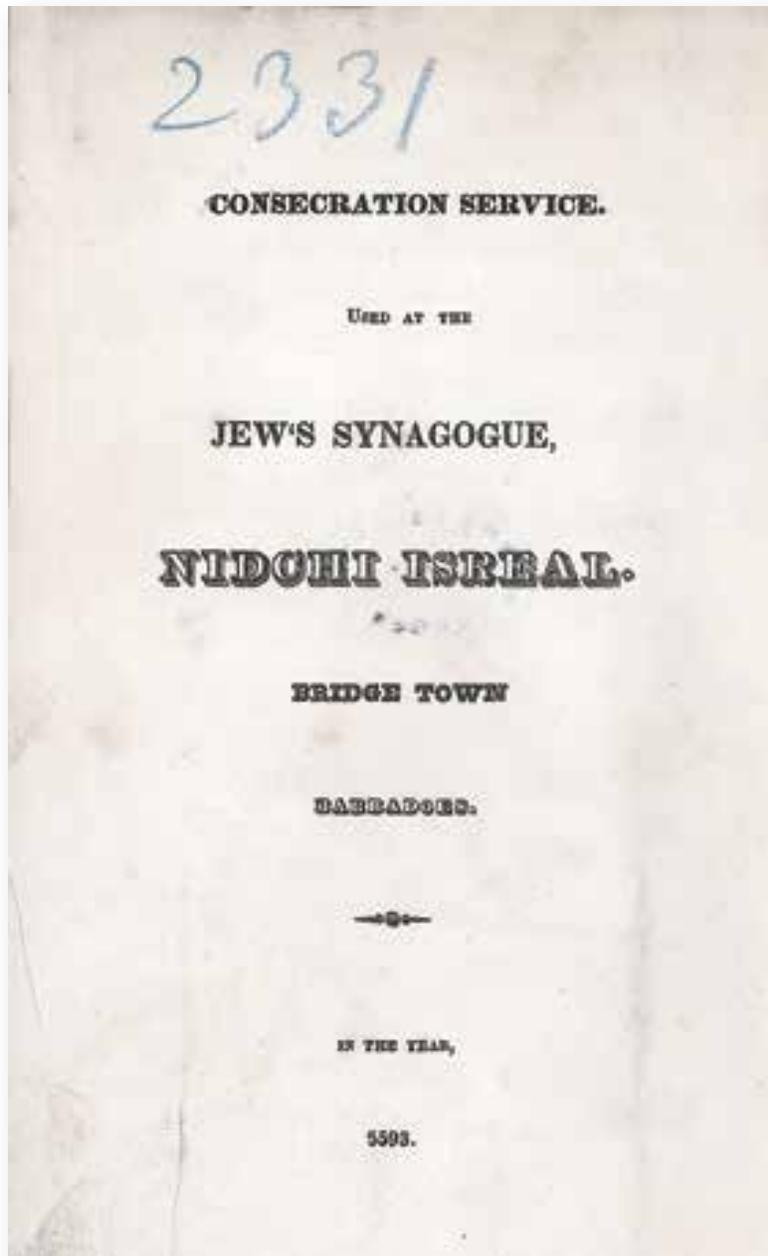
16 (AMERICAN JUDAICA). Jonas B. Phillips. *The Evil Eye: A Melo-drama, in Two Acts the Minor Drama.* FIRST EDITION. pp. 27. Unbound. 12mo.

New York, E.B. Clayton, 1831. \$2000-3000

• A member of an illustrious American-Jewish family, especially prominent in New York and Philadelphia, and tracing its descent back to the first Jonas Phillips, who emigrated from Germany to England in 1751 and thence to America in 1756.

The Evil Eye was the first drama Philadelphia-born Jonas B. Phillips (1805-69) created. Indeed it was co-authored with actor George Jones who in his later years gained notoriety as the eccentric Count Joannes.

In later life Jonas B. Phillips turned to law and became assistant district attorney for the county of New York, holding that appointment under several successive administrations (see Daly, l.c. p. 145).



Lot 17

- 17 (AMERICAN JUDAICA). Consecration Service Used at the Jew's Synagogue, Nidchi Israel, Bridge Town, Barbadoes, in the Year 5593 Hebrew and English on facing pages. Manuscript corrections and additional prayers tipped in on a few pages. Opening prayer with original poem wherein the initial letter of each line spells out the the name of the synagogue. ff. (1), 12. Ex-library, few light stains. Unbound. 8vo. WorldCat records just a single copy (YU).

Bridgetown, Barbados, 1833. \$15,000-20,000

✦ Jews were among the earliest European settlers on this Caribbean island located in the Lesser Antilles. Congregation Nidchei Israel was established in 1654 however the building was destroyed in "The Great Barbados Hurricane" of 1831.

The present pamphlet celebrates the consecration of the newly erected synagogue structure two years later. The ceremony with just 95 Jews in attendance was also attended by the Speaker, members of the Assembly, the Attorney General, Baron of the Exchequer and other dignitaries.

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

18 (AMERICAN JUDAICA). The Occident and American Jewish Advocate. A Monthly Periodical Devoted to the Diffusion of Knowledge of Jewish Literature and Religion. Edited by Isaac Leeser (vol. 26 (ed.) Mayer Sulzberger). **COMPLETE SET OF 24 VOLUMES** (Monthly edition). Volumes 1-16 and 19-26 (for Vols. 17 and 18, see next lot). Magnificently bound in modern uniform calf-backed marbled boards with red morocco spine labels. *Library markings in places, occasionally browned or lightly stained, vols. 8-10 foxed in places.* 4to. Goldman 1192.

Philadelphia, 1843-1869. **\$100,000-150,000**

COMPLETE MONTHLY RUN OF ISAAC LEESER'S THE OCCIDENT, THE FIRST SUCCESSFUL AMERICAN JEWISH PERIODICAL.

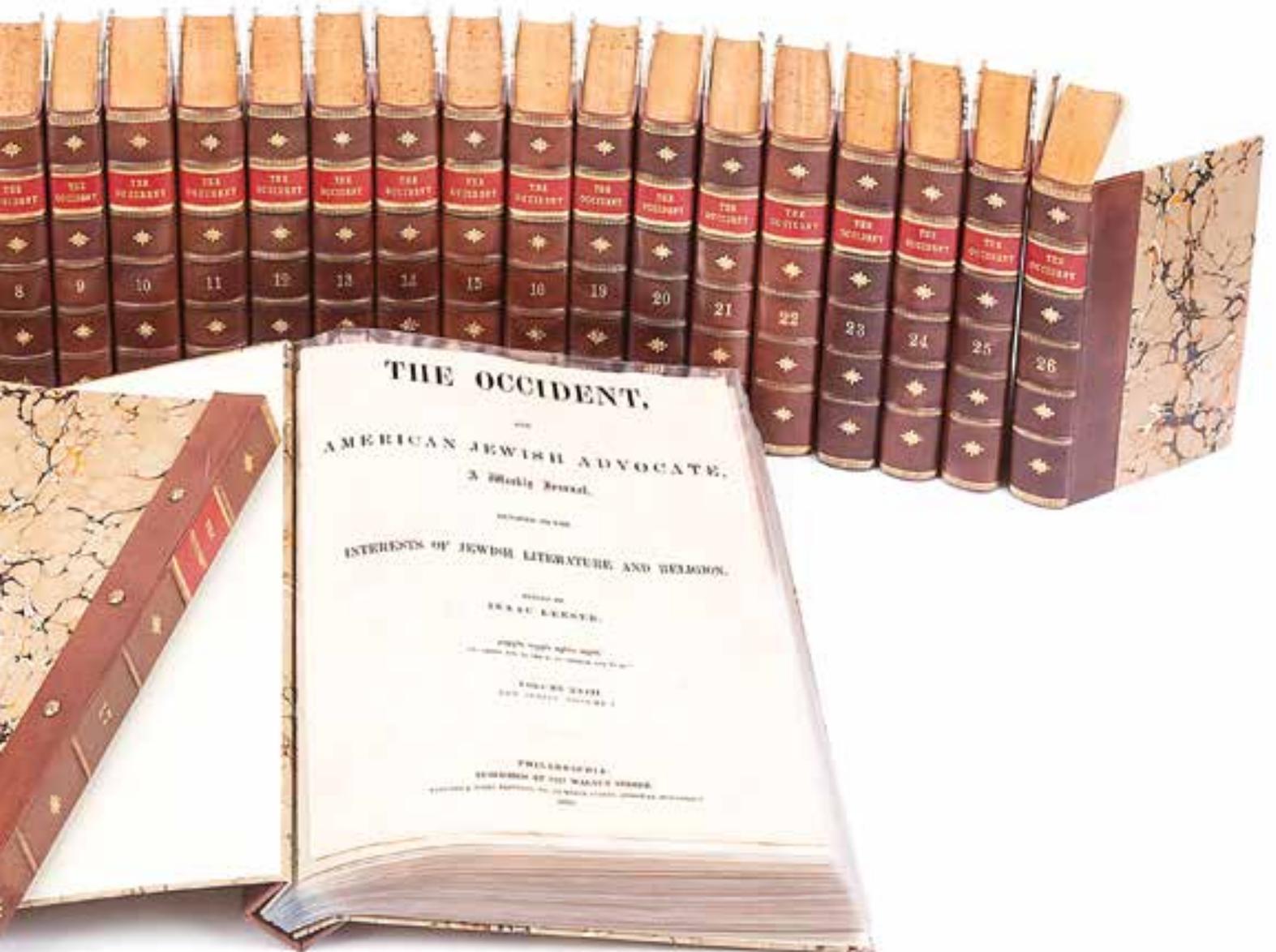
The Occident (1843-1869), was the first general Jewish periodical published in the United States. Founded and edited by Rabbi Isaac Leeser from inception through 1868. For 25 years, this was an important forum for articles on Jewish life and thought. It contained a broad array of content, including sermons, obituaries, juvenile literature, scholarly research, theology, spiritual poetry, domestic and foreign news of Jewish interest, resolutions adopted by congregations and organizations, book reviews and correspondence. The volumes of The Occident are a treasure trove of Jewish history, both American and foreign.

The Leeser legacy to American Jewish history is a well-documented life of pioneering accomplishments. As Bertram Korn succinctly put it: "Practically every form of Jewish activity which supports American Jewish life today was either established or envisaged by this one man. The most lasting testament to Leeser's energy and hopes can be found in the pages of his journal The Occident which arguably contain the single most important historical record of Jewish life in the Western Hemisphere in the mid-19th century. Through the agency of The Occident, Leeser hoped to bring together in one common forum the many American Jewish communities that were otherwise divided, by either geography or ideology." Bertram W. Korn, Isaac Leeser: Centennial Reflections, American Jewish Archives, Vol. XIX (1967), p. 136.

Mayer Sulzberger continued to publish The Occident for one year following Leeser's death in 1868, but without Leeser's energy, vision and guidance, this important journal ceased publication.

THE OCCIDENT IS ONE OF THE MOST IMPORTANT RECORDS OF AMERICAN JEWISH LIFE IN THE MIDDLE DECADES OF THE 19TH CENTURY.





Lots 18 and 19

19 (AMERICAN JUDAICA). The Occident and American Jewish Advocate. A Weekly Journal Devoted to the Interests of Jewish Literature and Religion. Edited by Isaac Leeser. Two volumes, The Weekly folio volumes. Vol. XVII: New Series - Volume I, 25 issues (of 52). *. Vol. XVIII: New Series, 41 issues (of 52). Comprehensive list of issues available upon request. *Browned and lightly stained in places. Modern uniform calf-backed marbled boards with red morocco spine labels. Folio.* Goldman 1192.

Philadelphia, 1859-60. **\$20,000-30,000**

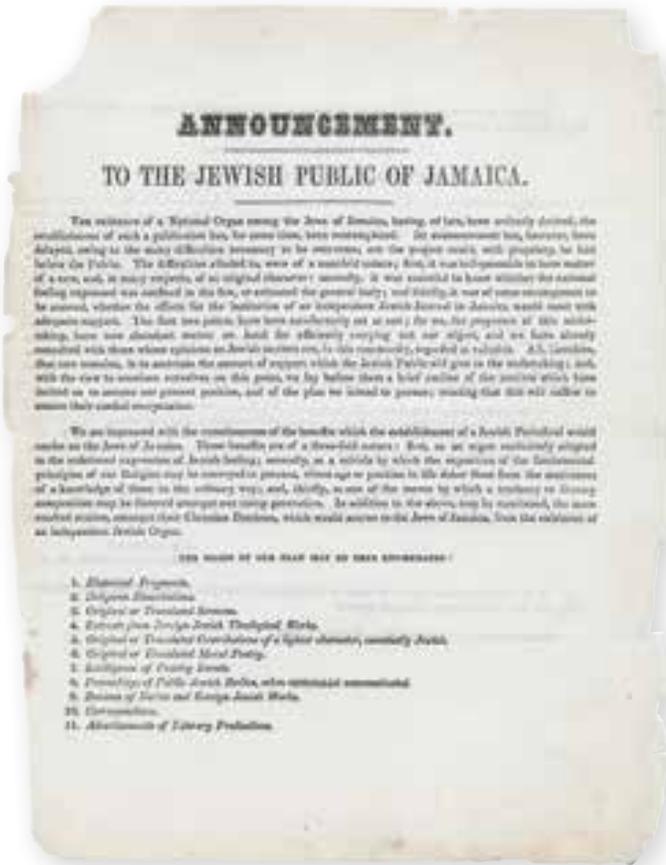
♣ The Occident was a monthly publication, but went weekly from April 1859 - March 1861 until returning to the monthly format.

THESE WEEKLIES ARE ESPECIALLY RARE.

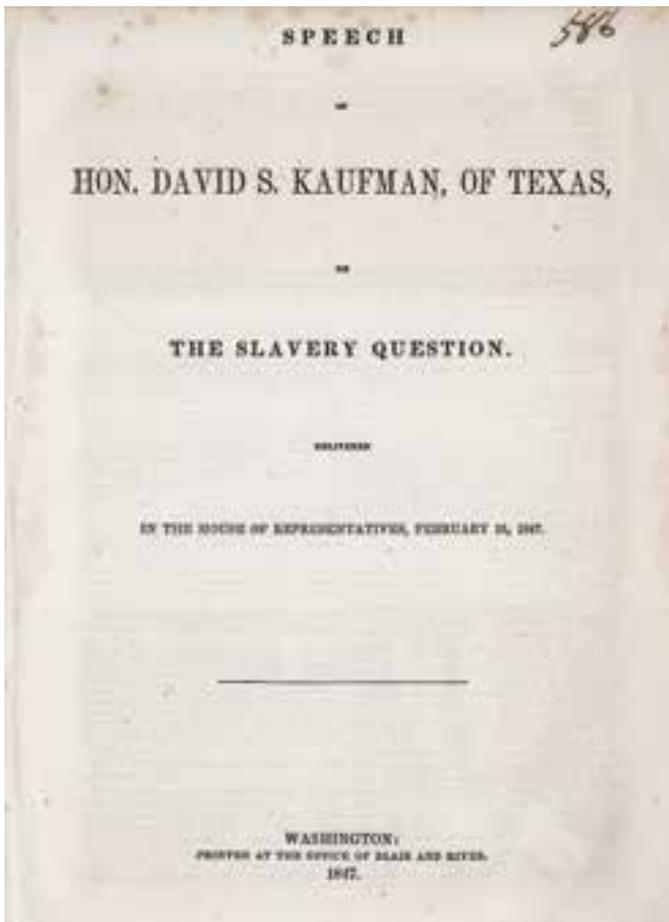
See L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995), pp. 136-150.

“Quite aside from its usefulness as a historic record of the time, The Occident was the first instrumentality to give a sense of national belonging to the widely scattered children of Israel in the United States.” (Bertram W. Korn).

A complete set of the Occident was sold at Sotheby's New York, Judaica, 4th December, 2014, Lot 15.



Lot 20



Lot 21

20 (AMERICAN JUDAICA). M.N. Nathan and Lewis Ashenheim. Announcement to the Jewish Public of Jamaica... [plans to publish Jamaica's first Jewish periodical "Bikoaray Hayom," The First Fruits of the West]. [1] leaf (2 pages). Edges minimally frayed unaffected text. 4to.

Kingston, Jamaica, November 3rd, 1843. \$4000-6000

Announcing the intended publication of an exclusively Jewish monthly periodical - contingent however upon the financial support of the Jews in Jamaica themselves. Outlined here are the potential religious and educational benefits of the periodical, adding that the existence of such an independent Jewish organ would result in the Jews of Jamaica accruing a "more exalted station, amongst their Christian Brethren."

Printed by R.J. Cordova in 1844, The First Fruits of the West was the first Jewish periodical in the West Indies. A total of ten issues were published. "The importance of the First Fruits of the West lies in the effort made to present Jewish history, traditions, rituals, literature and news in a 'popular idiom' for the layman. It was feared that unless such exertion occurred, Jamaican Jewry would be totally assimilated into the larger society." See Institute of Jamaica, Spanish & Portuguese Jews of Jamaica, in: The Jamaica Journal no. 43, p. 98.

Of Dutch origin, Moses N. Nathan (1801-83) was Rabbi in Kingston and St. Thomas for two decades before accepting a position in 1850 to serve the pulpit in New Orleans and later Charleston. Scottish-born Lewis Ashenheim (1817-58) immigrated to Jamaica in the 1820's where he practiced as a physician. He married into the local Sephardic DeCordova family.

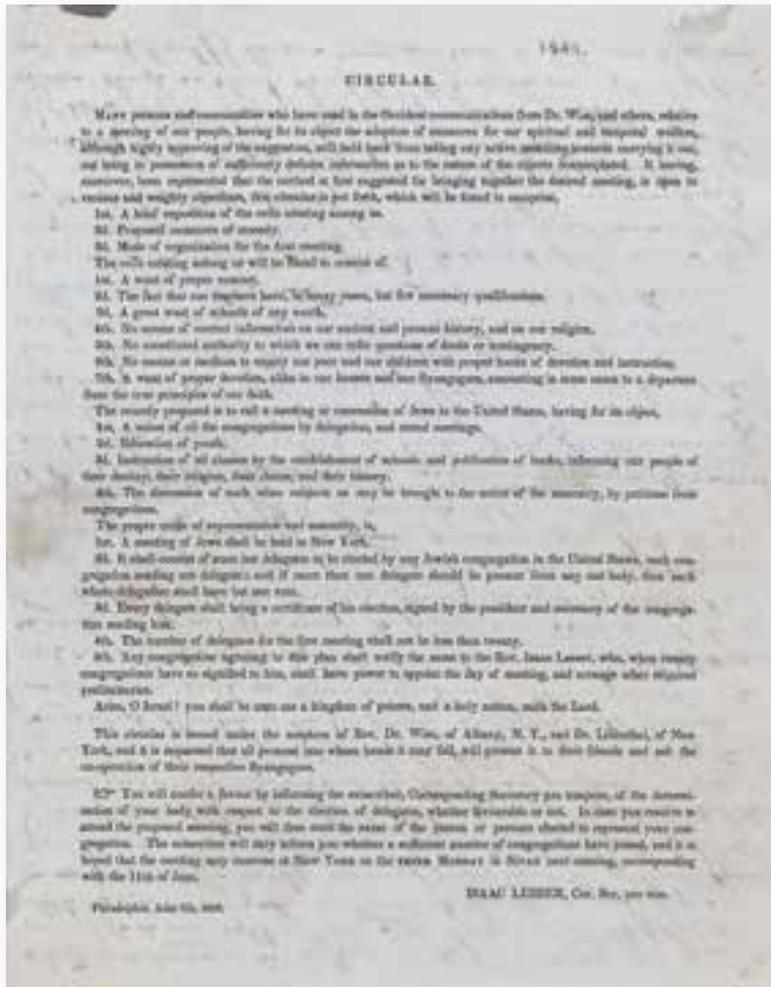
21 (AMERICAN JUDAICA). Speech of Hon. David S. Kaufman of Texas on The Slavery Question. Delivered in the House of Representatives. pp. 14. Unbound. 8vo.

Washington, [D.C.], Blair and Rives, 1847. \$4000-6000

Born in Boiling Springs, Pennsylvania, to German Jewish parents, David Spangler Kaufman (1813-1851) came to the Republic of Texas at age twenty-four after graduating Princeton and became a respected attorney, orator, soldier. Upon the admission of Texas as a State into the Union in 1846, Kaufman was the first man from the new state to be elected and take his seat in the U. S. Congress.

David Kaufman's views were pro-slavery. Remarkably, his brother, Daniel Kaufman (1818-1902), was an abolitionist whose home was a stop on the Underground Railroad. "It is hard to imagine how the relationship of these two brothers existed considering their strong and opposite convictions."

www.rootsweb.ancestry.com/~aagriots/TX/kaufman/railroad.htm.



Lot 22

22 (AMERICAN JUDAICA). Isaac Leeser. Circular. *One page. Unbound. 4to.* Singerman 1067 (two copies); no record in WorldCat. See Occident, March 1849, Vol. VI, no. 12, p. 581. One page autograph manuscript on verso by Leeser concerning his Bible translations.

Philadelphia, 5th Adar, 1849. **\$12,000-15,000**

• In this rare Circular Rev. Isaac Leeser outlines the problems facing the Jews of America, especially in regard to the education of youth. He calls for a convention of congregational delegates from across the country to form a broad-based union in order to work together for the benefit of American Jewry as a whole. Significantly, Leeser notes the Circular was issued under the combined auspices of himself as well as both Rev. Dr. Isaac Mayer Wise and Dr. Max Lillienthal. Indeed Wise so advocated for this convention he immediately came to New York upon its publication and preached at Lillienthal's pulpit the following Sabbath to an overflowing synagogue with Isaac Leeser in attendance. Leeser subsequently translated the sermon into English and printed it in the next issue of the Occident.

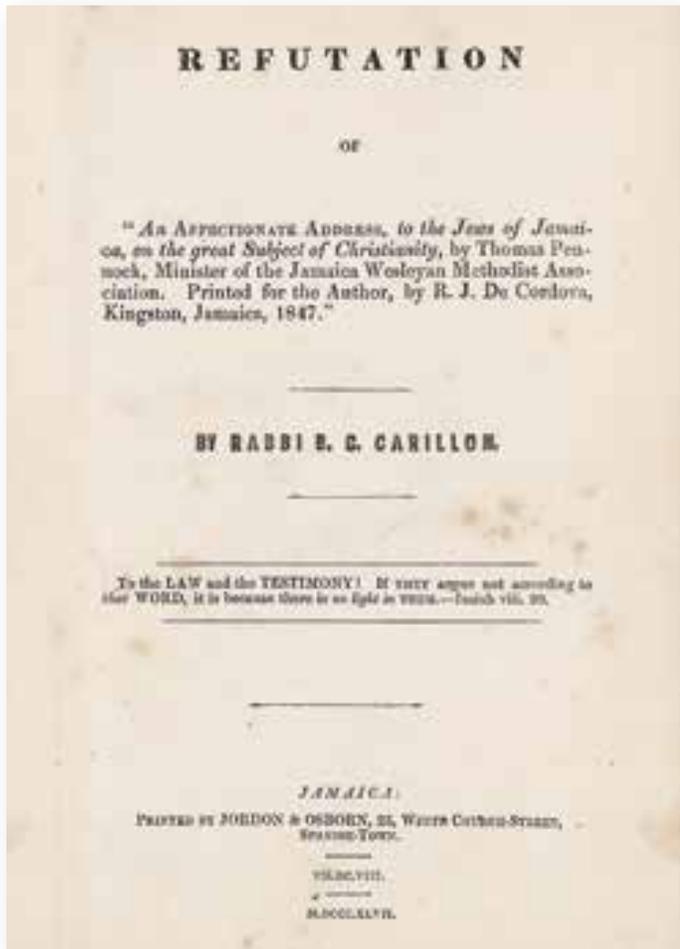
THIS IS THE ONLY COLLABORATION BETWEEN LEESER, WISE AND LILIENTHAL. Rapidly however their relationship fell apart as they realized that the Orthodox and Reform could not set aside doctrinal differences.

Leeser had long dreamed of a congregational union of American Jews, uniting both the Orthodox and Reform streams of Judaism. Leeser met Wise in 1847 and finally found in him someone who shared a vision of such a union in order to preserve and build Judaism in America. In response to detractors who objected to the idea of forming such a union Leeser wrote in the Occident (Vol. VI, no. 12) that the sole aim was to "unite Israelites on the broad platform of our religion, and to draw them by means of education and a proper spiritual guidance to the safe fold of obedience to whatever the Lord has taught." He reassured his readers that the union would not involve itself in partisan positions in relation to Reform.

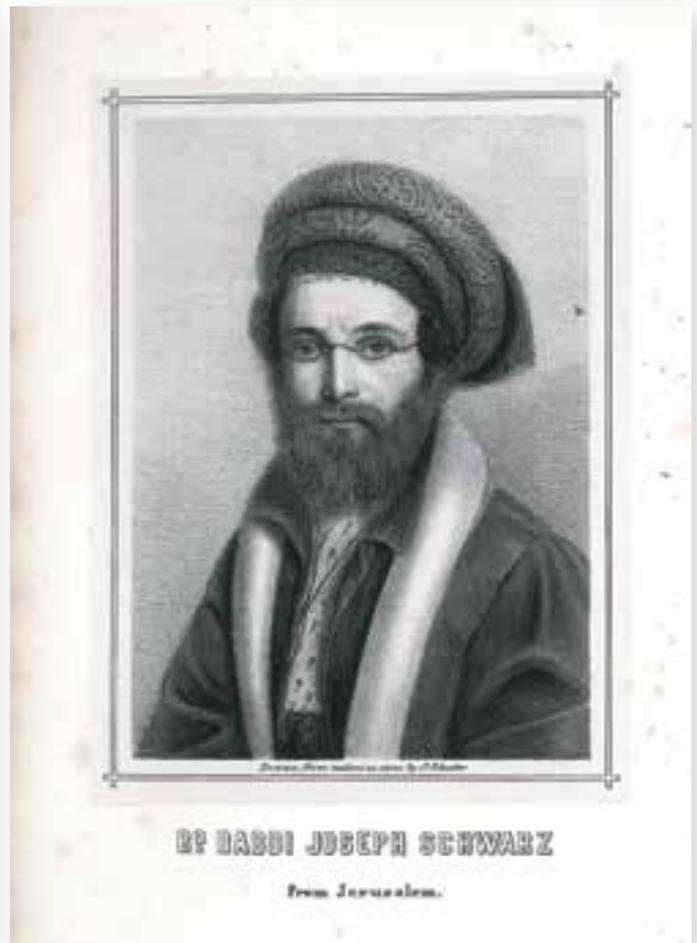
Wise writes in his memoirs he foresaw that "Judaism would have no future in America unless mighty upheavals, accompanied by constructive action" were taken. Wise records that both he and Leeser saw the first meeting of congregations in and of itself to be a productive start in resolving the ailments of American Judaism.

Leeser and Wise originally expected to attract twenty congregations, however only eight signed up. Under the influence of Rabbi Abraham Rice many Orthodox Jews refused to join due to an aversion to the Reform movement. By the end of 1849 both Leeser and Wise realized their initiative had failed. Subsequently articles in both the Occident and the Asmonean sought to assign blame for the failure of this bold venture.

See Lance J. Sussman, *Isaac Leeser and the Making of American Judaism*, pp. 169-70; Sefton D. Temkin, *Isaac Mayer Wise: Shaping American Judaism*, p. 55; Jacob Rader Marcus, *Memoirs of American Jews 1775-1865: Isaac Mayer Wise*, pp. 111-15.



Lot 23



Lot 24

- 23 (AMERICAN JUDAICA).** Rabbi B. C. Carillon. Refutation of "An Affectionate Address, to the Jews of Jamaica, on the great subject of Christianity, by Thomas Pennock, Minister of the Jamaica Wesleyan Methodist Association". **FIRST EDITION.** Opening blank inscribed to Rev. B. Rittenberg by Aaron Henriques, Kingston, Jamaica, 1873. *pp.* (8), vii, (1), v, (1), 138. *Browned. Contemporary gilt-tooled straight-grain morocco, rubbed. Tall 8vo.* Rosenbach 600.

(Spanish-Town), Jamaica, Jordon & Osborn for R.J. De Cordova, 1847. **\$4000-6000**

☛ Includes letters that Rabbi Carillon published in the Jamaic Despatch Chronicle and Gazette.

The Rev. Benjamin Cohen Carillon was elected minister of the congregation at Montego Bay, Jamaica, in 1845. His reformist innovations soon aroused opposition amongst the Portuguese Jews of the island. Reports Isaac Leiser in the Occident (Vol. IV no. 2) "It was to be hoped (though in this we were deceived) that the reverend gentleman would have learned sufficient wisdom from experience, that it will not do to place himself above public opinion. We fear that Mr. C.'s course will lead to bad feelings between himself and the Israelites under his charge; and if he will heed our advice, we would counsel him to confine himself to his duties, and not to assume the part of a reformer, in opposition to the laws of good order and ancient usages."

Indeed by the end of 1847 Carillon's position in Montego Bay had been taken over by the Rev. A.P. Mendes.

- 24 (AMERICAN JUDAICA).** Schwarz, Joseph. A Descriptive Geography and Brief Historical Sketch of Palestine. Translated by Isaac Leiser. Illustrated With Maps and Numerous Engravings. **FIRST AMERICAN EDITION AND FIRST EDITION IN THE ENGLISH LANGUAGE.** English interspersed with Hebrew. Frontispiece portrait of author, foldout maps of Land of Israel, lithographed views of Holy Places, etc. Opening pastedown with Jews' College school-prize label, presented to Martin Loewe and signed by headmaster, Louis Loewe, 1865. *pp.* xxii, (2), 17-518, (1), (1 blank). *Foxed in places. Contemporary calf, spine gilt extra, rubbed, inner hinge split. 4to.* Singerman 1161; Rosenbach 683.

Philadelphia, C. Sherman, 1850. **\$2000-3000**

☛ This work first appeared in Hebrew under the title Tevu'oth Ha'Aretz in 1845. Four years later, the author visited the United States as a rabbinical emissary from the Holy Land and resided with his brother who was already established in New York. Whilst in America, Joseph Schwarz arranged for the Rev. Isaac Leiser to translate Tevu'oth Ha'Aretz into English. The publication was "probably the most important Jewish work issued in America up to that time." (JE, Vol. XI, p. 119). Leiser was well cognizant of the pioneering status of the new book and he proudly stated: "The execution of the whole...is the work of Jewish writers and artists, the drawings being executed by Mr. S. Shuster, a lithographer belonging to our Nation" (translator's preface, p. viii). Leiser published the volume to "extend the knowledge of Palestine...and also to enkindle sympathy and kind acts for those of our brothers, who still cling to the soil of our ancestors" (translator's preface, pp. viii-ix).

See L.J. Sussman, Isaac Leiser and the Making of American Judaism (1995) p. 176.

25 (AMERICAN JUDAICA). Cresson, Warder. *The Key of David. David the True Messiah...* Also, *Reasons for Becoming a Jew; With a Revision of the Late Lawsuit for Lunacy on That Account.* **FIRST EDITION.** With illustrations. The Mayer Sulzberger Copy. *pp.* 4, (1), 14-344. *Trace foxed. Original gilt-titled boards, lacking backstrip, gutter split.* 8vo. Singerman 1234.

Philadelphia, n.p., 1852. \$1500-2000

✦ Born into an old Quaker family in Philadelphia, Warder Cresson (1798-1860) traveled through a period of strong religious upheaval joining a series of spiritual-seeking sects that appeared to him to represent true faith. In 1840, he met Rev. Isaac Leiser and became deeply interested in Judaism. He was also influenced by the writings of Mordecai Manuel Noah, who believed that the Jews should return to live in Palestine, their national homeland.

In May, 1844, Cresson was commissioned to be United States Consul at Jerusalem, the first to hold such office. Upon arrival, he was much affected by the surroundings of Jerusalem and became even more inclined toward Judaism, finally converting in March, 1848.

In September 1848 he returned to Philadelphia to arrange his personal affairs in order to settle permanently to Jerusalem. His family however claimed he had lost his sanity and in May 1849, his wife applied to court to have him declared insane. Cresson appealed and the trial became a celebrated case of the day. Eminent counsel were retained on both sides and nearly one hundred witnesses were called. Finally a verdict was rendered - Warder Cresson was declared to be quite sane.

The Philadelphia Herald reported on the trial's verdict: "This prosecution was an attempt to coerce conscience, through the horrors of a lunatic asylum, deprive a man of his civil and religious liberty and throw an imputation on the Jewish faith. But the jury, with a sagacity and magnanimity that does them high honor, vindicated the truth of American Rights and of our Republican Constitution. Warder Cresson was raised as a Quaker. He chose a different path to God. He vindicated a basic American institution: Freedom of Religion."

During his stay in Philadelphia, Cresson was a regular attendant at Leiser's Mikve Israel synagogue, taking part in Jewish communal life, and rigorously observing Jewish religious law. At the trial's conclusion, Cresson returned to Jerusalem where he actively supported the early efforts for the agricultural regeneration of Palestine made by Judah Touro and Sir Moses Montefiore. Cresson believed that the prevailing economic distress of local Jews could be relieved by the establishment of agricultural colonies.

Cresson remarried, this time a local Sephardic woman and lived out the rest of his life as a pious Jew in the Oriental tradition. Upon his death, he was buried on the Mount of Olives.

"The Key of David" is Cresson's most personal work, in which this Philadelphia Main Line Quaker sets out his gradual and irreversible attachment to the Jewish people.

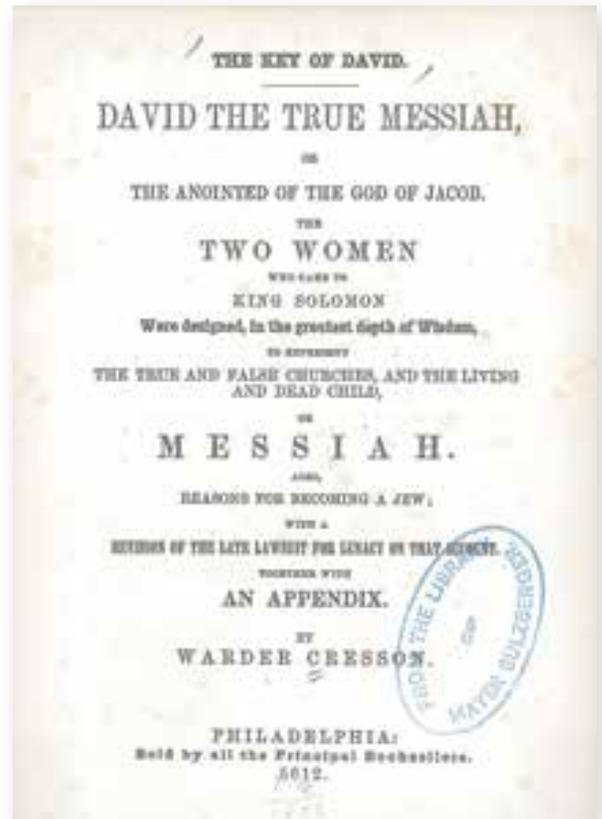
26 (AMERICAN JUDAICA). *The Grave of Uncle True.* Poetry by Jefferson Henri Nones U.S.A. Respectfully Inscribed to the Readers of the Lamplighter by H.S. Colman. Lithographic upper cover depicting a woman laying a wreath at the grave of Uncle True. Three pages of sheet music. *pp.* 6. *Original wrappers. Folio.*

Philadelphia, John Marsh, 1854. \$500-700

✦ Strophic form musical arrangement, composed by H.S. Colman with lyrics by the journalist and poet Jefferson Henri Nones, based on the 19th century American novel *The Lamplighter*, by Maria Susanna Cummins.

A young orphaned and abused girl - Gertrude Flint - rescued by kindly lamplighter Trueman Flint from her abusive guardian, evolves into a capable, resourceful and defiant woman. Although second in sales after Harriet Beecher Stowe's *Uncle Tom's Cabin*, *The Lamplighter* did not retain its popularity, perhaps the novel was seen as too empowering to woman at the time. Nathaniel Hawthorne famously quipped about the numerous editions of the *Lamplighter*: "America is now wholly given over to a damned mob of scribbling women."

Jefferson Henri Nones, son of Captain Henry B. Nones was born in Philadelphia into an aristocratic Sephardic family; he served in the Mexican-American War.



Lot 25



Lot 26



Lot 27

27 (AMERICAN JUDAICA). Jews' Hospital in New York. Admission Ticket to Banquet & Ball. Printed with manuscript entry, for the admission of "Henry Nathan with Lady." With bold image of "Jews Hospital." Card, two small marginal tears top and bottom. 4.5 x 3 inches.

(New York), 1860. \$5000-7000

• LIKELY THE FIRST IMAGE OF THIS CELEBRATED HOSPITAL.

Jews' Hospital (later famously renamed as Mount Sinai Hospital) was founded in 1852 by Sampson Simson (1780-1857) to address the needs of New York's rapidly growing Jewish community. At the time, New York City hospitals often discriminated against Jews - refusing them treatment as patients as well as blocking the hiring of Jewish medical staff. The Jews' Hospital in the City of New York, as it was initially called, inaugurated its first building in 1855, in what was then a rural neighborhood on West 28th Street between Seventh and Eighth Avenues on land donated by Simson. Just a short few years later the 45-bed hospital would be unexpectedly filled to capacity with soldiers wounded in the U.S. Civil War. In 1866 it was renamed Mount Sinai Hospital.

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

28 (AMERICAN JUDAICA). The Congressional Globe: Containing the Debates and Proceedings of the First Session of the Thirty-Sixth Congress. Wednesday, February 1st-2nd (pp. 641-56). * INCLUDES: A FULL ACCOUNT OF THE PRAYER OFFERED BY RABBI MORRIS J. RAPHAEL UPON THE OPENING OF THE PROCEEDINGS OF THE HOUSE OF REPRESENTATIVES (pp. 648-9). *Foxed. Modern calf. Sm. folio.* Singerman 1684.

Washington, John C. Rives, 1860. \$3000-5000

• THE FIRST JEWISH PRAYER INTONED AT THE OPENING OF THE HOUSE OF REPRESENTATIVES.

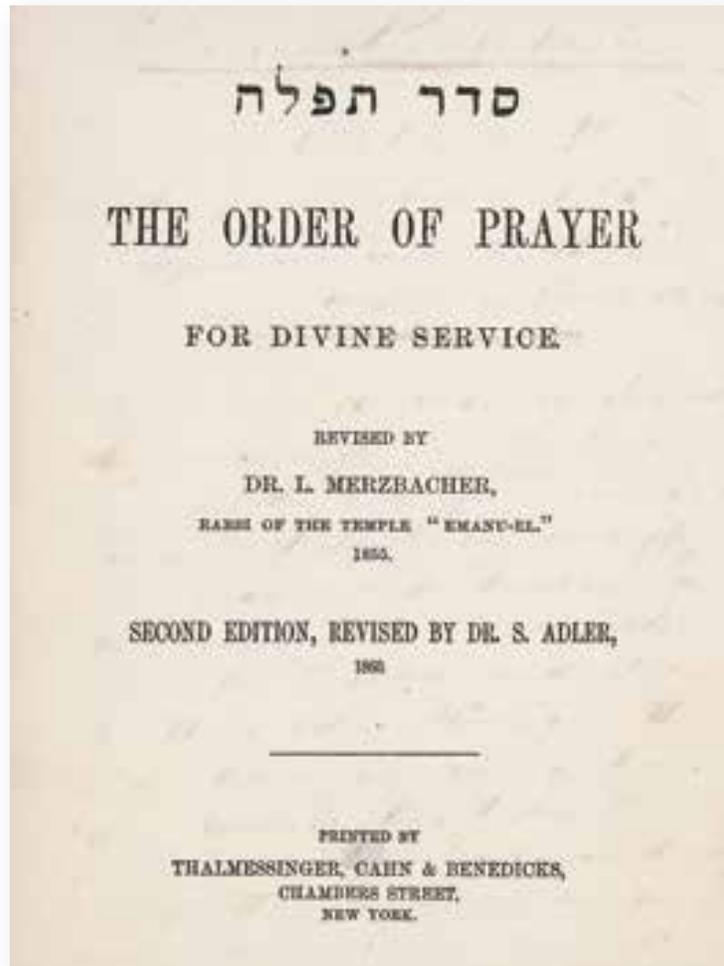
By the time of the Civil War, Jews were slowly making inroads into the American mainstream. Morris Jacob Raphall (1798-1868), Rabbi of Cong. B'nai Jeshurun of New York, was the first Jew to deliver a prayer in the U.S. Congress. Raphall closes his remarks here with the Hebrew words of the ancient priestly benediction, here as recorded by the Congressional Globe: "Yebarekeka A-donai Veyishmireka..." (p. 649).

As the historian Bertram Korn noted, this event was noteworthy in that it was "the initial recognition by the House of Representatives of the equal status of Judaism, with Christianity as an American faith."

This despite the dismay of certain Protestant clergymen when Rabbi Raphall appeared on the House floor bedecked in a prayer shawl and skullcap, pronouncing blessings in Hebrew. ("The next thing we shall have will be a Shaking Quaker dancing a reel," one wailed).



Lot 28



Lot 29

29 (AMERICAN JUDAICA). Dr. Leo Merzbacher. Tephilah – The Order of Prayer for Divine Service. Revised by Dr. Samuel Adler. Text in Hebrew and English on facing pages. Two volumes.

Vol. I: pp. xviii, 181. Two pages of manuscript notes. Thalmessinger, Cahn & Benedicks, 1860. *WITH Vol. II: pp. 397, (6), 32. One manuscript page: “Hymn on the Consecration Day of the Temple Emanuel, Curacao, 12 Sept 1867.” Thalmessinger & Cahn, 1863. *Modern boards. 12mo.* Singerman 1667 (recording just one copy) and 1780 (two copies).

New York, 1860 and 1863. **\$20,000-30,000**

• **FIRST EDITION OF SAMUEL ADLER'S REVISED EDITION OF LEO MERZBACHER'S 1855 PRAYER-BOOK.** The first prayer-book to contain an English rather than German translation of the prayers. Despite the modest title-page, Adler's production here was not merely a revision, but in actuality he completely reworked, added to and entirely altered the liturgy.

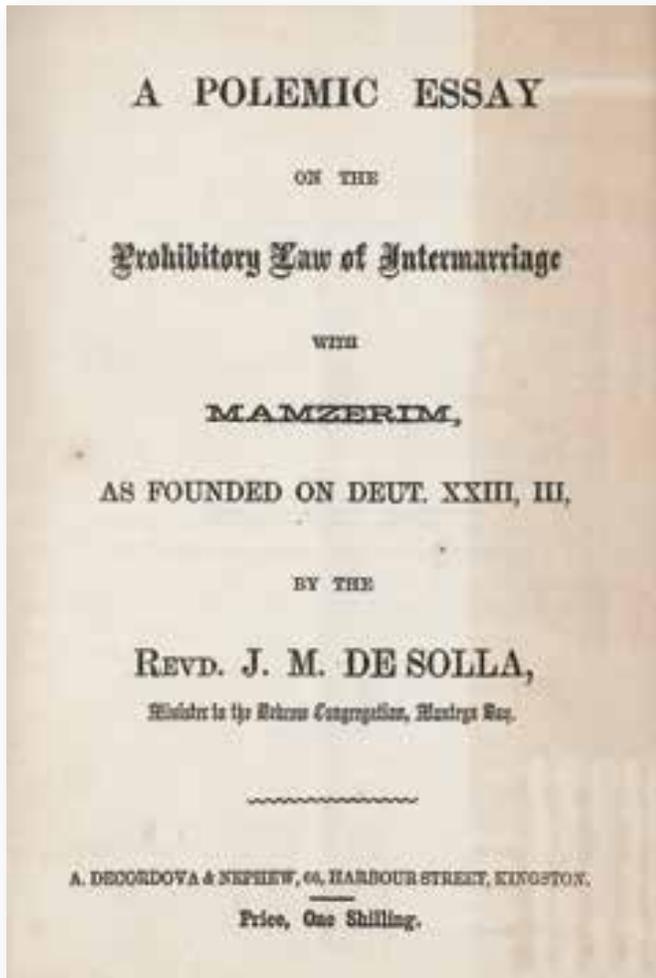
Rabbi Leo Merzbacher's original version of the prayers was quite traditional. “As resourceful and accomplished a liturgist as Merzbacher proved to be, he seldom sought to ...willfully turn aside from the traditional cannon” (Friedland p. 36). Samuel Adler, on the other hand (Merzbacher's successor at Temple Emanu-El of New York) had no such reservations about adopting radical change to the structure of the prayer-book. In his version of the “Order of Prayer” Adler did not rely on sources in Jewish tradition, rather he changed the prayers according to his subjective views of how synagogue services should be conducted. (See Eric Lewis Friedland, (Brandeis University dissertation) *The Historical and Theological Development of the non-Orthodox Prayerbooks in the United States*, 1967).

Indeed it was precisely this 1860 version of the “Order of Prayer” that was adopted by Temple Emanuel in New York, and all subsequent issues of the “Order of Prayer” utilized this version containing Samuel Adler's revisions. The Union Prayerbook itself was largely based on Adler's 1860 revision.

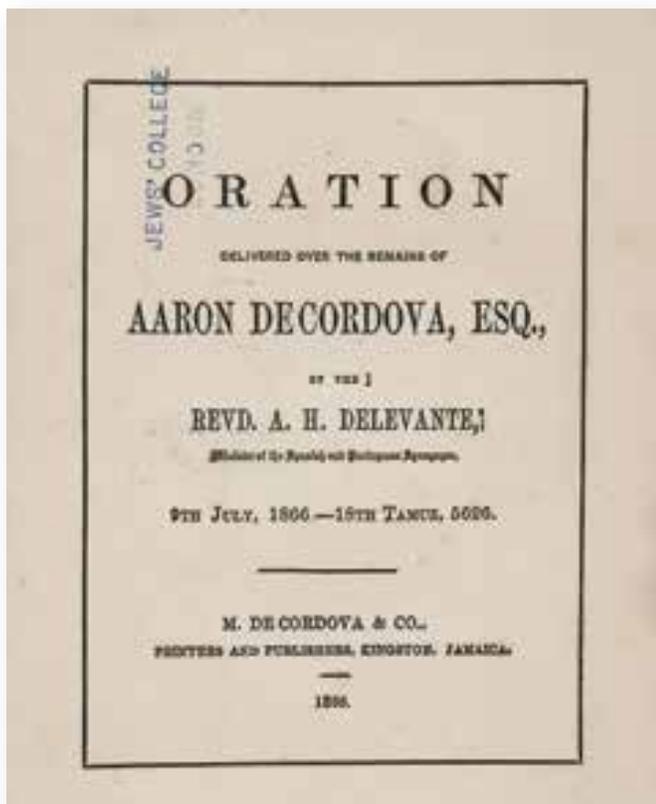
Consequently, this prayer-book was also the cause of much controversy. Orthodox Rabbi Bernard Illowy of St. Louis fumed, that whomsoever utilized this “so-called” prayer-book was to be “entirely excluded from all religious communion” (see Michael A. Meyer, *Response to Modernity: A History of the Reform Movement* (1995) p. 237).

Leo Merzbacher (1809-56) received his Rabbinic ordination from the celebrated R. Moses Sofer of Pressburg (the “Chasam Sofer”), the leading opponent of the Reform movement. Merzbacher immigrated to America in the 1840's and was appointed the first rabbi of Temple Emanuel in New York where he served until his death. He adopted changes in synagogue custom such as the prominent use of an organ and eradicating the observance of the second day of festivals. Samuel Adler (1809-91) replaced Merzbacher in Temple Emanuel in 1857, following the later's death, where he served until 1891. Adler's son, Felix, was the founder of the Ethical Culture movement.

EXCEPTIONALLY RARE. NO RECORD OF THE 1860 VOLUME IN WORLDCAT. Neither Deinard (nos. 966 and 968) nor Goldman (no. 48) record these editions. The final 38 pages of German and English hymns in Vol. II are unique to this copy.



Lot 31



Lot 32

30 (AMERICAN JUDAICA). Autograph Letter (unsigned), addressed to the Editor of The Occident, Rev. Isaac Leeser. *Six pages.*

1850's. \$3000-4000

✎ Fascinating letter written to Isaac Leeser by a self-styled "prophet."

"I seek through your newspaper to lay before the Jewish Public a series of communications... I feel myself called by a Superior Power to make known what has been revealed... a matter with special reference to the people of Israel. I am charged with a special accountability to declare it." The writer describes how he brought a formal notice of a "Beth Din or Jewish Synod" to public notice in a New York newspaper and about his "remarkable intuitions about the future." Prevails upon Leeser: "Believe me to be one, who by my rare spiritual impressions, is seriously inclined to be a servant of Israel." He hopes that Leeser will publish his articles in order that he can "convince mankind there can be no appeal... and no legitimate argument but to acknowledge the truth."

From this letter one can glean how effective were Leeser's publications, especially the Occident, devoted as it was to reuniting stray Jews with their cultural and religious traditions.

31 (AMERICAN JUDAICA). Rev. J.M. De Solla. A Polemic Essay on the Prohibitory Law of Intermarriage with Mamzerim. English text with a few words in Hebrew. *pp. v, 18. Minute perforation through several leaves toward the rear. Later wrappers. 8vo.*

Kingston, A. Decordova & Nephew, 1861. \$4000-6000

✎ A RARE AND CONTROVERSIAL TRACT.

Jacob Mendes de Solla, Rabbi of Montego Bay here sanctions marriage to one borne of an adulterous union, arguing on the basis of the medieval exegete Judah ibn Bilam's interpretation (as cited by Ibn Ezra to Zechariah IX, 6) that the term "mamzer" refers to peoples of antiquity and is no longer current in contemporary times.

De Solla's rabbinic colleague in Kingston, Moses N. Nathan (editor of First Fruits of the West), immediately penned a response upholding the traditional rabbinic interpretation of the term "mamzer."

This generally obtuse subject became current in Jamaica as a consequence of mixed unions, a result of the intermingling that commonly existed among the Jews and the native populace of the Caribbean.

See J. Schorsch, *Jews and Blacks in the Early Modern World* (2004).

32 (AMERICAN JUDAICA). Oration Delivered over the Remains of Aaron De Cordova, Esq. By the Revd. A. H. Delevante, Minister of the Spanish & Portuguese Synagogue. Text in English with some Hebrew. *pp. 16. Ex-library. Original printed pictorial wrappers, detached. 8vo.*

Kingston, Jamaica, M. de Cordova & Co, 1866. \$4000-6000

✎ Brother of the celebrated Jacob DeCordova, Aaron DeCordova (1804-1866) was a wealthy Kingston merchant who was elected to the first board of directors of the Hebrew National School in Kingston, Jamaica (see Occident, Vol. V, No. 4, July 1847).

Rev. A. H. Delevante was appointed as the minister in the Spanish Portuguese Synagogue in 1852. He was a correspondent of Rev. Isaac Leeser of Philadelphia and kept him informed of events in Jamaica affecting the Jewish community there.

A most scarce pamphlet. Issued by the Gleaner Office for private circulation only. **WORLDCAT RECORDS JUST ONE COPY**, located in the National Library of Jamaica.

33 (AMERICAN JUDAICA). Announcing the founding of the “Savannah Hebrew Collegiate Institute,” along with an appeal for support. Endorsed by Rev. D. C. Lewin (President), B. Phillips (Secretary), A. Epstein, W. Barnet, A. J. Brady, P. Dzialynsky and S. Gerstman. Octavus Cohen is also mentioned in the letter. *Single printed page. 4to.* No record in OCLC Worldcat - indeed no record of any materials from this Institute appear in OCLC WorldCat.

(Savannah), June 25th, 1867. \$5000-7000

✪ Instigated by Raphael D’C Lewin, the newly appointed Rabbi of Congregation Mickve Israel, a call for the opening in Savannah of a high school for Jewish boys and an academy for Jewish girls, wherein the students may receive both a Jewish and secular education.

“The physical sufferings of our people in the South have been very great, and very few are enabled to do more than provide for the immediate wants of their families. But while this is too painfully the case, we yet feel that the mental and religious training of our children, **NEVER MORE URGENT THAN AT THE PRESENT TIME** [original italicized], should not be neglected.”

Opened in November 1867, the school was well received, indeed the Historical Record of Savannah for 1869 reads “of all the educational establishments which grace our Forest City none stands higher or claims more admiration than this noble institution.” Unfortunately however the school did not last very long.

See F. D. Lee and J. L. Agnew, Historical Record of the City of Savannah 1869 pp. 156-58; Anton Hieke, Jewish Identity in the Reconstruction South: Ambivalence and Adaptation, p. 280.

34 (AMERICAN JUDAICA). Constitution der Israelitischen Fraueun Unterstuetzungs-Gesellschaft von Paducah, KY. Text in German. With list of the 16 founding female members. *pp. 15. Original printed purple wrappers. 12mo.* Singerman 2232.

Cincinnati, Bloch, 1870. \$1000-1500

✪ An uncommonly early American Jewish woman’s organization.

The Constitution of a Jewish Women’s social support group situated in Paducah, the county seat of McCracken County, Kentucky, which is located at the confluence of the Tennessee and the Ohio Rivers. The present population is some 25,000 and in 1870 when this Constitution was published, the city population was just under 7,000.

Paducah resonates in Jewish history for during the American Civil War, General Ulysses Grants issued his infamous Order no. 11 which expelled “the Jews, as a class...within twenty-four hours” from their homes in Paducah, Kentucky, due to the perception of profiteering with the rebels of the South. Subsequently, a group of Jewish merchants from Paducah, led by Cesar J. Kaskel, sent a telegram to President Abraham Lincoln in which they condemned the order as “the grossest violation of the Constitution and our rights as good citizens under it”.

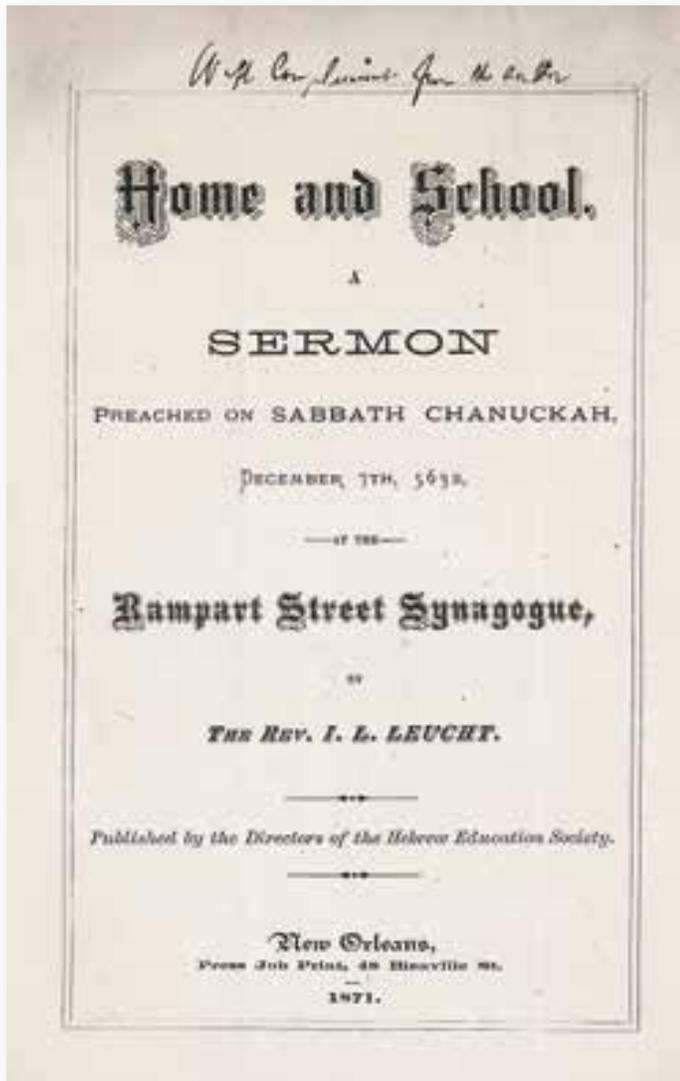
See Jonathan D. Sarna, When General Grant Expelled the Jews (2012).



Lot 33



Lot 34



Lot 35

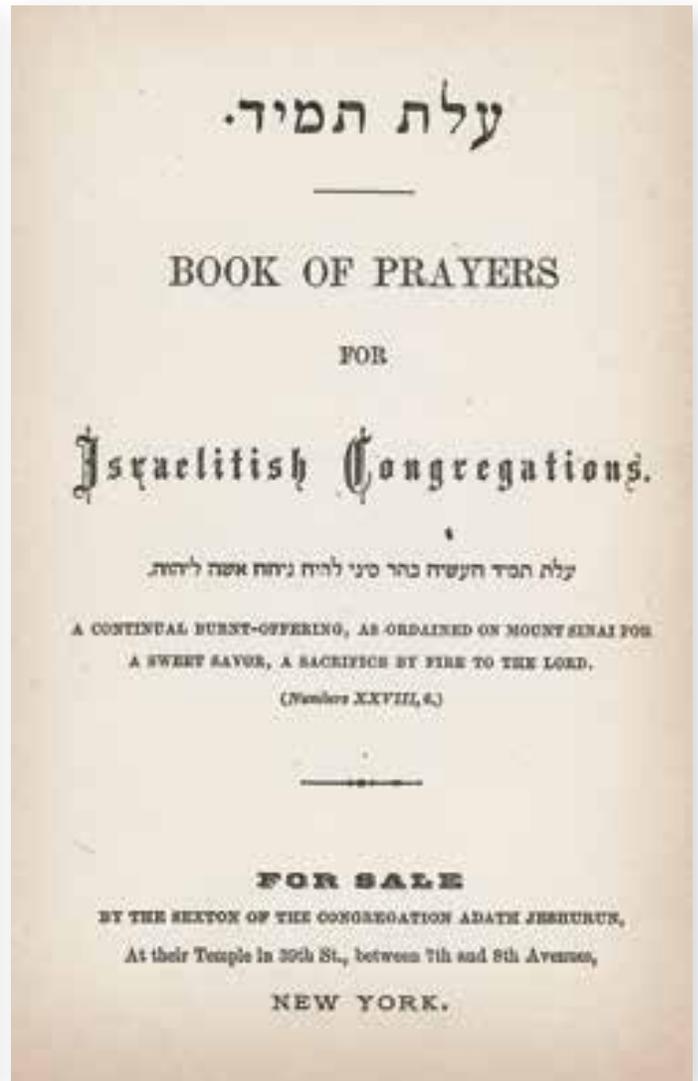
35 (AMERICAN JUDAICA). Rev. I.L. Leucht. Home and School. A Sermon Preached...At the Rampart Street Synagogue. Inscribed on title-page: "With compliments from the Author." Text in English and German. pp. 18. Original yellow printed wrappers (upper cover only), edges chipped. 8vo. Singerman 2285 (recording just one single copy).

New Orleans, 1871. \$1000-1500

• Born in Darmstadt, Germany, Rev. I. L. Leucht (1844-1914) came to America in 1864. He was appointed rabbi of the Shaarei Chessed congregation in New Orleans, before it merged to become the city's Touro Synagogue. Under Leucht's leadership the synagogue further adopted the innovations of Reform Judaism that his predecessor, Rabbi James Gutheim had introduced: The second-day observance of Festivals was dropped, Sabbath morning services was abbreviated to "last not longer than one hour including the sermon," worship was permitted with or without covered heads, depending on how long one had been a member.

Leucht was active across New Orleans, establishing strong ecumenical ties to the non-Jewish community, where he served as both president of the Louisiana Red Cross and on the State Commission of Prisons and Asylums.

The present scarce pamphlet is a heartfelt plea to support the Jewish educational framework of New Orleans.



Lot 36

36 (AMERICAN JUDAICA). (Liturgy). Olath Tamid - Book of Prayers for Israelitish Congregations. Prepared by David Einhorn. FIRST ENGLISH LANGUAGE EDITION. pp. vi, 394. Brittle, title loose. Modern boards, all edges gilt. 8vo. Singerman 2340 (records just two copies); not in Goldman.

New York, C.W. Schneidereith, 1872. \$5000-7000

• David Einhorn's radical reform prayer-book. FIRST APPEARANCE IN ENGLISH from the original German. Prepared for Congregation Adath Jeshurun.

"A radical departure from the traditional prayer book... its pagination is from left to right and its changes are both substantial and substantive." A.J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) pp.303-304.

David Einhorn (1809-79) emigrated from Germany to America in 1855, where he became the broadly accepted senior leader of the Reform Movement. He advocated the introduction of prayers in the vernacular, the exclusion of nationalistic hopes from the synagogue service and many other ritual modifications.

37 (AMERICAN JUDAICA). Proceedings of the First General Convention and Preamble, Constitution and By-Laws of the Union of American Hebrew Congregations. pp. 27. Original printed wrappers. Upper corner of front cover and title-page torn, light wear at edges. 8vo. Singerman S-386.

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

✦ Today's Union for Reform Judaism (URJ) was formerly known as the Union of American Hebrew Congregations (UAHC) which was founded by Rabbi Isaac Mayer Wise in 1873 in Cincinnati, Ohio. Representatives of 34 congregations from 13 Midwestern and Southern states gathered in Cincinnati to found the Union of American Hebrew Congregations with one major purpose: To establish a seminary where American rabbis could be trained for American congregations. By 1875 membership of the Union had grown to 72 congregations, including the "radical" congregations from the East Coast as well as moderate ones (that would later break off to join the Conservative movement). It was that year that the Hebrew Union College was founded.

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

38 (AMERICAN JUDAICA). Eulogy in Commemoration of the Deceased Poetess, Minna Kleeberg. Pronounced in the Temple of the Congregation "Mishkan Israel" in New Haven... As a Tribute of his Love and Affection, by her Husband, Rev. Dr. L. Kleeberg, Rabbi of the Congregation. pp. 12. Lightly stained. Original printed salmon wrappers, small portion of lower outer corner chipped. 8vo. Singerman 2793.

New Haven, CT, Tuttle, Morehouse & Taylor, 1879. \$3000-5000

✦ When Minna Kleeberg (b. 1841) arrived in the United States from her native Germany in 1866, she was already well known due to the wide acclaim of her poem, "Ein Lied vom Salz," a plea for the removal of the Prussian tax on salt. Her poetry expressed her passion for social justice and a devotion to her Jewish faith.

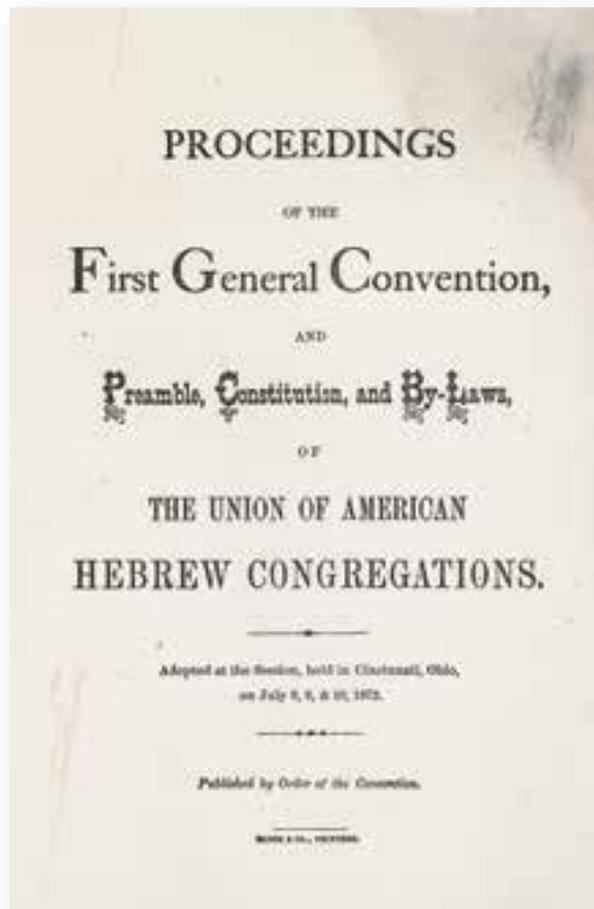
Daughter of a physician, she received as fine an education as a girl could obtain in mid-19th century Germany. After her marriage to Rabbi Leopold (Levi) Kleeberg, her poetry turned to liturgical creations, while continuing to serve as a vehicle for social expression. She had an abiding interest in public and patriotic matters, among her themes were: The Franco-Prussian War, the Fifteenth Amendment, the emancipation of women, and the cause of liberty and democracy. Jewish national and religious feelings were equally a source of inspiration. The aspersions cast upon Jews by Wagner and Billoth she repelled with indignant vigor. Her children and the joys and sorrows of family life were also notable themes of her verse.

Minna Kleeberg was best known to the American Jewish community for her hymns which appeared in the most widely used Jewish hymnal in 19th-century America, Isaac M. Wise's Hymns, Psalms and Prayers, In English and German (Cincinnati, 1868). Ten German hymns by Kleeberg form the largest number by any poet. They celebrate the Torah, man, faith, and the holidays.

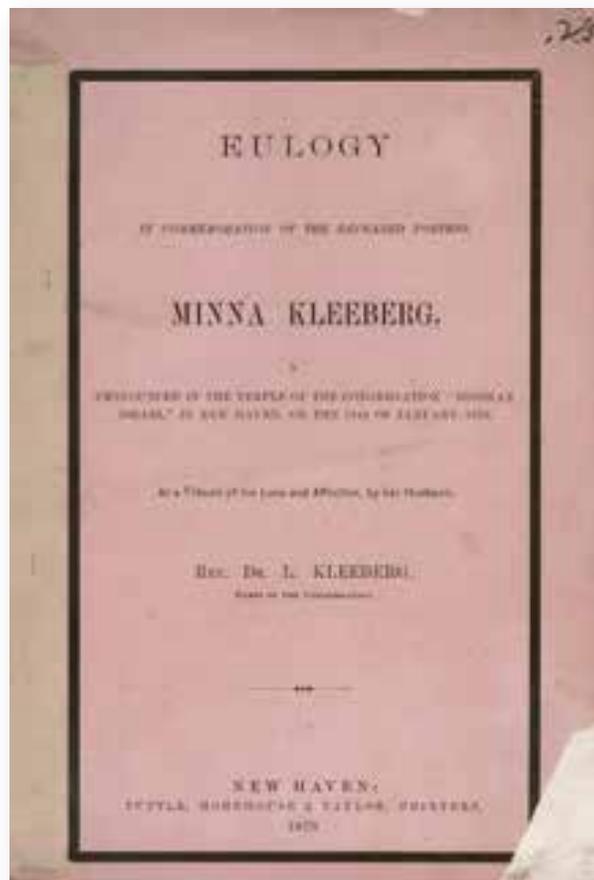
Less than two years after settling in New Haven, to which her husband had been called from Louisville, Kentucky, Minna Kleeberg died, on the last day of 1878. In his eulogy for his departed wife, Rabbi Kleeberg recalled:

"Almost from her childhood she complained of the subordinate position which tradition and custom assigned to woman. Upon her thirteenth birthday and the following Sabbath she shed bitter tears that she was not, like Jewish boys of her own age, entitled to take part in the public reading of the law, and by this rite be solemnly consecrated to the cause of Israel..."

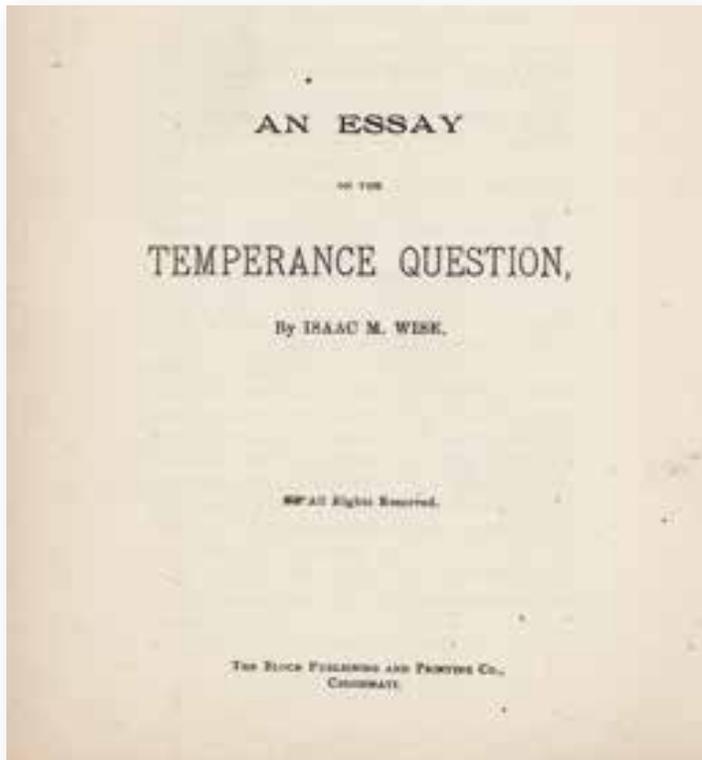
See A.J. Karp, From the Ends of the Earth, Judaic Treasures of the Library of Congress (1991) pp. 177-78.



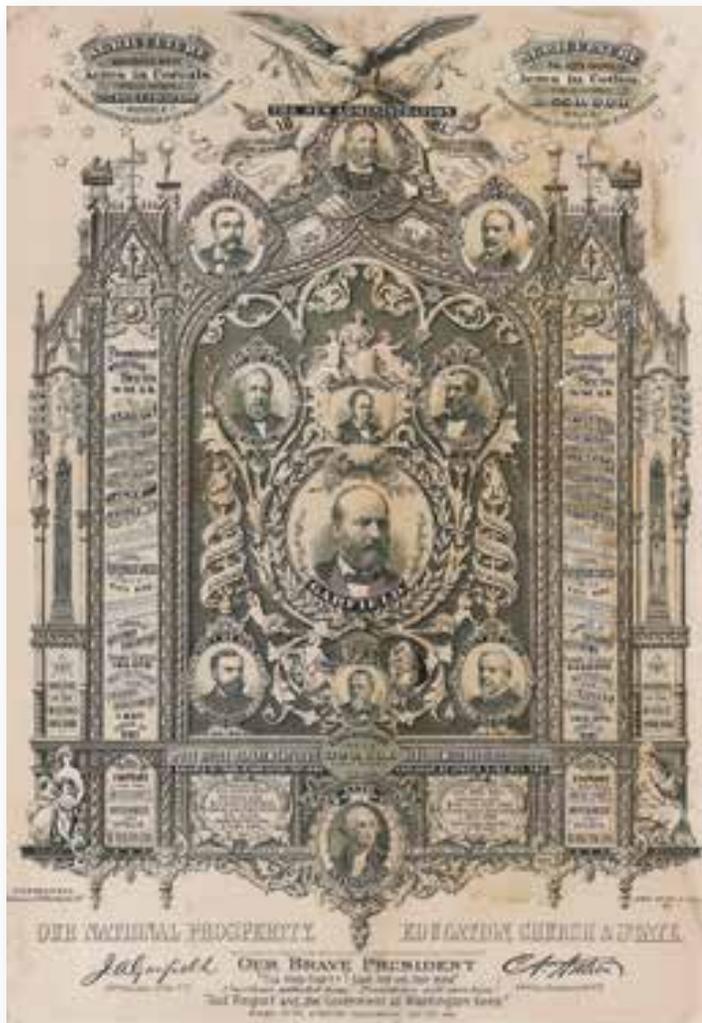
Lot 37



Lot 38



Lot 39



Lot 40

39 (AMERICAN JUDAICA). Isaac Mayer Wise. An Essay on the Temperance Question. pp. 16. Unbound. 8vo. Singerman 2883.

Cincinnati, 1880's. \$1000-1500

✦ In this lecture, delivered before the Unitarian Friends of Inquiry, Wise railed against the contemporary temperance movement that sought to outlaw alcohol. Wise commented, "If religion and prayer are abused to wage war on liquor to-day, they may be used to-morrow, on the same principle precisely, to persecute and pray out of their homes, Freemasons, Catholics, foreigners, infidels, or anybody who is not fashionable, suits not the tastes of his neighbors, or does not conform to vulgar prejudices."

Many 19th-century Jewish leaders were hesitant to support American social reform movements since they were usually infused with an evangelical Christian spirit. "Religion played a significant role in the Temperance Movement. Religious language permeated its tracts; ministers and prominent Church laymen dominated its leadership; and several denominations ... openly aligned themselves with its stated aims ... American Jews became involved in these debates because of their supposed expertise in Scriptural matters. Protestants viewed them as 'guardians of the Scripture,' and believed that Jews preserved ancient traditions that shed light on what the Bible meant. Throughout the nineteenth century one finds American Jews called upon to answer questions regarding the 'Jewish' view of any number of controversial subjects from slavery ... to whether baptism should be performed at infancy or later ... The fact that Christian Americans brought Jewish 'expert testimony' to bear on the temperance question remains highly significant. It reveals much about the way Christians tended to relate to Jewish leaders in nineteenth-century America, how they used them as resources, viewed them as repositories of ancient wisdom, and looked to them as potential legitimators of Christian practices. It also reveals much about the way some Jewish leaders responded to these Christian overtures ... In other times and places, Jews ... would have likely been reluctant to intervene in mooted questions bearing on internal Christian affairs; not so in nineteenth-century America." J. Sarna, *Passover Raisin Wine, the American Temperance Movement and Mordecai Noah*, in: *HUCA* (1988) pp. 269-87.

40 (AMERICAN JUDAICA). Our National Prosperity. Education, Church & State. Our Brave President: "You Keep Heart - I Have Not Yet Lost Mine!" Providence Protect Him, Providence Will Save Him...Memento of the Attempted Assassination. July 2nd, 1881. Color lithograph designed by James Meyer Jr. With central portrait of President James Garfield surrounded by the members of his Cabinet. With economic figures and societal facts of life in America, such as a list of "prominent religious sects in the US" (includes Jews). The whole within intricate illustrated background. *Brittle, tears. 15 x 22 inches.*

New York, E.G. Rideout & Co, 1881. \$800-1200

✦ The commercial designer James Meyer created a series of broadsides as memorials to President James A. Garfield who eventually died, September 19th after having being shot eleven weeks earlier by Charles J. Guiteau.

41 (AMERICAN JUDAICA). Cohen, Hermann. Der Sabbath in seiner Culturgeschichtlichen Bedeutung [“The Sabbath and its Cultural-Historical Significance.”] Printed over-slip on p. 15. pp. 19 (1). Ex-library. Contemporary marbled boards with original printed wrappers bound in. 8vo. Singerman, 2977.

Milwaukee, Zeitgeist, 1881. \$400-600

✦ Transcript of a lecture given by Prof. Hermann Cohen in Berlin in 1869, with a five page afterword by him, Marburg, December 1880. Issued by the Milwaukee bi-weekly “Der Zeitgeist,” which was edited by Reform Rabbi Emil G. Hirsch. Ad on last page for the newspaper, an “Israelitisches Familienblatt, ein organ für die Interessen des americanischen Judenthums.”

Founder of the Marburg School of neo-Kantianism, Hermann Cohen (1842-1918) was one of the most important Jewish philosopher of the 19th-century.

42 (AMERICAN JUDAICA). Szold, Benjamin. Reshith Da'ath / Catechism Designed for the Instruction of Israelitish Children. *BOUND WITH (as issued): Kaiser, A[lois]. Tunes for the Israelitish School. Second edition. English and German interspersed with Hebrew; German. Musical notes by Cantor Kaiser of the Oheb Shalom Congregation. pp. 56, (1), pp. 15, (2). Includes a list of Books for Religious Schools by B. Szold. Previous owners signature and address on flyleaf. Original colored boards; front cover detached. Singerman 2478 (recording just one copy); cf. Goldman 280.

Baltimore, H.F. Siemers, 1874. \$500-700

✦ Benjamin Szold (1829-1902), a native of Nemiskert, Hungary, studied at the Pressburg Yeshivah led by Rabbi Benjamin Wolf. Later, he came under the influence of Fraenkel, Graetz and Bernays at the Breslau Rabbinical Seminary. In 1858, Szold accepted an invitation to become Rabbi of Congregation Oheb Shalom, Baltimore which under his leadership became one of the foremost synagogues in the United States. An opponent of radical reform, he strove to guide his congregation in a more moderate approach. His daughter, Henrietta Szold (1860-1945), founded the Hadassah Women's Organization and Youth Aliyah. See EJ, Vol. XV, cols. 664-5.

43 (AMERICAN JUDAICA). The Memorial of Captain Jonas P. Levy, to the Honorable, the Senate and House of Representatives in Congress Assembled. 2 folio leaves. Neat taped repair. Unbound. Tall folio. Unrecorded.

New York, January, 1882. \$4000-6000

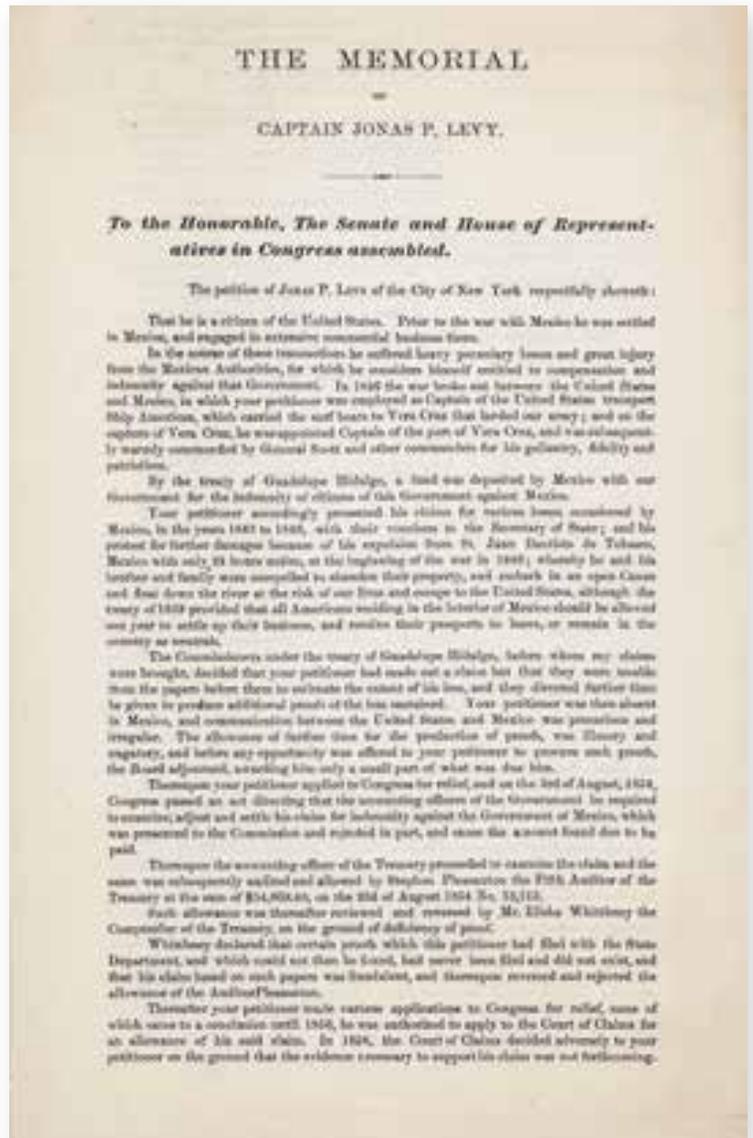
✦ JONAS P. LEVY VS. THE UNITED STATES.

A petition by Jonas Levy to the U.S. Government as part of his decades-long campaign to receive compensation for property losses sustained in Mexico by way of The Treaty of Guadalupe Hidalgo which had brought the Mexican-American War (1846-48) to an end.

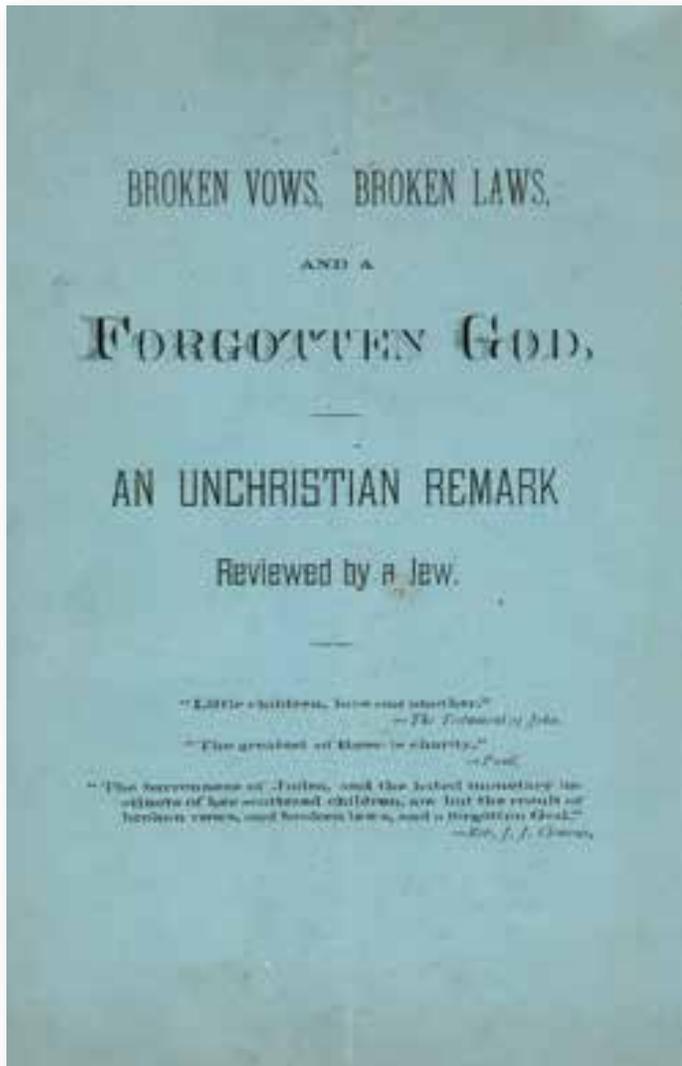
Jonas P. Levy (1807-83) was a merchant, U. S. Naval officer and Mexican War hero. His brother was Uriah P. Levy, the first Jewish commodore in the U.S. Navy. Prior to the Mexican-American War, the Levy brothers had undertaken various business ventures in Mexico. When war broke out Jonas Levy served as captain of the ship “The American” and was involved in the capture of the port of Veracruz. Thereafter he was appointed captain of the port by the great General Winfield Scott. At war's end Levy began a lengthy campaign against both the Mexican and American governments claiming compensation for monetary losses. In 1854 the House of Representatives passed an act ordering the Treasury Department to examine and settle Levy's claims for indemnity against Mexico. Despite an initial payment, Levy's additional claims were rejected on grounds of lack of sufficient evidence. After repeated appeals, the Treasury Department closed Levy's claim in May 1873 refusing to reopen it without further legislation. Tenaciously, Levy would not accept this perceived injustice and as evidenced by this document, even in the year prior to his death, petitioned the U.S. Congress to reopen his case.

Despite only partial success in this personal financial matter, as a naval war hero, Levy used his political connections to aid the passage of a bill through Congress in 1856 to grant synagogues in Washington D. C. the same rights and privileges that protected churches.

See Jonas P. Levy Papers, William L. Clements Library, University of Michigan; Clark G. Reynold, Famous American Admirals (2002) p. 195; Hasia R. Diner, A Time for Gathering: The Second Migration (1992) p. 149.



Lot 43



Lot 44



Lot 45

- 44 (AMERICAN JUDAICA). Jacob Voorsanger. Broken Vows, Broken Laws, and a Forgotten God. An Unchristian Remark Reviewed by a Jew. pp. 8. One leaf loose. Light stains. Original green printed wrappers (upper cover only), light stains. 8vo. Singerman 3108 (recording just one single copy).

[Houston?, 1882?]. \$1000-1500

✦ The present pamphlet is a response to J. J. Clemens' "Harvest Home: A Sermon Preached in Christ Church, Houston." Although intending to examine the roots of the Jewish Harvest Festivals, the sermon contained such lines as: "The barrenness of Judea and the hated monetary instincts of her scattered children are but the result of broken vows and broken laws and a forgotten God." Writes Voorsanger in his response here: "I ask the public to permit my breaking a lance on behalf of my people... What does Mr. Clemens mean? I cannot understand it. Are the Jews of Houston and Galveston, are the Jews of Texas generally, such a detestable people of "hated monetary instincts" that the Rector of Christ Church must need break his sacerdotal staff over their devoted heads? ... Alas for this indiscriminate speech from Christian pulpits!"

Rabbi Jacob Voorsanger (1852-1908) "one of the luminaries of the Reform movement's second generation," was born in Amsterdam and immigrated to the United States in 1873. After occupying a pulpit in Houston, Texas, he served San Francisco's historic Congregation Emanu-El from 1886 until his death.

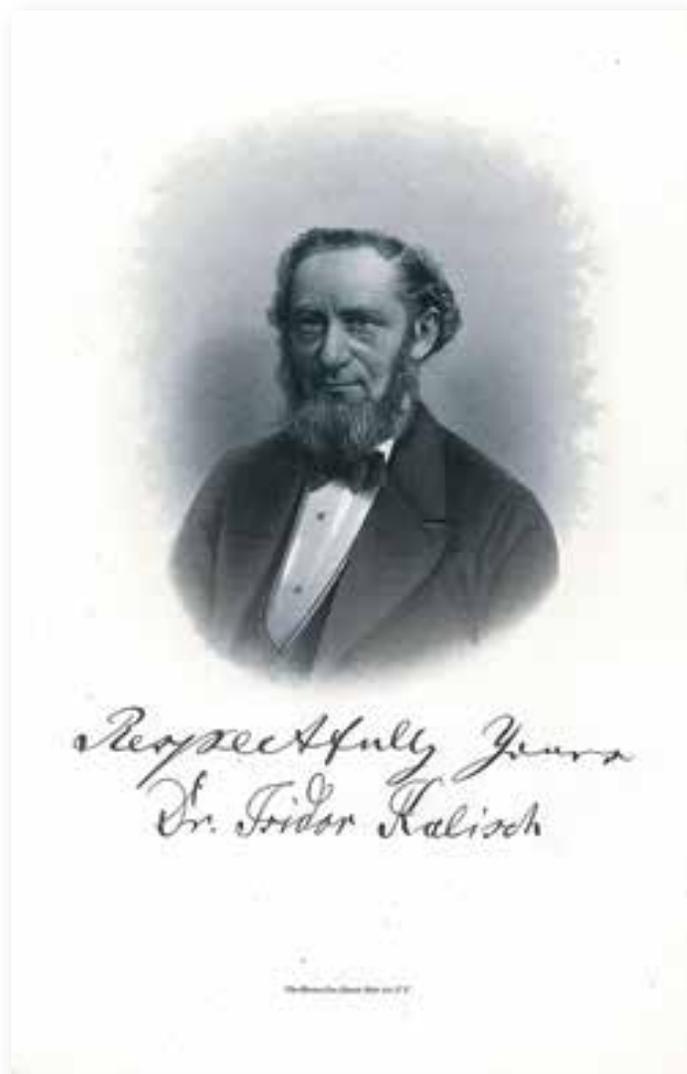
See K. Zwerin and N.B. Stern, Jacob Voorsanger: From Cantor to Rabbi, in: Western States Jewish History, 15/3.

- 45 (AMERICAN JUDAICA). Rabbi H.M. Bien. Oriental Legends and other Poems. Each page encased by colored decorative frame. pp. 198. Old inscription on opening blank. Original boards, gilt. Sm. 4to.

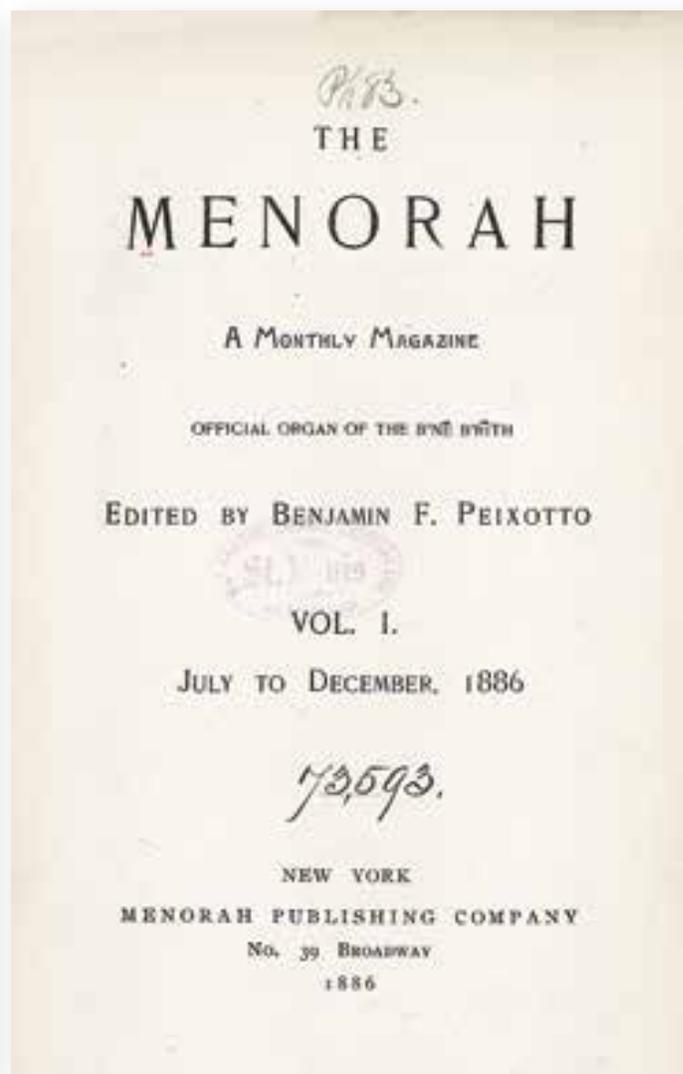
New York, Brown & Derby, 1883. \$1500-2000

✦ The author is celebrated for his composition of the dramatic Hagadah, entitled "Easter Eve" (1886). Interesting poems appear in this present volume, many of which are of an American patriotic nature and one memorializes Rabbi Max Lienthal.

German-born 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.



Lot 46



Lot 47

46 (AMERICAN JUDAICA). In Memoriam - Rev. Dr. Isidor Kalisch, of Newark, New Jersey. Frontispiece portrait. Each page within black-ruled border. pp. (6), 65. Original thick wrappers printed in gold, light wear. Tall 8vo. Singerman 3443.

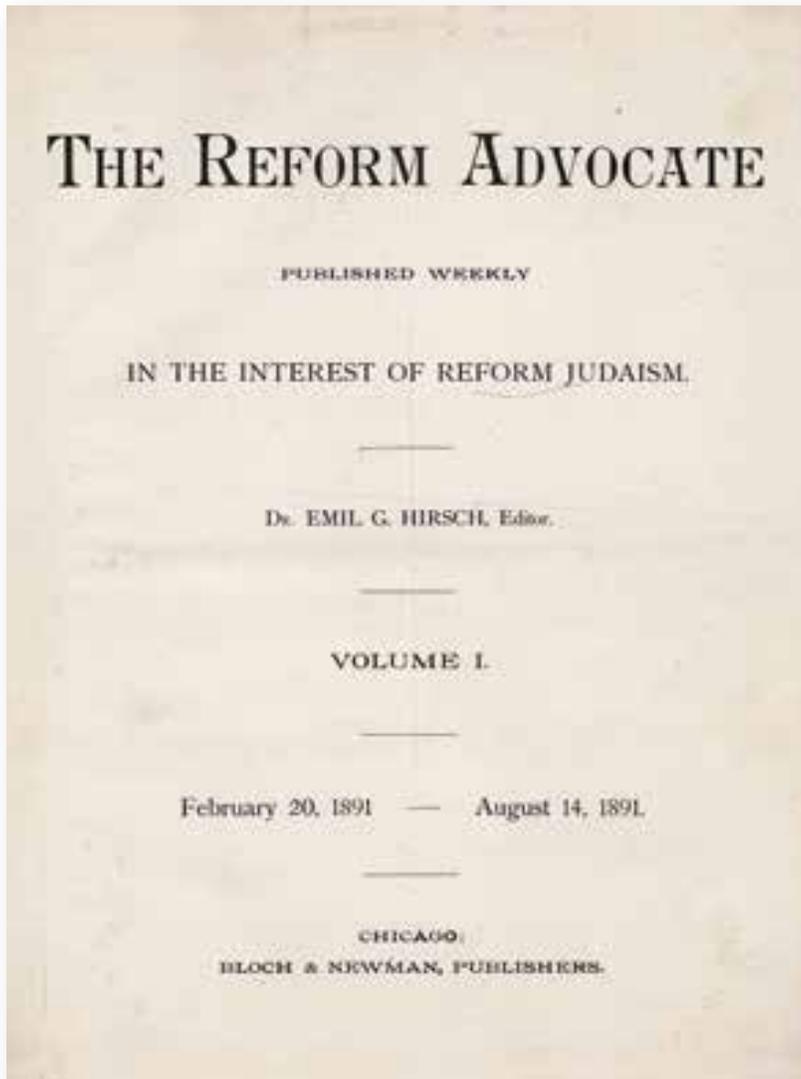
n.p., 1886. **\$1000-1500**

♣ Prussian-born Rev. Isidor Kalisch (1816-86) came to America in 1849 and was called to serve the Tifereth Israel congregation of Cleveland, Ohio. In 1855 the first conference of rabbis was held in Cleveland and a ritual and common prayer-book was agreed upon entitled "Minhag America" which Kalisch edited together with Rabbi Isaac Mayer Wise. Kalisch took part in polemical discussions on behalf of the ultra-Reform element in Judaism and his debates with Rev. Isaac Leeser, arising from his criticism of Leeser's English version of the Bible and on the "Jewish Belief in a Personal Messiah," become well known.

47 (AMERICAN JUDAICA). The Menorah. A Monthly Magazine. Official Organ of the B'nei B'rith. Edited by Benjamin Franklin Peixotto. Volumes I-V (of 42). Few illustrated plates. Ex-library, few leaves loose. Later uniform green boards retaining original spines, gutters split. Thick 4to. Singerman, S-235.

New York, 1886-88. **\$2000-3000**

♣ Initial five volumes of the B'nai B'rith's first periodical. The founding editor Benjamin Franklin Peixotto (1834-90) was the highest ranking official in B'nai B'rith who famously served as consul-general to Rumania by appointment of President Ulysses Grant. In this capacity he was tremendously active in seeking to reduce outbreaks of anti-Semitism in that country. Upon his return to America he was received with much honor and invited to deliver many addresses in various sections of the country. He subsequently aided in forming the Union of American Hebrew Congregations and was influential in assisting several Jewish charitable bodies in his hometown of New York as well as elsewhere across the United States.



Lot 48

48 (**AMERICAN JUDAICA**). (Weekly Newspaper). The Reform Advocate. Edited by Emil G. Hirsch (until his death in 1923). Successor editors include T. Schanfarber, Sidney J. Jacobs and Rabbi Gerson B. Levi. Vols. 1-12, 14-33, 38-39, 43, 45-47, 49, 51, 53, 55-56, 65, 69, 77, 79-80, 84-90, 92-102. Several hundred issues (not all volumes complete). **DETAILED COLLATION AVAILABLE UPON REQUEST**. Vols. 1-28 bound in later boards, the rest are unbound, bundled by volume. Most volumes contain 26 issues (two volumes per year). * Few additional titles. *Ex-library, variously worn, variously bound. Folio.*

Chicago, Bloch & Newman, 1891-1947. **\$5000-7000**

• Founded by Charles E. Bloch of the Bloch Publishing Company, The Reform Advocate entered the journalistic field as an advocate of progressive Judaism. With Emil G. Hirsch at its helm, The Advocate was a most fearless champion of Reform. (JE).

An early voice for Reform Judaism in Chicago, The Reform Advocate, (later just called The Advocate), was directed at a well educated, English-speaking readership. Articles discuss current events in the Reform movement, local and national politics. Also Jewish themes such as the modern relevance of religious practices such as circumcision and other precepts, thoughts on the weekly Torah readings, and themes of the Jewish holidays.

Early issues commence with lengthy sermons, usually penned by Rabbi Emil Hirsch and often quite severe in tone on the subject of the superiority of Reform to other Jewish denominations, and Judaism over other religions. Similarly, early issues are much focused on the German-American experience. Later issues focus more broadly on current events, both thorough treatment of European affairs, as well as more local concerns.

Many articles highlight the extent to which popular thinking regarding Judaism can frequently be cyclical: In 1937, Rabbi Joseph H. Gumbiner (later active in the Civil Rights movement), wrote: "Has Reform Failed? How many Reform synagogues are forces for social justice in the community? I seriously doubt if Reform Jewish youth, or youth generally in any religious grouping, has a sincere attachment to religion. Young people are not interested in theology...When religion examines our aims in life and seeks to point out worthy spiritual goals youth will listen. But whenever religion seeks to manipulate the occult, intelligent youth will have none of it...Precisely what form American Judaism will assume in the future one cannot say. It will probably be a kind of synthesis between the best in Orthodoxy and the basic principles of Reform."

One perennial topic are polemical articles against Orthodoxy and their rabbis who insist that Reform Judaism is inauthentic and will result in the dissolution of Judaism.

An ad from 1937 calls for the reader to subscribe, since "Reading time of the cover-to-cover contents of the Reform Advocate is not so important as the thinking time you'll put in after reading it."

49 (AMERICAN JUDAICA). (Blackstone, William E.) Palestine for the Jews. A Copy of the Memorial Presented to President Harrison March 5, 1891. **FIRST EDITION.** Upper cover with inscription and stamp: "Compliments of Nathan Straus." *pp.* 23. *Original printed wrappers, lightly sunned.* 8vo.

(Oak Park, Ill, 1891). **\$4000-6000**

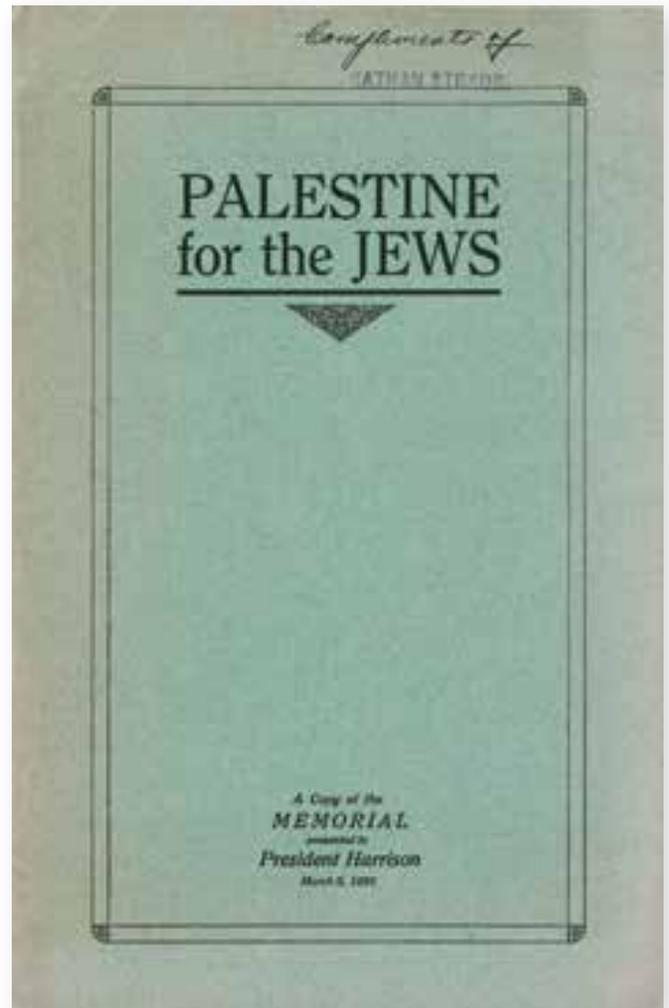
📌 **LIKELY THE FIRST OFFICIAL REQUEST TO AN AMERICAN PRESIDENT FOR A JEWISH HOMELAND IN PALESTINE.**

William Eugene Blackstone (1841-1935) American evangelist and Christian Zionist was the author of the famed "Blackstone Memorial," a petition presented to President Benjamin Harrison in favor of the delivery of Palestine to the Jews and signed by leading American citizens, prominent among them John D. Rockefeller, J.P. Morgan, Cyrus McCormick, the Chief Justice of the U.S. Supreme Court, Senators, Congressmen, religious leaders of all denominations, newspaper editors, etc.

The Memorial was motivated by concern over the plight of the Jews in Russia who were being viciously brutalized in a series of government-incited pogroms. Blackstone asks President Harrison, "What shall be done for the Russian Jews? ... Why not give Palestine back to them again? According to God's distribution of nations, it is their home, an inalienable possession, from which they were expelled by force... Why shall not the powers which under the treaty of Berlin in 1878 gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? ... Let us now restore them to the land of which they were so cruelly spoiled by our Roman ancestors."

A precursor of the Christian Zionist movement of contemporary times, this pamphlet foresaw and paralleled the later ideas of Theodor Herzl, founder of modern Zionism.

A fine association copy with stamp of the great American businessman, philanthropist and Zionist, Nathan Straus (1848-1931).



Lot 49

50 (AMERICAN JUDAICA). Frederick Starr. Ancient Pictures for Little Moderns: Or Things Once Seen by Jewish Children. **FIRST EDITION.** Color and black-and-white illustrations throughout. *pp.* 48. *Original color pictorial boards, some wear, new endpapers, lacking blank leaves at end.* 4to.

New Haven, Conn., Quinipiac Press, (1889). **\$3000-5000**

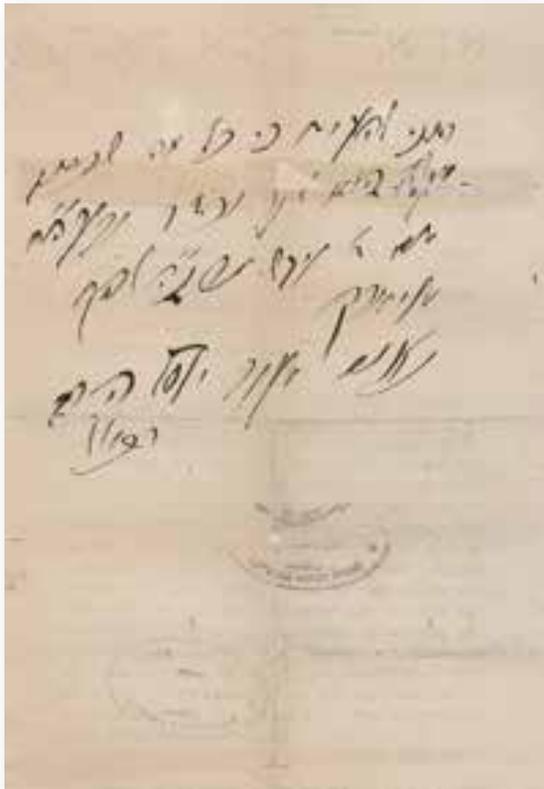
📌 **THE FIRST NON-BIBLICAL, JEWISH ILLUSTRATED CHILDREN'S STORY-BOOK PRINTED IN AMERICA.**

"Frank, Pinkie, Jakie, Sammie, and Abraham, - my five little Jews from Russia! ... They left their native land because their fathers and mothers, being Jews, had no chance to do well there ... So to America they came and here they are - my five little Jew boys - doing the best they can ... Ours is the only land, the world over, where Jews can do well" (p. 5).

Almost proto-Zionist in style, this highly sympathetic children's book recounts the often oppressive life experienced by Jews in a varied range of mostly early civilizations. WorldCat locates just two copies worldwide.



Lot 50



Lot 51

51 (AMERICAN JUDAICA). Ha'Atakah MiMichtav Hagaon ... DeKovno. Single page printed broadside, WITH Autograph Signed statement by R. YA'AKOV YOSEPH on verso, refuting the document, along with his stamps of office. Taped along folds, small hole. 4to.

Boston, Y. Shor & Co, 1892. \$2000-3000

✎ An unrecorded broadside in support of Rabbi Moshe Zevulun Margolies (the Ramaz), endorsed by R. Yitzchak Elchanan of Kovno and R. Joshua Siegel of New York (author of Eiruv VeHotza'ah). Concerns a spat between two Boston-based Rabbis, R. Margolies and his brother-in-law R. Bahritz, wherein the latter sought to undercut the authority of the former by taking an independent approach over the endorsement of kosher meat. Scandalously, the final printed line notes that Chief Rabbi Ya'akov Yoseph of New York also supported this proclamation.

On the verso of this rare document R. Ya'akov Yoseph ("Rav Hakolel of Kehiloth Yisroel of New York") pens in his own hand a statement "all that is recorded on the reverse of this page are lies and falsehood."

Amidst the contentious positioning over R. Ya'akov Yoseph's role as Chief Rabbi of New York, individuals such as R. Joshua Siegel worked in undercutting him - this broadside being an example of that since Rabbi Bahritz of Boston was a supporter of Rabbi Yoseph, thus causing Rabbi Siegel to oppose them both - even to the extent of falsely stating that Rabbi Yoseph agreed with R. Siegel's position over the Boston matter! Presumably Rabbi Bahritz took this broadside from Boston directly to New York for Rabbi Yoseph to directly and personally record how patently false it was.

The definitive biography of Chief Rabbi Ya'akov Yoseph is entirely unaware of the episode this broadside represents, see Y. Landau, The Rav Hakolel (2012).

AUTOGRAPH MANUSCRIPTS BY R. YA'AKOV YOSEPH ARE MOST UNCOMMON.



Lot 52

52 (AMERICAN JUDAICA). Der Yidisher Farmer - The Jewish Farmer: A Monthly Periodical for Agricultural Colonists. Edited by Herman Rosenthal. Vol. 1 nos. 1-12 (ALL PUBLISHED). Text in Yiddish with smattering of English. Nos. 1-8 published by Herman Rosenthal, nos. 9-12 published by the Baron de Hirsch Fund's Agricultural Bureau. Bound in one volume. Contemporary boards. Sm. folio. WorldCat records just one single copy; Singerman S-613.

New York, Gregory Weinstein Press, Nov. 1891-Oct., 1892. \$6000-8000

✎ A SCARCE COMPLETE RUN OF THIS SHORT-LIVED YIDDISH JOURNAL FOR JEWISH AGRICULTURALISTS NEWLY ARRIVED IN AMERICA.

The violently increased levels of anti-Semitism in Russia during the 1880's resulted in mass Jewish immigration to America. The Jews in America at the time were somewhat overwhelmed by the need to care for these new immigrants while simultaneously somewhat looked down upon them as an inferior class. The solution was to set up agricultural colonies to enable the immigrants to support themselves. The thinking being that farm colonies would hasten the Americanization process of the new immigrants. Many colonies were set up during the 1880s, but most did not last into the 1890s.

The instigator of this periodical "Der Yidisher Farmer" was Russian-born Herman Rosenthal (1843-1917) who came to America in 1881 and founded the first agricultural colony for Russian Jews on Sicily Island, Louisiana. This colony did not survive very long and Rosenthal moved on to help organize the Cremieux colony in South Dakota. Rosenthal later became a prominent administrator in the Woodbine, NJ colony which was founded with the aid of the newly established Baron de Hirsch fund in 1891. By 1898 he left farm-life and was appointed chief of the Slavonic division of the New York Public Library.

Numbers 3-12 of "Der Yidisher Farmer" contains the serialization of the novel "Meir Ezofowicz" by the Polish Nobel prize-winner Eliza Orzeszkowa

(1841-1910). This Yiddish translation centering on a family's conflict between traditional Judaism and modern liberalism is the first appearance of Meir Ezofowicz in America.

Three articles by the Russian-American Yiddish playwright Jacob Gordin (1853-1909) also appear here, in which he urges Jews to abandon the wheeling and dealing of city-life and join agricultural colonies.

Uri D. Herscher describes the utopian dreams of immigrants who came to America in the 1880s with hopes to cultivate the land instead of living in the city. He writes "the experience of these dreamers is reflected in Herman Rosenthal's Yiddish-language journal, The Jewish Farmer" (see Jewish Agricultural Utopias in America, 1880-1910 p. 123). See also Jacob Rader, United States Jewry 1776-1985, pp. 16-49.

- 53 (AMERICAN JUDAICA). Kishinever Shechitah / The Kishineff Massacre. Composed and Arranged by Herman S. Shapiro Sheet music for piano / violin. Text in English and Yiddish. pp. 9, (1). *Slightly tattered around edges. Original color illustrated wrappers. Folio.*

New York, S. Goldberg, 1904. \$500-700

✦ This elegy gave musical expression to New York Jewry's outrage over the infamous Kishinev Pogrom of April 6-7, 1903.

Movements: "The First Signal of the Storm", "The Helpless in Despair", "The Bugle-call of the Rioters", "The Victims in Their Agony", "The Wailings of Women and Children", "The Hellish Work in Full Force", "The Living Cry for Bread." The poem "Have Mercy" by the great Russian-Jewish poet Simon Frug appears at end in English and Yiddish.

See Library of Congress exhibition: From Haven to Home: 350 Years of Jewish Life in America.,

www.loc.gov/exhibits/haventohome/haven-home.html#obj5.

- 54 (AMERICAN JUDAICA). Barnett A. Elzas. The Jews of South Carolina. From the Earliest Times to the Present Day. ONE OF 175 NUMBERED COPIES. Twelve illustrated plates. An uncut copy on thick paper. pp. 352. *Original gilt-tooled boards, rubbed. Thick 4to.*

Philadelphia, J.B. Lippincott, 1905. \$600-900

- 55 (AMERICAN JUDAICA). Silberstein, Solomon J. Takanoth Agunoth - Remedial Laws for Deserted Wives. FIRST EDITION. Text in Yiddish. Additional title page in English. pp. 62. *Title worn, small tear on final leaf. Contemporary boards, gutter split. 8vo.* Not in Goldman (for author biography, see no. 1020).

New York, A. H. Rosenberg, 1907. \$200-300

✦ Concerns the legal and emotional tangle presented by the Agunah issue. No doubt written at a time of marital tension among immigrants, with dislocated families, lengthy or even permanent separations, all a result of immigration to America. The work engendered opposition from some rabbinic quarters due to the leniencies advocated by the author.

- 56 (AMERICAN JUDAICA). The Teachers Institute of The Hebrew Union College. Graduation of the First Class at the Plum Street Temple, June 15, 1912. pp. 30. *Single small puncture through upper margin of many leaves, title discolored. Recent wrappers. 8vo.* Unrecorded. Not in WorldCat and not in the online catalogue of HUC.

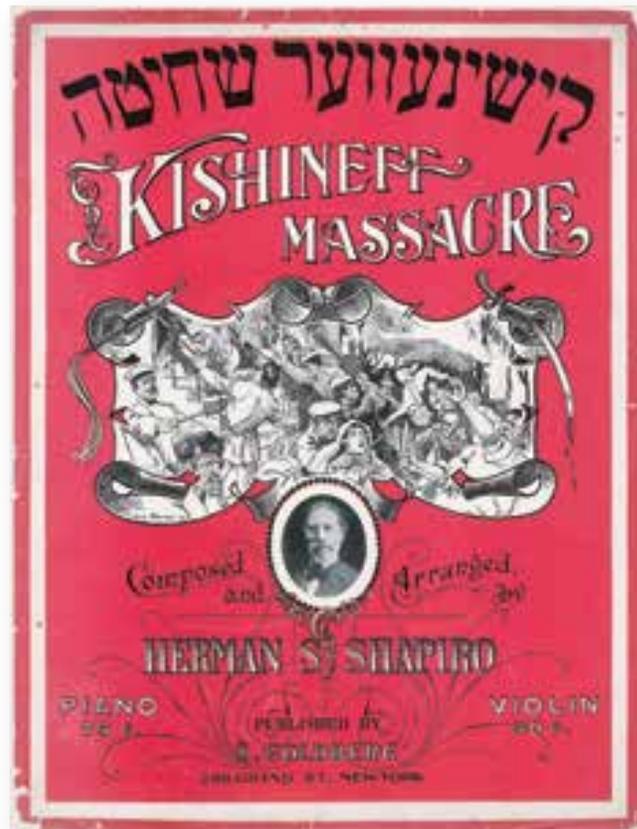
Cincinnati, 1912. \$3000-5000

✦ Contains order of service, various sermons and closes with a prayer by Kaufmann Kohler, president of Hebrew Union College.

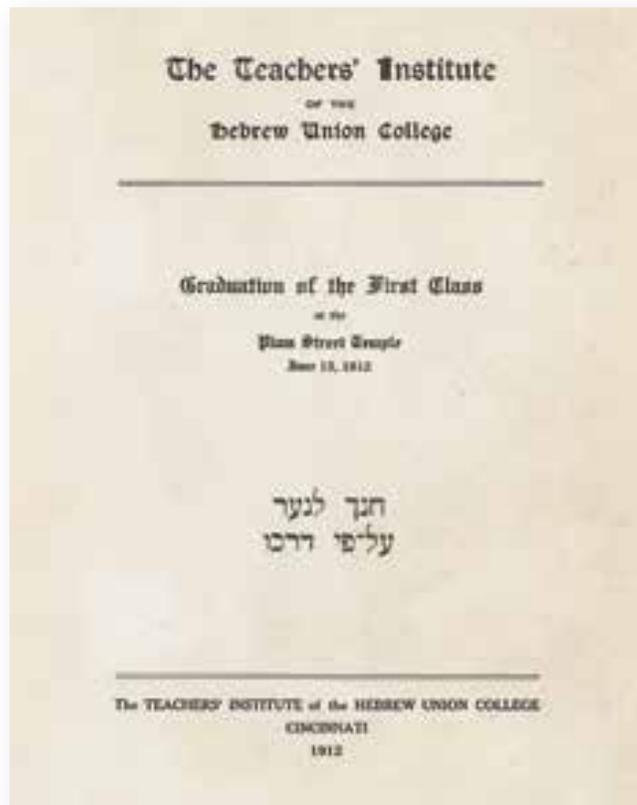
During the early waves of immigration to the United States, Rabbis and predominantly European-trained male teachers provided religious instruction to youth in private settings, often in synagogues. When Rebecca Gratz established the Hebrew Sunday School Society in Philadelphia (1838), teachers were "appointed from among the young ladies" of the Mikveh Israel Congregation. These "teaching ladies" were unwed, well-meaning, untrained women who did their best to provide instruction in the local Reform Sunday schools. There was no profession of Jewish education in 19th-century America.

At the beginning of the 20th century, there were few paid religious school teachers. Most were volunteers, and many of those were public school teachers, trained for assignments in general education, but woefully lacking in knowledge of Judaism. It became apparent that the young American Jew could not be educated in the same manner as years past. Thus, institutions for the training of Jewish teachers developed in major American cities, especially where there were large concentrations of Jews.

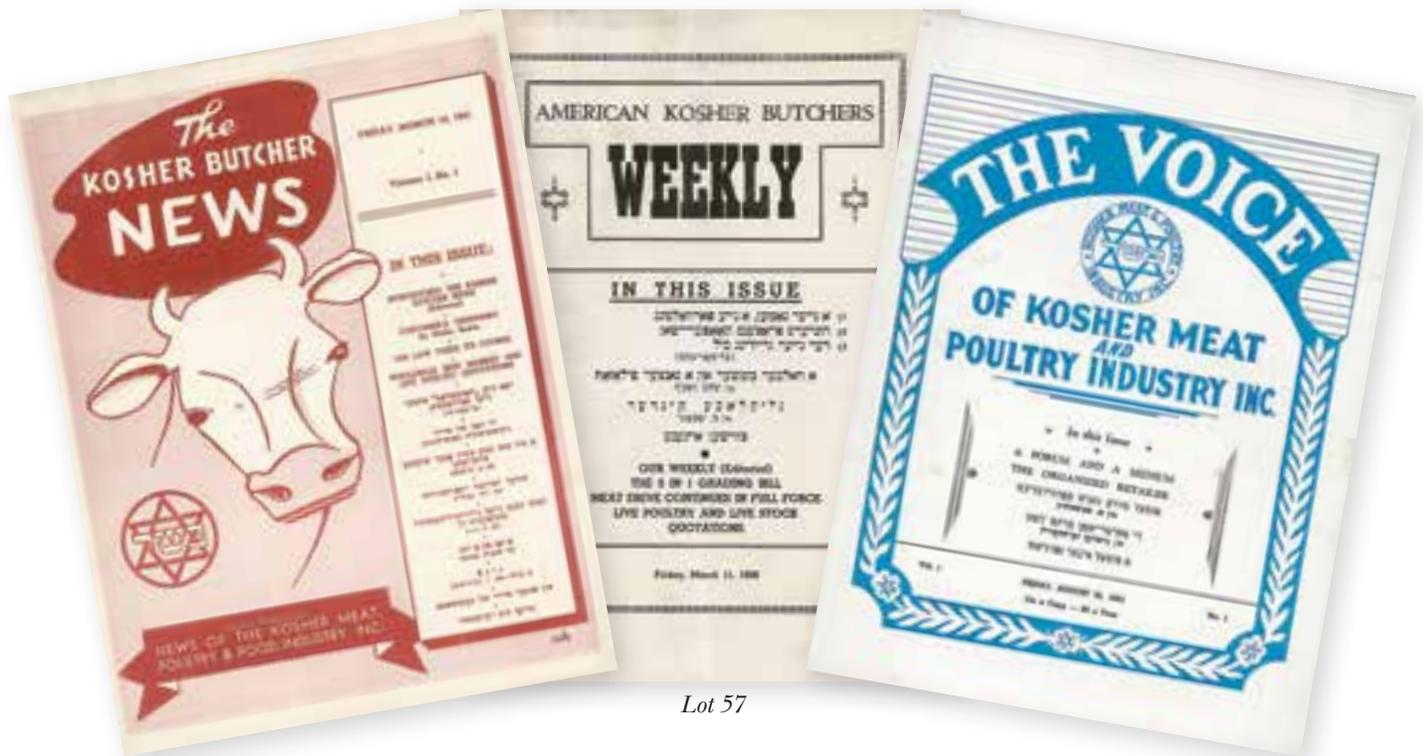
The Teachers Institute of Hebrew Union College was founded in 1909 by Rabbi Louis Grossmann, successor to Isaac Mayer Wise as rabbi of Congregation Bene Yeshurun, Cincinnati.



Lot 53



Lot 56



Lot 57

57 (AMERICAN JUDAICA). (Weekly Periodicals). * The Voice of Kosher Meat and Poultry Industry. Official Organ of the Federation of Kosher Butchers, New York. Vols. 1-3 (138 issues). * American Kosher Butchers Weekly. Official Organ of the American Federation of Retail Kosher Butchers, Inc. New York. Vols. 1-3 (152 issues). * The Kosher Butcher News. A Weekly Devoted to the Interests of the Kosher Meat, Poultry and Food Industry, New York. Vols. 1-6 (247 issues). Large runs of three related trade periodicals. Each issue in two sections: English and Yiddish. DETAILED COLLATION AVAILABLE UPON REQUEST. All in original printed wrappers.

New York, 1935-1946. \$5000-7000

EXTREMELY RARE PERIODICALS OF THE KOSHER MEAT AND POULTRY INDUSTRY IN NEW YORK PRECEDING AND THROUGH WORLD WAR II. HIGHLY UNCOMMON TO APPEAR FOR AUCTION SALE.

“The Voice” began as the official paper of the American Federation of Retail Butchers. “American Kosher Butcher Weekly” began representing the Federation after a leadership scuffle between Isidore Present, who had been heading “The Voice” and other members of the organization over finances, which is luridly detailed in the later paper. “The Kosher Butcher News” began as independent, but within 16 issues became the official paper of a new organization, the Federation of Kosher Butchers of Greater New York, and within another four issues, was headed by Isidore Present again, along with Philip Greenberg.

In the mid-1930’s, New York City’s Kosher butchers were caught in the economic confluence of Midwestern agricultural failures which drove meat prices up and increased organization by the local Kosher consumers. Boycotts were regularly called by shoppers when meat prices were perceived to be too high - famously in May of 1935 - and thus, the Federation of Kosher Butchers challenged their members to similarly organize to the benefit of their own interests. The vehicle for such messages were these trade weeklies which first began publication in August of 1935.

Many articles concern themselves with labor organization: Suggested strikes against particular slaughterhouses, aspects of advertising, and overall, information about the latest developments in the meat industry. Each issue contains a chart in English and Yiddish, of prices per pound for different grades and cuts of meat and poultry. Also discussed in almost every issue are concerns over fraud. New York State’s Kosher laws of the time permitted the government to enforce the rules of Orthodox supervision of meat, and regularly reported here are accounts of butchers caught deceiving customers with non-Kosher meat marketed as Kosher.

These are of course, Jewish newspapers, dealing with the Jewish community, and so the Yiddish section regularly contains original songs and poems about Jewish themes. Social and community events are announced - especially Bar Mitzvahs, and frequently articles of general Jewish thought appear. These include topics as varied as an essay on Jews and meat through history, Torah insights for upcoming Festivals, Rosh Hashanah and Passover greetings from community leaders, and discussions regarding supervisory (hechsher) disputes.

During World War II, the trade weekly continued to be a resource for Kosher butchers, offering, in addition to news about wartime meat distribution, instructions for the retailer how to use ration stamps and tokens and methods to save fats for military collection.

Published at a critical time for growth in the American food industry, these periodicals regularly report government interventions, such as New Deal price-setting, nutritionists promoting meat as a health food and efforts to regulate feedlot production to match national demand. New York City Mayor Fiorello H. La Guardia, whose tenure nearly matched the entire span of the periodicals, is a frequent subject as he deals with labor and fraud concerns, and occasionally provides a column or Rosh Hashanah greeting. New York’s Commissioner of Public Markets, William Fellowes Morgan, Jr. is also a frequent subject.

The papers frequently bemoan the statistic that only 40% of New York City’s Jews observe a Kosher diet, and so included is much advice for reaching out to new consumers, such as keeping one’s shop broom clean, encouraging customers trust in the sanitary benefits of Kosher meat, and keeping prices stable during the holiday seasons and not take unscrupulous advantage of the high demand for Kosher meat.

ONLY ONE INSTITUTIONAL LIBRARY (NYPL) POSSESSES ALL THREE OF THESE FASCINATING KOSHER TRADE RUNS.

58 (AMERICAN JUDAICA). Complete set of American Jewish Year Books (1900-2007). Cyrus M. Adler (first editor). From the library of Prof. Alan M. Tigay (with his book-plates and embossed stamps). 107 individual volumes. *Original boards; dust-jackets. 8vo / 4to.*

Philadelphia, 1899-2007. \$4000-6000

• The American Jewish Year Book (AJYB) was published for a full 108 years. Publication was initiated by the Jewish Publication Society (JPS). In 1908 the American Jewish Committee (AJC) assumed responsibility for compilation and editing while JPS remained the publisher. From 1950 through 1993 the two organizations were co-publishers and in 1994 AJC became the sole publisher. The American Jewish Year Book was "The Annual Record of Jewish Civilization." For more than a century a highly important and prestigious annual publication that served as a unique resource for research, providing up-to-date information not only about the American Jewish community, but news and opinion about Jewish affairs around the globe. Publication of the American Jewish Year Book ceased with the 2008 volume but was revived again in 2012.

AMERICAN JUDAICA: See Also Lots 115, 139, 146, 295, 349, 350

59 (ANTISEMITICA). Alfred Rosenberg. Pest in Russland! Der Bolschewismus, seine Häupter, Handlanger und Opfer ["Rodents in Russia!"] **FIRST EDITION.** 47 pages of photographic illustrations. *pp. 144. Browned. Loose in original pictorial wrappers, stained. 8vo. Pest in Russland.*

Munich Publishers, Deutscher Volks-Verlag Ernst Boepple, 1922. \$500-700

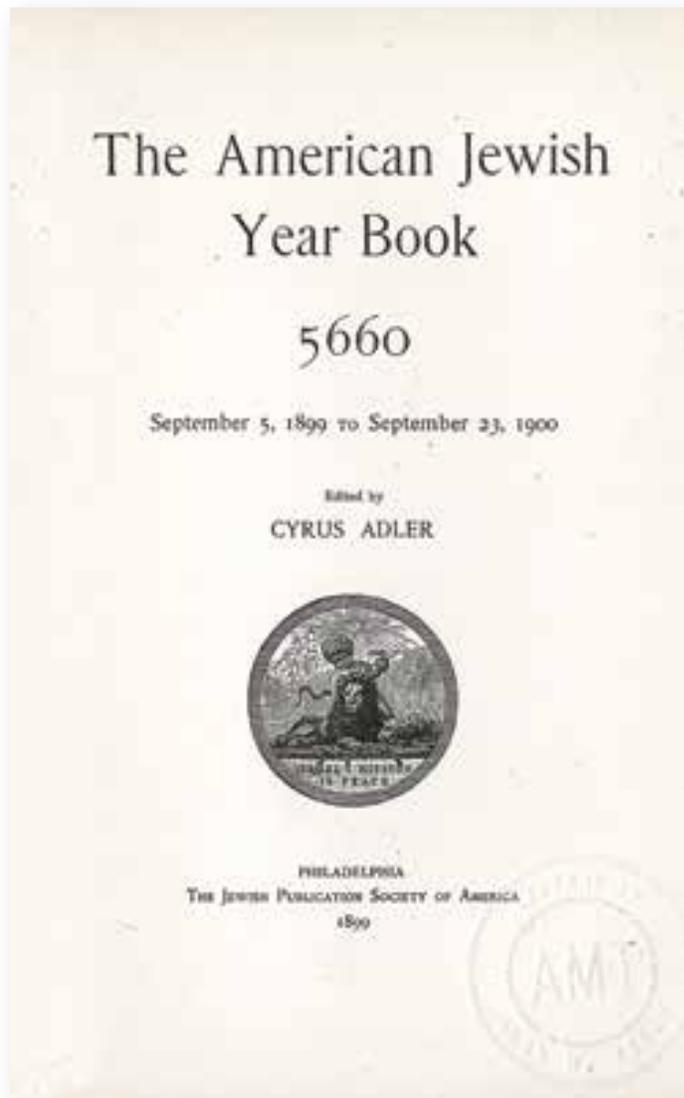
• Early work by Nazi ideologue Alfred Rosenberg whose extreme notions of racial politics would have much influence on the future Reich. The volume here is a denunciation of the Bolshevik Revolution and notes that its primary instigators and leaders were all Jews. Makes much use of the anti-Semitic trope "The Protocols of the Elders of Zion."

60 (ANTISEMITICA). Centralverein Deutscher Staatsbürger Jüd. Glaubens. Anti-Anti Tatsachen zur Judenfrage Seventh edition, expanded and revised (final edition before banned). Fact-cards, sorted alphabetically based on subject. *186 leaves in various foliations. Loose as issued in original printed cardstock case. 8vo.*

Berlin, Philo Verlag, (1932). \$300-500

• A collection of "flash-cards," issued as talking-points in response to the anti-Semitic rhetoric of the time.

A result of the rabid anti-Semitism rapidly increasingly occupying all aspects of German society beginning in the late 1920's, the Central Organization of German Citizens of Jewish Belief created this publication with the intention of educating the Jews themselves about the anti-Semitic tropes that surrounded them, from where anti-Jewish myths originated and how to dialogue a response.



Lot 58



Lot 59



Lot 60

61 BARRIOS, MIGUEL (DANIEL LEVI) DE. Imperio de Dios en la Harmonia del Mundo ["God's Empire in the Harmony of the World."] Rare enlarged edition. Engraved title page representing the façade of a classical building, with nine angels at the front protecting the entrance. Surrounding the engraving text from Prov. 9: "Wisdom has set up its house, she has hewn out its seven pillars. The People is the bush that burns, / without consuming itself in the flame / out of the love that inspires it / and showing off steadfastness." Additional engraved allegorical portrait of the author together with his family by Aaron de Chaves Wide margined copy. pp. (10), 46. Light staining, extreme outer margin of opening title slightly cut not affecting text. Contemporary vellum, all edges gilt. 4to. Seven copies in public collections worldwide, only five of which have the author's portrait. See Harm den Boer, *La literatura sefardí de Amsterdam. Alcalá de Henares: Instituto de Estudios Sefardíes y Andalusíes*, (1996); Kenneth R. Scholberg, *La poesía religiosa de Miguel de Barrios. Madrid: Ohio State University Press*, (1972); M.H. Gans, *Memorbook*, (1977) p. 60.

[Brussels, c., 1689]. \$40,000-60,000

❖ EXCEEDINGLY RARE WORK BY THE MARRANO POET DANIEL LEVI/MIGUEL DE BARRIOS. CONSIDERED BY THE POET TO BE HIS MAGNUM OPUS. WITH THE VERY RARE ALLEGORICAL PORTRAIT OF THE POET AND HIS FAMILY.

De Barrios here presents a Jewish messianic vision of the future of the world, related to the Twelve Years War in which he viewed the Ottoman Empire and the French King Louis XIV as the last oppositional forces before the End of Times - the Gog and Magog of the Scriptures. This is a unique work in the production of the poet, as he presents himself with his Christian name and as a Captain of the Spanish Army in Flanders (today, Belgium), while at the same time he no longer conceals his Jewish identity and pre-occupations from a Christian audience.

Although the present work does not bear an imprint, it has generally been assumed that it was indeed printed in Brussels. There are several reasons to assume this: Barrios was well aware that an imprint with Antwerp or Brussels helped to spread his work among a Spanish reading, Christian audience who associated these locations with heterodoxy and Judaism. Barrios' intention of publishing for a Christian, as well as a Jewish audience, is also evident by the use of his Christian name, the title 'Don', and the fact that he recorded his military title.

The rabbis of the Jewish community of Amsterdam, on the other hand, had on several occasions criticized Barrios for writing on profane subjects, for praising Christian kings and princes, and using mythological imagery in his works. Although the present work has a religious subject, it is also filled with classical and mythological references, and Barrios wrote in a generic religious mode on the Bible, which could in his opinion be shared by both Jewish and Christian readers. Yet rabbis and pious members of his community who did not agree with what they regarded as a profane interpretation of the Torah attacked Barrios. The poet was deeply affected by this criticism, as he considered the present work to be his most ambitious achievement. This could also explain, Barrios chose to avoid Amsterdam, and had his work printed in the Spanish Low Countries.

The central part of the text of Barrios' Imperio de Dios is a poem of 125 stanzas in which Barrios sings the glory of the world created by God in the "Chorus of Differences," in other words, a choir with differing voices yet together producing harmony. It is a symbolic effort by the poet to reconcile the internal division between his Spanish identity (born as a Christian in Southern Spain) and his Jewish identity (living as a professing Jew in Amsterdam). At the same time, through the image of the archangels or voices in the choir of worldly harmony, he seeks to discern a spiritual equilibrium in a world divided by wars, political conflicts and religious differences which marked his time, the second half of the 17th century. In a further part entitled "Piedra derribadora sobre la estatua de Nabucodonosor" Barrios openly writes about prophetic visions, and combining Scriptures with the interpretation of his dreams, speculates on the coming of a Jewish Messiah which he calculates to be in the year 5500 (1740).

Yet Barrios met with obstacles in the realization of his project. He lacked the required funding, although he boasted to have acquired the support of some of Europe's princes. More significantly, he met with opposition from the Jewish community he belonged to who criticized him for converting the Bible into profane entertainment and De Barrios was made to beg forgiveness from the pulpit of the Amsterdam synagogue. At a time when spies of the Spanish Inquisition abounded everywhere, when those left behind in Spain ran grave risks whenever it became known which Spanish names were associated with the active members of the Amsterdam Jewish congregation, and when spiritual confusion endangered the development of the young, strict observance was a prerequisite of cohesion and often of survival, which also helps to explain the fate of Uriel da Costa and Baruch Spinoza.

Yet despite their complaints, the Parnassim of Amsterdam recognized the value of a man who had not only celebrated so many important family events in their congregation but had also recorded the history of their proud community in flowing verse, not least in his celebrated *Triunpho del gobierno popular y de la antigüedad holandesa* (1683-4).

One of the most eminent exiles of Spanish-Jewish literature, Miguel de Barrios (1635-1701) was born in Montilla, Spain to Marrano parents. Following an Auto da Fe in 1655 when a family-relative, Marco (Isaac) de Almeyda Bernal was killed, the Barrios family fled Spain. In 1659 young Miguel publicly embraced Judaism in Livorno (then a safe haven for Spanish Marranos) and assumed the Jewish name "Daniel Levi" After a brief stint in Tobago in the West Indies, he returned to Europe in 1662 and entered military service, becoming a Captain in the Spanish cavalry, living outwardly as a Christian in Brussels, while simultaneously maintaining a connection with the Jewish community in Amsterdam. In 1674, Barrios renounced his military commission and thereafter lived openly as a professing Jew in Amsterdam where he became a leading literary figure and founding member of Amsterdam's literary salons: The Academia de los Sitibundos and the Academia de los Floridos. During the eruption of Messianic fervor surrounding the person of Shabthai Tzvi, Barrios was a fervent believer and often fasted for long periods. This so alarmed his wife that she hurried to R. Jacob Sasportas on the first day of Passover, 1675, and pleaded for his assistance. Sasportas found Barrios prepared for the Messiah's advent before the New Year, convinced that the Christians, headed by the Dutch monarch, would convert to Judaism. As he dryly records in his *Tzitzat Novel Tzvi* (1737), Sasportas found it necessary to remind the deluded poet of his immediate family obligations and of the perilous state of his health.

Of related interest, Barrios' fascination with the New World re-appeared in 1681 when he contributed to Alexandre Exquemelin's "Piratas de la America," a lengthy descriptive poem entitled "Descripción de las islas del mar atlántico y de América" in which he displayed an extensive geographical knowledge of the Atlantic and Caribbean isles. One of the earliest extended works specifically devoted to America by a Jewish writer.

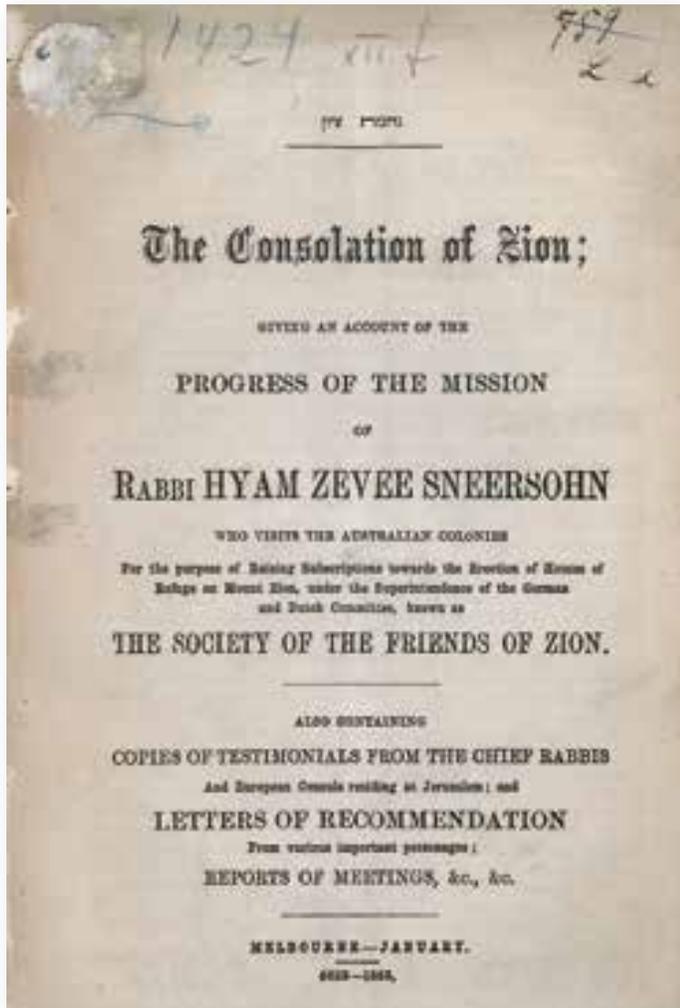
NO COPY OF THE IMPERIO DE DIOS HAS APPEARED AT PUBLIC AUCTION FOR MORE THAN A CENTURY.

[SEE FRONT COVER OF CATALOGUE]

De la Harmonia del Mundo.



Lot 61



Lot 62



Lot 63

62 (AUSTRALIA). Nechamath Tzion / The Consolation of Zion; Giving an Account of the Progress of the Mission of Rabbi Hyam Zevve Sneersohn, Who Visits the Australian Colonies for the Purpose of Raising Subscriptions towards the Erection of Houses of Refuge on Mount Zion. Introduction translated from the Hebrew of Rabbi S(ch)neersohn by the Rev. M. Rintel, Senior Jewish Minister of Melbourne. With detailed reports of meetings held in this regard across Australia. pp. 28. Ex-library. Unbound. 8vo. Melbourne, 1863. \$800-1200

✦ Chaim Zvi Schneersohn of Jerusalem (1834-82) was a fourth-generation descendant of R. Schneur Zalman of Liadi, the founder of Chabad Chassidism. Schneersohn undertook far-reaching fund-raising missions on behalf of Colel Chabad, founded by Rabbi Schneur Zalman of Liadi in 1788, the oldest continuously operating charity in Israel to this day. Whilst on these lengthy trips, Schneersohn conceived the notion that the Redemption of the Jews would come about not through Messianic forces, but in a natural way, beginning with small gestures and eventually resulting in the complete Redemption of the Jewish People. Schneersohn felt that in order to realize his plan, he must obtain not just financial support from Jews, but also the active assistance from Christian political and ecclesiastic leaders. After having been successfully feted in Australia, Schneersohn travelled to America, where he was honored with the opportunity to meet and later correspond with President Ulysses Grant - indeed he was even granted honorary American citizenship. In New York in 1872 Schneersohn published his work Palestine and Roumania (see Kestenbaum Sale 6, Lot 16).

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

63 (AUSTRIA). Sefher Bereishith [Book of Genesis] With vowel points. Printer's mark on title, historiated view of creation with the the Yiddish word "Gott" shining above (f. 1). pp. 168. Contemporary calf, light wear, hinges splitting. 8vo. Steyr, Gregorios Manhardt, 1757. \$1000-1500

✦ Most attractive and competently printed. ENTIRELY UNRECORDED HEBREW BOOK. Indeed there is no record of any Hebrew printing stemming from Steyr, a city located in the Austrian federal state of Upper Austria.

The earliest recorded presence of Jews resident in Steyr dates to 1310. In 1420 all the Jews of Steyr and indeed Upper Austria as a whole, were expelled or murdered during the violent anti-Jewish persecutions known as the Vienna Gezerah. Centuries later, individual Jews lived in Steyr in the 18th and 19th centuries, however it was not until 1894 that a synagogue was established there. On October 1st, 1938, the Linz Gestapo dissolved the Steyr congregation. According to a statement issued by the Reich Minister of the Interior, no Jews remained in the provincial district of Steyr as of December 11th, 1939.

64 AZULAI, CHAIM JOSEPH DAVID. (ChID"Á). Sha'ar Yoseph [commentary to Talmudic Tractate Horayoth; final 40 leaves with responsa] **FIRST EDITION.** With dedications in Spanish (floriated initial) and Portuguese. *pp.* 16 (mispaginated, though entirely complete), *ff.* 120 (*ff.* 81-2 reversed as issued), *ff.* 40. Margins of lower corners of first few leaves slightly frayed not affecting text, some staining. Modern boards. Folio. Vinograd, Livorno 72; M. Benayahu, Rabbi H.Y.D. Azulai (1959), p. 185, no. 1.

Livorno, Anton Santini, 1756. **\$800-1200**

• The Chida's first published work. Although aged 34 when Sha'ar Yoseph was published, it was written when the author was just 17. The lengthy approbation by the author's father Raphael Isaac Zerayah Azulai, as well as the introduction, both contain valuable biographical details. The peripatetic nature of the author (who was a shada"r, or rabbinic emissary dispatched to collect funds on behalf of the Jews of Eretz Israel) is reflected in the *haskamoth* provided from sages located in Jerusalem, Hebron, Cairo, Livorno, Amsterdam and Algiers. An incomparable bibliophile, Ch.J.D. Azulai made use in his writings of many rabbinic manuscripts that are now since lost.

65 (BIBLE, Hebrew). Sepher Tehilim, Mishlei, Koheleth VeShir HaShirim - Psalmi Davidis, Proverbia Salomonis, Ecclesiastes, et Canticum Canticorum. With Interlinear Latin translation by Sanctus Pagninus. Engraved device on title. Each Book with large engraved Hebrew initial letter. Dedicatory epistle to Cardinal Richelieu. *pp.* (16), 416. Modern boards. 8vo. cf. Vinograd, Paris 77-78; not in Darlow & Moule.

Paris, Sebastian Cramoisy, 1632. **\$400-600**

66 (BIBLE, Hebrew. Pentateuch, Prophets And Writings). Biblia Hebraica. Edited and with an introduction in Latin by Johannes Leusden. Text in Hebrew with Latin side-notes. Woodcut divisonal title pages. *ff.* (19), 178, 508, (2). *Browned. Contemporary calf, rebounded. Thick 8vo.* Vinograd, Amsterdam 356; Fuks, Amsterdam 393; Darlow & Moule 5134

• The first Athias Bible, broadly received as a first-rate scholarly production.

67 (BIBLE, Hebrew. Pentateuch and Haphtaroth). Tikun Sopherim. - Quinque Libri Mosis. Six volumes. Each with engraved rococo title-page by Bernard Picart. Additional title prior to Book of Haphtaroth. Lacking Spanish supplement. Previous owner's signatures including Moise Pacifici. *Stained and browned. Mixed set with modern and contemporary calf bindings (two shorter). Housed in slipcase. 8vo. Sold not subject to return.* Vinograd, Amsterdam 1292.

Amsterdam, for Samuel Rodrigues Mendes, et al, 1726. **\$700-1000**



Lot 64



Lot 68

68 (BIBLE). Sepher Tehillim [Book of Psalms]. With Shimush Tehillim and meditations prior to each chapter; prayers for the sick and pregnant. PRINTED ENTIRELY ON VELLUM. EXQUISITELY BOUND in contemporary green calf, with gilt-tooled floral, leafy and chain patterns, central figure of a winged angel, upper cover gilt-tooled with previous female owner: "Ella, the wife of R. Leib Redsh." ff. (1), 130, (1). Upper corner of spine slightly chipped. 12mo. Housed in a modern calf solander-case. Unrecorded by both Vinograd and Freimann, Die Hebraischen Pergament Drucke (ZfHB).

Amsterdam, Jacob Proops, 1778. \$60,000-70,000

BOOK OF PSALMS BEAUTIFULLY PRINTED ENTIRELY ON VELLUM. A UNICUM.

Only one other copy of this Psalms is recorded (Mossad Harav Kook, Jerusalem), which is a paper copy only. According to NLI, this Psalms follows the Amsterdam, 1777 edition (Vinograd no. 2069) through f. 118 published however by Abraham Proops.

Evidently, this Tehillim belonged to the wife of a wealthy man who in turn married into a prominent Rabbinical family. The opening blank is inscribed in Hebrew, citing "the Yahrtzeit of my sister Rivka Gelah, the widow of R. Eliyahu Tzvi, the Rabbi of Rotterdam."



Lot 68

69 (BINDING). Selichoth mikol Hashanah [penitential prayers for the entire year] Two volumes. Ashkenazic rite. With Judeo German translation and commentary Hadrath Kodesh, edited by Aaron ben Itzik Eizerlohn. Internally mint. Bound in handsome gilt-ruled calf, spine in compartments with elaborate gilt floral designs. All edges gilt. Contemporary Dutch marbled end-papers. Housed in a fitted marbled box. *ff.*(1), 52, 120; (1), 52, 186. *Top of backstrip starting in vol. II. 8vo.* Vinograd, Amsterdam 2293.

Amsterdam, Widow and Orphans of Joseph Proops, 1800. **\$800-1200**



Lot 69

70 (BINDING). Biblia Hebraica. Prepared by E. van der Hooght. Painted vellum featuring repeating floral patterning in multi-colors. Spine in six compartments with additional gilt-tooled designs. Front and rear end-papers gilt-printed and hand-colored. *pp.* vi, 1036. *Ex-library, lightly stained. Binding tad discolored. 8vo.* Darlow and Moule 5193.

Leipzig, Carol Tauchnit, 1838. **\$1000-1500**

71 (BIOGRAPHY). Samuel Zanvil Zarski and Moses David Schiff. *Anshei Shem: Leksikon Rabbani Olami* ["Men of Note: World Rabbinic Lexicon."] Replete with black-and-white photographic illustrations. *pp.* 44. *Original boards. Previous owner's inscription. 8vo.*

Tel-Aviv, Rohld, 1940. **\$100-150**

✦ Brief biographies, photographs and addresses of leading rabbis worldwide. This collection printed at the beginning of World War Two reflects the tragic upheavals and displacements of the era. Thus we find Rabbi J.I. Schneerson, the Rebbe of Lubavitch, residing at 494 Stone Ave. in Brooklyn (p. 26, no. 61), and Rabbi S. Taub, the Rebbe of Modzhitz, Poland residing in Vilnius (p. 36, no. 93). Needless to say the Polish and Lithuanian addresses of numerous Rabbis were undergoing their own vituperative dramas.

72 (BLOOD LIBEL). Levinsohn, Isaac Ber. *Efes Damim* ["No Blood:"] proving that blood libels were false and preposterous] **FIRST EDITION.** With marginal corrections in a contemporary hand. *pp.* 18, 152. *Previous owner marks. Contemporary boards, loose, backstrip lacking. 8vo.* Vinograd, Vilna 375.

Vilna, Menachem Mann and Simcha Zimel, 1837. **\$800-1200**

✦ Isaac Ber Levinsohn ("Riba'l," 1788-1860) was one of the leaders of the Haskalah movement in Russia, most of whose literary compositions were of a polemical and propagandistic nature, advocating Haskalah. However the present work was written to refute the general concept of the notorious blood-libel, soon after an accusation was brought against the Jews of Zaslav, Poland in 1835. Leading Rabbis turned to Levinsohn to compose a text that would prove the absurdity of these long discredited accusations. Written in the form of a debate between a Rabbi (Abraham Maimon, Supreme Haham of Jerusalem) and Simmias (Greek Patriarch of Jerusalem), it was also supplemented by relevant papal bulls and State proclamations in Latin, Russian and Polish. Even the Chassidic Rebbe, R. Israel of Ruzhin supported Levinsohn and wrote a letter on his behalf over this important issue (see p. vii). The work was translated into English and other languages following the events of the Damascus blood libel in 1840.



Lot 70



Lot 74

73 (BOHEMIA). Stanovy Israelitske Obce Nabozenske Slany ["Statutes of the Jewish Community of Slany"] Text in Czech. Additional manuscript page tipped in and two further manuscript lines on final age. *pp.* 32. *Original green printed wrappers.* 8vo.

Slany, Neubert & Slanem, (1905). **\$300-500**

✦ Contains the rules and regulations of the community and synagogue from 1895-1905. Including the duties and terms for hiring the Rabbi, cantor and other synagogue officials. The Royal town of Slany (German: Schlan) is located in the Central Bohemian Region of the Czech Republic, some 20 miles northwest of Prague. Jews sporadically settled in Slany from the 14th century until they were all summarily expelled in the year 1458. A small Jewish community was established in the first half of the 19th-century and reached its peak population in 1890 of just 290. The Jewish residents of Slany were deported to Terezin in 1942. No Jews returned after the war.

74 (BREUER, SALOMON). Yisrael Ephraim Fishel Sofer. Afsei Aretz al HaTorah [commentary on Bereishith and Shemoth] **FIRST EDITION.** Limited edition (see introduction). Two titles. First title with gold lettering. **THE RABBI DR. SALOMON BREUER COPY,** with the Author's gilt-stamped inscription on upper cover: "Minchah Sheluchah LehaRav HaGaon HaTzadik ...Shlomo Breuer." With his stamp "Dr. S. B." on the title-page. *ff.* (10), 87, 97. *Contemporary calf, rubbed.* Large 4to.

Munkacz, Kohn and Klein, 1899. **\$800-1220**

✦ Salomon Breuer (1850-1926) married the youngest daughter of R. Samson Raphael Hirsch. He served as Rabbi of Papa, Hungary, until 1888, whereupon he succeeded his recently deceased father-in-law as the

leading community rabbi of Frankfurt a/Main and so in essence, became the titular head of German Orthodoxy.

The author (1822-99), was Rabbi of Nanash, Hungary, and a prime disciple of the Chassam Sofer, the Yismach Moshe and R. Chaim Sanzer. Rabbi Breuer studied in Pressburg under the Kessav Sofer and was thus well acquainted with many of the disciples of the Chassam Sofer.

75 (CALENDAR). Luach Shenath Taf-Reish-Yud-Aleph. Issued in broadside-form for public display. In two parts with two titles. *Two large folio sheets.*

Vilna, Romm, 1850. **\$1000-1500**

✦ Contains information regarding the times of the New Moon, dates of Jewish holidays, Biblical portions of the week and synagogue customs of prayer. According to Vinograd (Vilna, 744) this appeared as a 16 page booklet. However the present version has long folio columns without page numbers.

76 (CHASSIDISM). Moses Alsheich. Chelkath Mechokek [commentary to the Book of Job, with text] **FIRST EDITION. THE R. MOSHE YERUCHAM MORGENSTERN (SON OF THE KOTZKER REBBE) COPY,** with his stamp on the title and verso of penultimate leaf. *ff.* 103. *Heavily worn with some loss, two leaves lacking supplied in manuscript.* Modern calf. Sm. 4to. Vinograd, Venice 961.

Venice, Giovanni di Gara, 1603. **\$1000-1500**

✦ The previous owner, R. Moshe Yerucham, son of the Kotzker Rebbe, died at a young age in 1865. See Y. Alfasi, Traklinei Chassiduth, Vol. II, p. 733.

77 (CHASSIDISM). Likutim Yekarim [teachings and homilies of the Baal Shem Tov] **FIRST EDITION** of additional material by R. Feivush of Zebarezh (see f. 20). ff. 37, 39-42. *Browned and worn, previous owner's signature on f. 20* "Aaron Aryeh b. Menachem Mendel." *Later boards.* 4to. Vinograd, Zolkew 553; Mehlman, Ginzei Yisrael 1155; Stefansky, Chassiduth 304;

(Zolkiew?/Ostraha?), (1800 ?/1820?). \$1000-1500

✦ Israel ben Eliezer (the "Baal Shem Tov," 1700-60) founder of Chassidism, never published his teachings in his lifetime - indeed, he opposed the attempts of others to do so on his behalf. Not for some two decades following his death were his sermons and homilies first presented in written form. The Likutim Yekarim is among these significant, early Chassidic texts, containing the revolutionary teachings of the Baal Shem Tov, the Maggid of Mezhritch and other early Chassidic leaders. Views in this work aroused the ire of the Mithnagdim.

This edition contains valuable additional material by R. Meshulam Feivush (Heller) of Zebarezh (1740-95) (see f. 20) written to an anonymous colleague. This is the first publication of his important sayings and discourses where his name is recorded. He was a descendent of R. Yom Tov Lipman Heller and one of the prime disciples of the Maggid of Mezhritch, R. Yechiel Michel of Zlotchov and other early Chassidic masters. He quotes here many discourses personally heard from them (giving dates and towns where the discourses were said).

Bibliographers differ as to the place and date of publication of this scarce edition. Yudlov in particular expands upon its rarity. See I. Yudlov, *The Hebrew Press in Ostraha*, Alei Sepher Vol. 3, p. 136, no 11; J. G. Weiss, *Kavanoth of Prayer in Early Hasidism*, *Journal of Jewish Studies* (1958) Vol. 9, nos. 3-4, pp. 163-92 (esp. p. 186).

78 (CHASSIDISM). Yehuda Leib of Yanovitz. She'erith Yehudah [commentary surrounding text of Shulchan Aruch Hilchoth Melicha (salting of meat), with responsa and novellae pertaining to other topics of the four parts of Shulchan Aruch, plus Talmudic notes]. **FIRST EDITION.** ff. (1) 49. *Previous owner's dense inscriptions on blanks, worn and stained. Contemporary boards, worn.* Sm. 4to. Vinograd, Vilna 500; Stefansky, Chassiduth 543.

Vilna, Menachem Mann and Simcha Zimel, 1841. \$600-900

✦ The author, who served as Dayan and Maggid of Yanovitz, was the brother of the Alter Rebbe, R. Shneur Zaman of Liadi. Not only was he a great Talmudic scholar as evident from this work, but he recorded all the Chassidic discourses of his brother that were subsequently published in *Torah Ohr* (Kopust, 1836). Thanks to his diligence, these Ma'amarim of the Alter Rebbe were thus preserved. In the present work he frequently cites and explains his brother's comments (e.g. ff. 18b, 24a, 27b, 28a, etc.) See Heilman, *Beith Rebbe*, pp. 109-10.



Lot 77



Lot 78



Lot 79

79 (CHASSIDISM). Avraham HaMalach and Avraham Kalisker. Chesed Le'Avraham [Chassidic discourses] **FIRST EDITION**. ff. (2), 40. Ex-library, stamp removed from title-page, heavily stained in places, marginal worming. Later boards. 4to. Vinograd, Czernowitz 90; Stefansky, Chassiduth 226.

Czernowitz, Meshulam Hiller, 1851. \$700-1000

• One of the early classic works of Chassidism. Contains independent original interpretations, along with materials from other disciples of the Baal Shem Tov. The author R. Avraham the Malach, was the son of R. Dov Baer, Maggid of Mezhritch and grandfather of R. Israel of Ruzhin. Upon his father's instructions, he served as mentor to his colleague R. Shneur Zalman of Liadi. Intensely ascetic to the point of avoiding all food, he died at the early age of thirty five.

The manuscript of this text disappeared soon after the arrest of the Rhiziner, and in his approbation here (written a month before his death), the Ruzhiner effusively thanks his Chassid, R. Chaim of Berdichev "who intensively searched for these writings and now having brought them to me, has enlivened my soul".

80 (CHASSIDISM). Hofstein, Moshe Elyakim Brieh of Kohznitz. Be'er Moshe. **FIRST EDITION**. A wide margined copy. ff. (1), 188. Previous owner's marks (Joseph Chaim Biegeleisen), stained, some mostly marginal worming, title loose. Later boards, detached. Lg. 4to. Vinograd, Lemberg 1345; Stefansky, Chassiduth 74.

[Lemberg], 1858. \$700-1000

• The author (1757-1828) was the son of the Kohznitzer Maggid (the Avodas Yisroel) and accompanied his father on visits to R. Elimelech of Lizhensk (the "Noam Elimelech.") Of humble disposition, the Chozeh of Lublin recommended that he should succeed his father as the second Rebbe of Kohznitz, which he did in 1814.



Lot 80

81 (CHASSIDISM). Dov Baer Of Lubavitch. Bi'urei HaZohar [commentary to the Zohar according to the doctrine of Chabad]. *APPENDED: Hosaphoth LeSopher Bi'urei HaZohar. **FIRST EDITION** of Hosaphoth (additional material). ff. (2), 84, 44 (mispaginated "34"), 21 (mispaginated "25"). With stamps of previous owners "Aaron Lezer" and "Leibush Lezer" of Koshitzeh. Browned and stained. Later boards, worn. 4to. Vinograd, Lemberg 1694; Habermann, Sha'arei Chabad (in Schocken Festschrift) 16; Scholem, Bibliographia Kabbalistica, p. 206, no. 87; Stefansky, Chassiduth 79 (comments).

Lemberg, S. L. Flecker, 1861. \$600-900

• The publication of Bi'urei HaZohar by R. Dov Baer was part of a multi-faceted literary campaign designed to prove the Author's rightful claim to the spiritual mantle of his father R. Shneur Zalman of Liadi (d. 1813) and which was hotly contested by R. Aharon Halevi of Starosjelje, the disciple who studied under R. Shneur Zalman for no less than thirty years. The note on the title here, whereby R. Dov Baer had been designated by his father to transcribe the interpretations of the Zohar that he was wont to impart to his sons every Friday night, sent a transparent message to the Chassidim that none other than R. Dov Baer was the rightful spiritual heir. See M. Rosman, Founder of Hasidism (1996), pp. 189-209, especially p. 202.

Appended to this edition are the Hosaphoth, or "Additions" published here as a separate work. This scarce copy has the place and date of publication. Many copies do not contain this information, as many thought it wise to omit the place and year of publication due to government censorship policies.



Lot 81

82 (CHASSIDISM). Four works bound in one volume:
* Elimelech of Lizhensk, Noam Elimelech. ff. 70. [Vinograd, Lemberg 1490]. 1859.
* Israel ben Shabthai of Kozhnitz, Nezer Yisrael. First edition. ff. (2), 5-40. [Stefansky, Chassiduth 385]. 1864.
* Dov-Baer of Mezhritch. Magid Devarav LeYaakov. ff. 30. [this edition not in Vinograd]. 1863.
* Shlomo Lutzker, Divrath Shlomo. Lacking final two leaves. 1859. Recent boards. Large 4to. Sold not subject to return.

Lemberg, v.d. \$600-900

83 (CHASSIDISM). Horowitz, Aaron Halevi. Avodath Halevi [Chassidic discourses on Chumash and other topics] **FIRST EDITION**. Two titles. Wide-margined copy. ff. (2), 93, (1), 76, 56, (1), 33-35, 32, (2), 45-106. Signatures of former owners on title, few stains. Contemporary boards, light wear. Large 4to. Vinograd, Lemberg, 740; Habermann, Sha'arei Chabad, in Alei Ayin (Salman Schocken Festschrift) no. 190; Stefansky, Chassiduth 450 (with a variant title).

Lemberg, S.L. Flecker, 1861. \$1000-1500

• **IMPORTANT WORK OF STAROSSELJE BRANCH OF CHABAD CHASSIDISM.**

Rabbi Aaron Halevi Horowitz was for thirty years the preeminent disciple of R. Shneur Zalman until the latter's death in 1812. A controversy then arose over the succession, with some Chassidim accepting the son R. Dov Baer Shneuri as their Rebbe, and others embracing R. Aaron Halevi. Ideologically, the son and the disciple differed over their approach to Avodah. R. Aaron encouraged an ecstatic type of worship, while R. Dov Baer (referred to later as the "Mitteler Rebbe") taught that worship must be focused inward and should not display outer manifestations. To answer the challenge of the Starosselje school, R. Dov Baer penned Kuntres HaHithpa'aluth ("Tract on Ecstasy") a remarkable analysis of different spiritual states.

In the first half of the twentieth century, R Abraham Dov Baer Hakohen Levine (known as the "Malach") encouraged his disciples (including many former students of Yeshiva Torah Voda'ath in Brooklyn) to study the works of R. Aaron Halevi of Starosselje.

See L. Jacobs, Seeker of Unity: The Life and Works of Aaron of Starosselje (1966); R. Elior, Torath Ha'Elokuth BeDor HaSheni shel Chasiduth Chabad (1982); M. Rosman, Founder of Hasidism (1996), pp. 189-211; R. Dov Baer Shneuri, Kuntres HaHithpa'aluth, in Ma'amrei Admo"r Ha'Emtza'i (1991) pp. 37-196.

This copy has the name of the printer and date in Latin letters (see Habermann no. 190). Although Vinograd and Stefansky give the Hebrew date as 1842, Habermann correctly adds another "Kaf" from the acrostic verse, thus indicating that the secular and Hebrew dates correspond. **THIS COPY HAS 32 MORE LEAVES THAN AS NOTED BY HABERMANN AND STEFANSKY.**



Lot 83

84 (CHASSIDISM). (Yaakov Keidaner). Matzreph Ha'Avodah. Appended: Letter attributed to Rabbi Shneur Zalman of Liadi. Second edition. pp. 70. Some passages underlined, some staining and browning. Modern calf-backed boards. 12mo. Ch. Liberman, Ohel Rachel Vol. III, p. 17; N. Lamm, Torah Lishmah (1972), pp. 208-12; Y. Mundshein, The Books Matzreph Ha'Avodah and Vikucha Rabah, in: Alei Sefer, Vol. V. pp. 165-75.

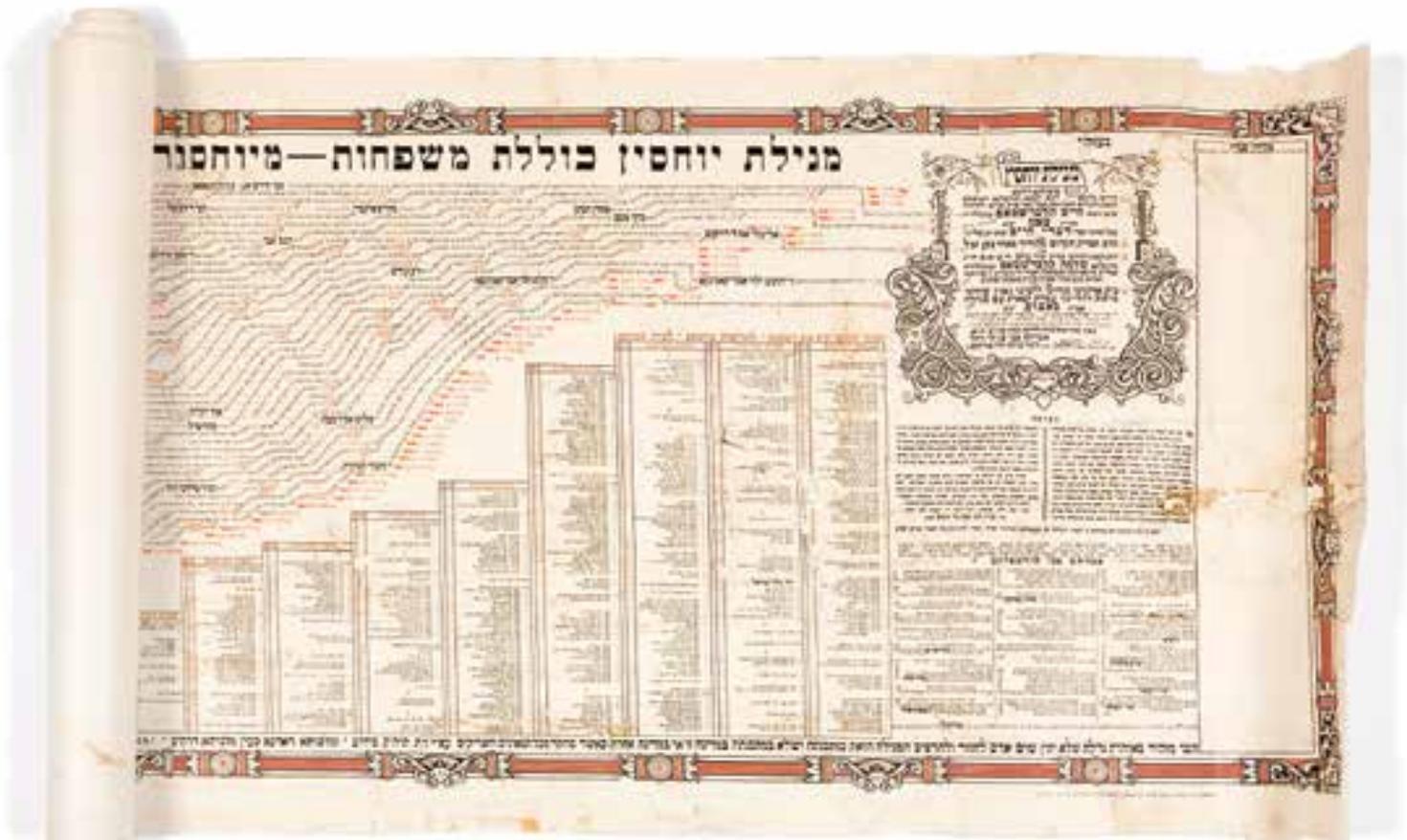
Zhitomir, Aryeh Leib Shapira, 1865. \$500-700

• A polemic debate between a Chassid and a Misnaged concerning Chassidic ideology. This work and the identification of its anonymous author has engendered much conflicting debate among scholars (Dubnow, Zinberg, Deinard, Friedberg and Lamm). It is Mundshein who has correctly identified the author as Yaakov Keidaner, a Chabad Chassid and author of other works, including Sipurim Niphla'im. Although the topics of discussion in this debate are certainly relevant to the ideological differences between Chassidim and Misnagdim, certain historical facts and chronology are unreliable and the protagonists are clearly imaginary.

85 (CHASSIDISM). Halberstam, Naphtali of Shinava. Ayala Shelucha [responsa and novellae]. With: Atereth Zekeinim [novellae by the author's grandfather, R. Aryeh Leibush Lipschitz (author of Aryeh Deveil Ilay). **FIRST EDITION. PRESENTATION COPY INSCRIBED BY THE SHINAVER RAV**, a wedding gift to R. Shlomo Warschower. Inscription on title: "Mohar Drasha me'eith Kevod Kedushath Admo"r Harav Hagaon Hagadol Raban shel kol Bnei Hagolah Maran MeShinava Shlita Lechathni Ha'avreich Hametzuyan Shlomo Tevel Shlita." With stamps of former owners including the recipient R. Shlomo Warschower, Rabbi of Botushan, Rumania. ff. 48, 30. Brittle. Contemporary boards, rebaked. 4to.

Pzhemishal, Zupnik, Knoller & Hammerschidt, 1895. \$300-500

• The author who passed away at the young age of thirty was the son of the "Shinaver Rav," R. Yechezkel Shraga Halberstam. Since the author died childless, his father published this work as a remembrance. Among the author's correspondents was his grandfather R. Chaim Halberstam of Sanz (see index f. 48b no. 23). Apparently, the Shinaver Rav did not distribute this work to the general public but was only given to those especially favored. For more information on the recipient here (a brother-in-law of R. Pinchas Tzimetbaum (author of Responsa Divrei Pinchas)), see M. Wunder, Meorei Galitzia, Vol. II, p. 966.



Lot 86

86 (CHASSIDISM). Hirschprung, Abraham Tzvi. Megilath Yuchsin [the genealogy of the lineage of R. Chaim Halberstam of Sanz]. A large Hebrew printed scroll, composed in neat square and rabbinic fonts. Decorated with red borders and various typographic design elements, micrography in places. Commences with the scribe's own family lineage and proceeds with an alphabetical index and extensive family trees and branches. *On two sheets. Heavily restored with occasional loss in places, few tears. 79 x 24 inches.*

(Germany), 1930. **\$3000-5000**

✦ An extraordinarily comprehensive genealogical tree originally composed for Grand Rabbi Ben-Zion Halberstam of Bobov in 1928. It soon became obvious that the original Megillah manuscript with its voluminous information, arranged in 196 branches, be made available for broader access. Nonetheless this 1930 printed scroll remains scarce - indeed it is not recorded bibliographically. In 1979 Grand Rabbi Shlomo Halberstam of Bobov reissued the scroll as a gift to the attendees of his child's wedding, yet even this is difficult to locate today.

87 (CHASSIDISM). Zeitlin, Hillel. Chassiduth [essays on Chassidism and its personalities] **FIRST EDITION.** pp. 165, (1). *Brittle, few leaves loose. Original boards. 8vo.*

Warsaw, Wojcikie wicz, 1922. **\$150-200**

✦ Stemming from a Chabad family, Hillel Zeitlin (1871-1942) was a prolific author, journalist and deep thinker. This work contains a host of topics e.g. R. Mendel of Riminov, R. Levi Isaac of Berditchev, the Yid Hakadosh, world events in the light of Chabad thinking, reflections on Breslov, Kotsk and Ishbitza. The final chapter entitled "R. Yoseph, The Old Chazan: How the First Chabadniks Lived," is a beautiful description of his great-grandfather, a disciple of the Alter Rebbe.

88 (CHASSIDISM). Yeshivath Tomchei Temimim Lubavitch, Otwock. Broadside printed in two columns in Hebrew and Yiddish. Proclaiming the importance of the Yeshiva and its current need for financial support. Endorsed by 22 of the most important Chassidic and rabbinic leaders of Poland. Including the Rebbes of Ger, Novominsk, Kotzk, Sochatchov, Koloshitz, Alexander, Ostravtza, Radzin, Amshinov, Modzitz and others. *Small tear on lower right corner affecting some text. 23 x 16.5 in.*

Warsaw, Kultura, circa, 1930. **\$500-700**

89 (CHASSIDISM). Moshe Teitelbaum (the Yismach Moshe). Shemirah LeMageiphah [amulet]. With kabbalistic configuration of God's name. Four individual printed amulets on one large uncut leaf. *Browned with some staining in places. Folds. 16.5 x 11.5 inches.*

Budapest, Y. Weiss, circa, 1940. **\$200-300**

90 (**CHEVRA KADISHA**). Hoda'ah. *Two pages on large single sheet. Stained and creased 16 x 10 inches. Unrecorded.*

Vilna, Joseph Reuven Romm, 1859. **\$1000-1500**

• Detailed rules and regulations of the Burial Society of Vilna.

91 (**CIRCUMCISION**). Schiffer, Sinai. *Die Ausübung der Mezizoh. FIRST EDITION. German text with much Hebrew. pp. 27. Unbound. 8vo.*

Franfurt a/Main, Louis Golde, 1906. **\$400-600**

• The author (1852-1923) was Rabbi of Karlsruhe and published responsa under the title Sithri Umagini. This important lecture was delivered at a Rabbinic conference focusing upon the significance of performing oral Metzitzah (suction) as part of the circumcision rite. Records (p. 12) communication between the eminent German Rabbis Samson Raphael Hirsch and Azriel Hildesheimer with R. Isaac Elchanan Spector who confirmed that a glass tube may be used should government regulations forbid oral suction. However, Rabbi Schiffer emphatically opposes the use of a sponge as it does not draw out the blood. Lists 34 Russian Rabbis who categorically prohibit Metzitzah with a sponge (pp. 18-19). This tract has been characterized as “a most valuable and readily understandable synopsis of opposing views as well as the historical background of the controversy” (see J. David Bleich, *Bioethical Dilemmas: A Jewish Viewpoint* (1998).

92 (**CORFU**). Seder Tephilot - Kathimerinai Prosekhsai. Separate Hebrew and Greek title pages. Hebrew with Greek translation on facing pages. Translated by Joseph Nahmuli with editorial assistance of Abraham Yizchaki. Hebrew inscription on opening blank dated Ioannina (Greece), Rosh Hashanah 1918 written by a soldier, Eliahu Izmo of Corfu, stating he leaves this prayer-book for public use: “The merit of which should rescue me from the labors of the army ...and return to my home in peace.” *pp. (8), 426 (of 427), lacking final page. Browned, stained in places, p. 425 torn on bottom affecting text, slight worming on a few leaves, few leaves loose. Contemporary boards, worn. 8vo.*

Corfu, By the Translator, 1885. **\$700-1000**

• **THE ONLY JEWISH PRAYER BOOK TRANSLATED INTO GREEK.**

One of only fourteen items printed on the Greek island of Corfu- the majority of which were broadsides and all issued in very few copies. See A. M. Habermann, “The Hebrew Press in Corfu” in: *Perakim Be'Toldoth Ha'Madphsim Ha'Ivri'im* (1978) pp. 337-42, no. 6 - without seeing a copy and quoting the bookseller David Frankel's Catalogue of Greek Prints, No. 32.

93 (**CUBA**). Behar, Ezra. *Yesodei Dat Ivrit - Fundamentos de la Moral Hebrea* Text in Spanish and Hebrew. The Leyzer Ran copy. *pp. 99. Worn and stained. Original printed boards, scuffed. 8vo.*

Havana, German Raigor for The United Zionists of Cuba, 1931. **\$200-300**

94 (**DEINARD, EPHRAIM**). *Pachdu BeTzion Chata'im - The Glorious Zionism in Unclean Hands.* Two title-pages. Hebrew text. Illustration on p. 103 of ancient Star-of-David which the author asserts is of Christian origin used on coins issued during the Crusades - thus he protests against its current symbolic utilization by Zionists. *pp. 128. Contemporary boards, spine chipped. 8vo. Goldman 981.*

Arlington, New Jersey, 1917. **\$200-300**

• Anti-Zionist diatribe. Commences with a typically pointed observation: “By way of my travels I am now convinced - there are no Chassidim in Lubavitch, no Catholics in Rome and no Zionists in Zion.”



Lot 91



Lot 92



Lot 95

95 (DENMARK). (Liturgy). Seder Tephilath Yisrael - Israelitisk Bonnebog for hele Aaret. * Bound With: Danske Bonner for Israeliter. Prepared by A. A. Wolff. Hebrew and Danish text. Six-page list of subscribers from throughout Scandinavia. pp. (12), v-xii, 427, (1) + (8), 141. Worn through use, opening few leaves taped along margins. Contemporary boards, worn, upper cover detached. 8vo.

Copenhagen, Philipsen, 1856. \$1200-1800

✦ FIRST COMPLETE TRANSLATION INTO DANISH OF THE HEBREW LITURGY.

Scarce first edition since a fire destroyed a great many copies shortly following its publication. A second edition was issued in 1858.

“The father of Danish homiletics,” Darmstadt-born Abraham Alexander Wolff (1801-91) assumed the office of Chief Rabbi of Denmark in 1829, a position he served until his death, 62 years later.

96 DI UCEDA, SAMUEL. Lechem Dimah [commentary to the Book of Lamentations, with text and commentary of Rashi] Second edition. A wide-margined copy. ff. (1), 65. Previous owner's signature and marginal note, browned and stained in places. Contemporary elaborately tooled calf boards, with hinges (lacking clasps), spine rebacked. 4to. Vinograd, Amsterdam 906.

Amsterdam, J. Soto etc., 1710. \$200-300

97 (DIVORCE). Yehudah Lubetzky. Ein Tenai BeNisuin [“There are no conditions in marriage.”] Edited by Rabbi A. D. Waranowsky. Bookplate of R. Yaakov S. Weinberg, Rosh Yeshiva Ner Israel, Baltimore. pp. (7), 56. Contemporary boards with original printed wrappers bound in. Lg. 4to.

Vilna, Kreines-Kowalsky, 1930. \$200-300

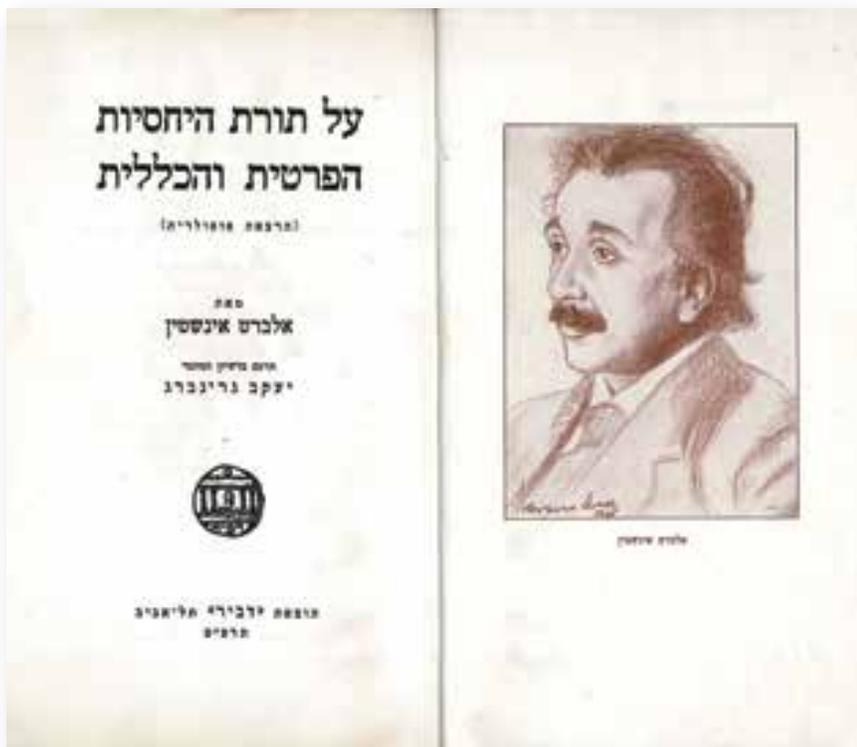
✦ Polemic against the proposals advanced by certain quarters of the French Rabbinate to permit civil divorce as sufficient without recourse to Halachic “Get” proceedings - as long as certain conditions were mutually agreed upon just prior to the original marriage service. This matter originally arose in 1908 and some 20 years later, R. Chaim Ozer Grodzenski saw the need to again publicize mass international rabbinic opposition to the newly proposed trend.

98 EINSTEIN, ALBERT. Al Torat HaYachasiyut HaPeratit VehaKelalit (Harza'ah Popularit). Translated into Hebrew from the original German by Yaakov Greenberg. FIRST HEBREW EDITION. Frontispiece portrait of Einstein after Hermann Struck. pp. (2), 102, (4). Few stains. Original printed boards, light wear. 8vo.

Tel Aviv, Dvir, 1928. \$1000-1500

✦ First Hebrew translation of Einstein's revolutionary text: Über die spezielle und die allgemeine Relativitätstheorie (Gemeinverständlich) [“The Special and the General Theory of Relativity.”]

This Hebrew edition was particularly dear to Einstein as he noted in the foreword: “The appearance of this, my book, in the language of our forefathers fills my heart with special joy. It is a sign of the transformation that has occurred in this language [of ours]. It is not enough to focus at present on its use in this area alone, namely that of expressing the central issues of our people to our own people, but more appropriately to absorb within it all that humanity finds of value. It [Hebrew] serves as an important factor in our aspiration for an independent cultural existence.”



Lot 98



Lot 99



Lot 101



Lot 102

99 ELIJAH BEN SOLOMON ZALMAN. (Gaon of Vilna). Eliyahu Raba [commentary to Seder Taharoth]. ff. 2, 44. [Vinograd, Brünn 9]. Brünn, Rosman, 1802.

* **BOUND WITH:** Taharath Hakodesh [commentary to Tosephta Seder Taharoth, with text]. ff. 2, 72. [Vinograd Zolkiew 610]. Zolkiew, Mordechai Rubenstein, 1804. Two works bound in one volume. Both **FIRST EDITION**. Marginal cut on title of first work. Some staining, slight worming on a few leaves. Scattered marginalia in a precise Ashkenazic in the second work. Contemporary calf-backed boards, variously worn. 4to.

v.p., v.d. **\$700-1000**

100 ELIJAH, BEN SOLOMON ZALMAN. (Gaon of Vilna). Peirush al Kama Aggadoth [kabbalistic elucidation of the Aggadic material concerning Rabbah Bar Chana, the Elders of Athens and others]. **FIRST EDITION**. ff. (4), 15. Previous owners' signatures on title (Sheftel b. Meir of Horodna), leaves closely shaved touching some letters. Modern boards. 4to. Vinograd, Gr'a 460.

Vilna, Wielmoznega Kanonika, 1800. **\$400-600**

⚡ With approbations from the Dayanim of Vilna who bear witness that this work is an authentic text written in the Gaon's own hand. With introductions by the Gaon's children and by R. Chaim of Volozhin, the Gaon's principle disciple.

101 (EMDEN-EYBESCHÜTZ CONTROVERSY). Carl Anton. Nachlese zu seiner letztern Nachricht von Sabbathai Zebhi, worin zugleich das Ende dieser Streitigkeit erzahlet wird. **FIRST EDITION**. pp. (4), 46. Faxed. Modern boards. 4to.

Braunschweig, Schröders Erben, 1753. **\$1000-1500**

⚡ The author, a convert to Christianity formerly named Moses Gershon Cohen, had previously studied for seven years in Prague under R. Jonathan Eybeschütz. The Duke of Brunswick appointed him professor of Hebrew at Helmstedt following his baptism in Wolfenbüttel. Anton was distinguished from other Jewish converts to Christianity by the fact that, though he occasionally reviled his former co-religionists, he also spoke well of them. He took part in the well-known dispute between Jacob Emden and Jonathan Eybeschütz and in the present text warmly defended the latter against accusations that amulets Eybeschütz prepared contained hidden Sabbatian leanings. See E. Carlebach, *Divided Souls* (2001) pp. 215-17; M.J. Cohen, *Jacob Emden*, pp. 205-7.

102 FRANK, ANNE. Weet Je Nog? Verhalen en Sprookje ["Do you Remember? Stories and Fairy Tales."] **FIRST EDITION**. Designed and illustrated by Kees Kelfkens. A fine copy. pp. 64. Original illustrated boards, with rare dust-jacket. 8vo.

Amsterdam, Contact, (1949). **\$1000-1500**

⚡ Published two years after her famous diary, a rare first edition of this collection of delightful stories and fairy-tales for Dutch children, written by Anne Frank at the age of 14, while in hiding. **A FINE COPY WITH SCARCE DUST-JACKET.**

103 (GAONICA). Solomon Kaboli (Ed.) Shailoth U'teshuvoth MehaGe'onim [collection of 400 Gaonic responsa] Third edition. A wide margined copy. ff. 36. Previous owner's inscription on title, censors marks on title and final leaf, upper corner of title-page removed, worn and stained. Modern calf. Sm. 4to. Vinograd, Mantua 192.

Mantua, Solomon Norzi, 1597. **\$400-600**



Lot 104

104 (HAGADAH). Seder Hagadah shel Pesach. Hebrew with translation into Judeo-German. Accompanied by Leone Modena's abridged commentary of Isaac Abrabanel's "Zevach Pesach." Title within arch surrounded by 4-part textual and typographic border. Each page profusely illustrated including historiated initial letters all within a fine architectural frame (after the Venice 1629 Hagadah) ff. (26). Title remargined, stained-heavily so in places, several leaves rehinged with some loss of text. Recent boards. Folio. Yudlov 67; Yaari 48.

Venice, Lorenzo Pradotto for Gerolimo Bragadin, 1663. **\$3000-5000**

• The House of Bragadin produced three issues of this 1663 edition, differing only in choice of translation: Judeo-German (the copy presently offered), Judeo-Italian and Judeo-Spanish.



Lot 105

105 (HAGADAH). Seder Hagadah shel Pesach. ACCORDING TO SPANISH RITE. Hebrew with translation into Judeo-Spanish (Ladino). Accompanied by Leone Modena's abridged commentary of Isaac Abrabanel's "Zevach Pesach." Title within arch surrounded by textual border. Verso of title with plan of the future Temple as envisioned by the Prophet Ezekiel. Each page profusely illustrated including historiated initial letters all within a fine architectural frame. ff. (24). Stained, closely shaved, paper repairs on title and several additional leaves, few lower corners repaired with some text affected. Recent calf-backed marbled boards. Folio. Yudlov 95; Yaari 63

Venice, Juan Bragadin, 1695. **\$4000-6000**

• The House of Bragadin simultaneously printed three issues of this Passover Hagadah, all identical with the same lay-out and illustration cycle - differing only in choice of vernacular translation: Yiddish, Judeo-Italian and Ladino. The Ladino issue is particularly rare, as so very few 17th-century Hagadoth appeared with Ladino translation.

106 (HAGADAH). Hagadah shel Pesach. With commentary by Isaac Abrabanel and “Bi’urim” (synopses of commentaries of Ma’aseh Hashem, Mateh Aharon and Chevel B’nei Yehudah). Instructions in both Judeo-Español and Judeo-German. Additional engraved title depicting Moses and Aaron beneath vignette of Moses and the Burning Bush. Numerous copper-plate engravings throughout the text. **WITH FOLDING MAP OF THE HOLY LAND.** f. (1), 31, (1). *Stained in places. Neatly remargined throughout. Modern vellum-backed boards. Folio.* Yudlov 120; Yaari 73; Yerushalmi, 66-9.

Amsterdam, Solomon Proops, 1712. **\$5000-7000**

⚡ **THE SECOND ILLUSTRATED AMSTERDAM HAGADAH.**

Changes were undertaken in producing this Amsterdam 1712 edition following the first Amsterdam edition (1695). Most significantly, this included the addition of two series of vignettes in the style of the earlier Venetian Hagadah (namely, the various stages of the Seder on f.2r. and the Ten Plagues on f. 13r).

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

107 (HAGADAH). Agadath Mordechai ... Hagadah shel Pesach. With commentary by Mordechai ben Joseph Hena of Hamburg. ff. (2), 32. *Stained, previous owner’s signature on title. Marbled boards. Sm. folio.* Yudlov 239; Yaari 151.

Amsterdam, Leib Sussmans, 1764. **\$400-600**

⚡ The author was a Dayan for over forty years. He was related to Rabbi Ya’ir Hayim Bacharach (author of Responsa Chavoth Ya’ir).

108 (HAGADAH). Ma’aleh Beith Chorin. Including commentaries by Isaac Abrabanel, Moses Alsheich and others. Instructions in Judeo-German and Judeo-Spanish. Letterpress title with printer’s device, additional engraved title-page, numerous copperplate engravings throughout. **FINE FOLDING ENGRAVED HEBREW MAP OF THE HOLY LAND** at end. ff. (2), 52. *Lightly stained, tear to lower part of map professionally repaired. Contemporary calf backed boards, titled in gilt on upper cover. Lg. 4to.* Yudlov 300; Yaari 199; Yerushalmi 75.

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

⚡ The Third Illustrated Amsterdam Hagadah.

109 (HAGADAH). Hagadah shel Pesach. - Haggada Recit...de Paques. Hebrew and French on facing pages. Approved by M. M. Deutz, Chief Rabbi of Central Consistoire and Marchand Ennery, Chief Rabbi of the Seine District. pp. 64. *Some staining. Contemporary vellum-backed marbled boards, worn. 8vo.* Yudlov 783; Yaari 563.

Paris, Librairie Orientale de Mme. Dondey-Dupre, 1837. **\$500-700**

⚡ The second translation of the Hagadah into French, the first such issue to appear in the French capital.



Lot 106



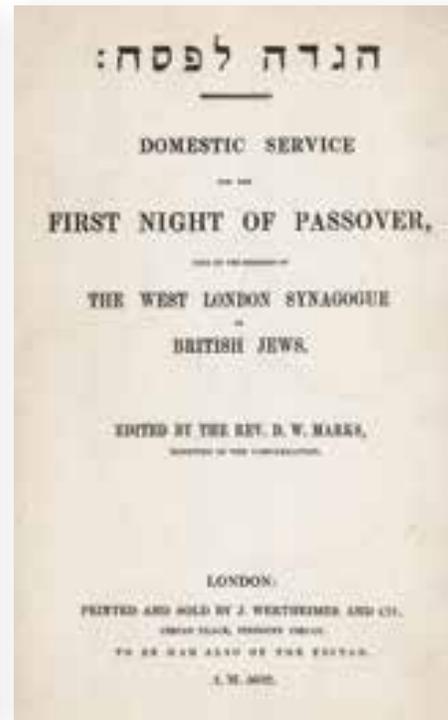
Lot 108



Lot 111



Lot 110



Lot 114



Lot 112

110 (HAGADAH). Seder Hagadah shel Pesach. With directions in Judeo-German Primitive woodcut illustrations. ff. 24. Lightly stained, few neat paper repairs. Modern patterned boards. 8vo. Yudlov 205; not in Yaari.

Frankfurt (a/Main), Heinrich Baerhaber, 1749. **\$1000-1500**

• Yudlov located this Hagadah in a private collection. See his discussion concerning the date and the printer.

111 (HAGADAH). Seder Hagadah al Pesach. With German translation and comments in Hebrew characters by Joel Brill. Edited by Isaac Satanow. ff. 20. Browned and stained in places, previous owner's marks. Contemporary floral decorated boards, worn. 8vo. Yudlov 321; Yaari 214; Yerushalmi 81.

(Furth), Itzik ben Leib, 1786. **\$1500-2000**

• **HAGADAH OF THE HASKALAH MOVEMENT, CARRYING THE SECOND EDITION OF THE FIRST GERMAN TRANSLATION OF THE PASSOVER TEXT.**

The first edition of this translation was published in Berlin, 1785. This edition does not mention the place of publication. Instead we are told "as it was printed in Berlin". Although the word Berlin is in large letters, the printer was from Furth. The title states that the translation is ascribed to "Moshe Dessau" that is Moses Mendelssohn. Yerushalmi states "this attribution is patently false. It may be that the revered name of Mendelssohn was invoked in an effort to enhance the prestige of the Haggadah and increase its sales."

112 (HAGADAH). Ma'aleh Beith Chorin. With commentaries of R. Moshe Alshich, Gevurot Hashem, Olelot Ephraim and others. Copperplate engravings. With instructions in Hebrew, Judaeo-German and some Ladino. **THE R. MORDECAI SAMUEL GHIRONDI COPY**, with his signature on opening blank and **WITH HIS MARGINAL NOTES IN A CLEAR SQUARE ITALIAN HAND THROUGHOUT.** ff. 52. Lightly browned with some staining. Contemporary boards, spine worn. 4to. Yudlov 543; Yaari 380.

Vienna, Anton Schmid, 1813. **\$1000-1500**

• R. Mordecai Samuel Ghironi (1799-1852), was Chief Rabbi of Padua from 1831 until his death. Together with H. Neppi he composed the comprehensive bio-bibliography "Toldoth Gedolei Yisrael U'Ge'onei Italia" (Trieste, 1853). His marginal notes here display wide erudition, citing many other works and with his own original comments and corrections.

113 (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). Some staining, margins slightly frayed on a few leaves, taped repairs. Later boards. Sm. folio. Yudlov 1217; Yaari 899.

Trieste, Colombo Coen (Jonah Cohen), 1864. **\$600-900**

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

114 (**HAGADAH**). Hagadah LePesach: Domestic Service for the First Night of Passover, Used by the Members of the West London Synagogue of British Jews. Edited by the Rev. D.W. Marks, Minister of the Congregation. Hebrew and English texts on facing pages. *pp.* (6), *ff.* 2-12. *Light wear. Unbound. 8vo.* Yudlov 850; Yaari 619.

London, J. Wertheimer, 1842. **\$2000-3000**

❖ **THE FIRST REFORM HAGADAH.**

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

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

115 (**HAGADAH**). Seder Hagadah LePesach / Services for the First Two Nights of Passover. Edited [sic] by Yerucham Tzvi Kantrowitz. Hebrew and English translations face `a face. Commentary to Echad Mi Yode'a and Chad Gadya in rabbinic font. Illustrated. *pp.* 93. *Brittle, marginal repair to title-page, final page laid down, new endpapers. Contemporary cloth-backed marbled boards. Housed in fine modern solander case. 8vo.* Yudlov 1727; Yaari 1293; Goldman, Hebrew Printing in America 144.

New York, J.H. Kantrowitz, 1887. **\$2000-3000**

❖ Yerucham Tzvi Kantrowitz borrowed much from Hayim Liberman’s Chicago (1879) edition of the Hagadah, indeed here he goes as far as replacing his own name on the title-page as designated editor rather than Liberman himself!

The Hagadah contains illustrations strongly influenced by an American environment (see Goldman nos. 138 and 141).

See also A.J. Karp, *From the Ends of the Earth: Judaic Treasures from the Library of Congress* (1991) p. 304 (illustrated).

116 (**HAGADAH**). Hagadah shel Pesach. Illustrated by Jakob Steinhardt. Hebrew characters designed by Franziska Baruch. **ONE OF 200 NUMBERED COPIES.** Each woodcut illustration signed or initialed by the artist in pencil below image. With inscription by artist on opening blank: “Presented to Mrs. Herbert E. Clayburgh. Jakob Steinhardt. Jerusalem, February, 1938.” *ff.* (27). *Original vellum, boards slightly bowed. Folio.* Yudlov 2813 (unseen); not in Yaari.

(Berlin, 1921) . **\$2000-3000**

❖ A de-luxe, large-paper-copy of Steinhardt’s dramatic effort, “one of the most truly distinguished Haggadahs published in modern times, a milestone of Hebrew book production.”Yerushalmi 134-6.

117 (**HAGADAH**). Hamursuz Bayraminin Tarihi - Agada de Pesah. Edited by Eliya Gayus. Printed from left-to-right. **TEXT ENTIRELY IN LATIN CHARACTERS:** Hebrew paragraph followed by corresponding Ladino translation. Illustrated. *pp.* 48. *Some wear. Original pictorial printed wrappers, stained. 12mo.* Yudlov 3805.

Istanbul, Suhulut Matbaasi, circa, 1940. **\$700-900**



Lot 115



Lot 113



Lot 116



Lot 117



Lot 119

118 (**HAGADAH**). Hagada de Pesach (Leyenda de Pesach). Hebrew with Spanish translation by Elias M. Shabot and Moises H. Mizrachi. *pp.* 36. *Ex-library*, Buenos Aires. *Few light stains. Original printed wrappers.* 8vo. Yudlov 3681.

Jerusalem, J(ehudah) A(mram) Itah, 1938. **\$300-500**

✦ Mssrs. Shabot and Mizrachi translated the Hagadah for the benefit of the Centro Israelita de Beneficencia "Ezrath Israel," Cali, Colombia.

119 (**HAGADAH**). Seder Hagadah shel Pesach. With commentary Agudath Aizov by Jacob Yechkiel Grunwald of Pupa. *pp.* (8), 20, 135, (1). *Lightly browned. Later marbled boards.* 4to. Yudlov 3887; Yaari 2297.

Satmar, M. Hirsch, 1942. **\$400-600**

✦ The author of this commentary was the son of the Arugath Habosem of Chust and the forerunner of the Chassidic dynasties of Pupa and Tzehlem.

120 (**HAGADAH**). Hagadah shel Pesach. Plugah Eretz-Yisraelit LiMedidah. Hebrew text with menu in Yiddish. Amusing cartoon illustrations, many of a contemporary nature. *ff.* (12). *Original stark white-on-black pictorial wrappers.* 12mo.

Italy, 1946. **\$1000-1500**

✦ Most original production issued for the Jewish soldiers of the Palestine Field Surveying Corps 524, attached to the British Army in Italy. Abridged traditional text with much parody included. Alongside the Hagadah liturgy appear original ditties, reflecting upon the serviceman's experiences, especially in relation to British cultural and military norms. Particularly engaging is the closing song, a mock version of "Chad Gadya" (One Goat) here rendered "Chad Chayala" (One Soldier), recounting the tribulations of the returning soldier seeking a flat in Tel-Aviv and the endless bureaucracy awaiting him.

121 (**HAGADAH**). The Golden Haggadah. **ONE OF 500 NUMBERED COPIES.** Facsimile edition of the fourteenth-century illuminated Hebrew manuscript housed in the British Museum. Two volumes: Plate and text. Along with German prospectus. *Original blind-tooled calf by Zaehnsdorf. Folding case (some wear).* 4to.

London, Eugrammia Press, 1970. **\$600-900**

122 (**GERMANY**). Actenmässige Nachricht an das Publikum der Inquisition wider die in Stargard inhaftirte Räuber-Bande. Two engraved frontispiece plates. First, depicting two imprisoned Jews; second, the execution of the Jews in the public square. (2), 64. *Ex-library, stained, previous owner's marks, verso of title repaired. Later boards.* Sm. 4to.

Stargard, c. 1772. **\$600-900**

✦ An exhaustive report recounting the capture and execution of a group of Jewish criminals in Stargard, north-east Germany (Mecklenburg-Western Pomerania).



Lot 120



Lot 122

123 HAMAGID. HaMagid [Hebrew Weekly Newspaper] 26 years bound in 24 volumes. Includes: Volumes 2-5, 9, 11-25. * **AND:** HaMagid LeYisrael, Volumes 2-4, 6-8. Several hundred issues (not all volumes complete). *Ex-library, variously worn, variously bound. Folio.*

Lyck, 1858-81 and Cracow 1893-99, **\$5000-7000**

✦ An exceptional, long run of the first Hebrew weekly newspaper. HaMagid stood at the vanguard of the Hebrew press throughout the second half of the 19th-century.

Published between 1856 and 1903, HaMagid ("The Preacher") was the first Hebrew weekly newspaper and in many respects its establishment marked the beginning of the modern Hebrew press. For censorship reasons it was published outside the borders of Czarist Russia (first in Lyck, Prussia, and after 1890 successively in Berlin, Cracow and Vienna), but its contents were aimed first and foremost at the Russian-Jewish reading public. Because of its broad content, however, it was distributed to many Jewish communities in Europe and beyond. HaMagid was a pioneer in reporting the news in Hebrew from around the world and especially from the Jewish world, either culled from translations of the general press or from original reporting drawn from its own vast network of bureaus. It initiated and nurtured the modern genre of opinion essays in Hebrew.

The founder of HaMagid, Eliezer Lipman Silberman, determined the paper's character and orientation, stances that over the years remained basically steady. HaMagid represented the viewpoints of moderate religious Jewry that was opposed to religious reforms and that balked at the Haskalah movement's more radical elements. At the same time, as early as the 1860's the paper fervently supported the resettling of the Land of Israel, citing a combination of religious and national justifications, and it was one of the earliest harbingers of the Zionist movement, which it continued to support over the years.

In 1880 David Gordon, Silberman's right-hand man, was appointed editor, and after his death in 1886, his son Dov Gordon inherited that position. From 1891, HaMagid was edited by Ya'akov Shemu'el Fuchs, who published it in Berlin, strengthened its literary section, and completely altered its format with the assistance of new contributors, including some of the generation's most prominent

writers (Berdyczewski,

Brainin, Klausner, and others). During its twilight years, the de facto editor was Shimon Menacem Lazar. However, from the time HaMagid moved to Cracow in 1892, it began, more and more, to resemble a domestic Galician newspaper, and its position at the vanguard of the Hebrew press was relinquished to the Hebrew dailies HaMelitz and HaTzefirah. (A. Holtzman, *The Yivo Encyclopedia of Jews in Eastern Europe*; see also EJ, Vol. VII, col. 1221-22.



Lot 123



Lot 124

124 (HIRSCH, SAMSON RAPHAEL). Yehudah Leib Ben-Zev. Chochmath Yehoshua Ben Sira. Translated from the Greek into Hebrew, Aramaic and Judeo-German, with an original introduction and commentary. **FIRST EDITION** of translation. **THE SAMSON RAPHAEL HIRSCH COPY**, with his signature and stamp of his son Julius on the title-page, stamp with the initials "SRH" on first leaf. ff. (10), 125, (1). *Browned, additional signature removed from front pastedown. Contemporary calf, worn, boards detached. 8vo. Vinograd, Breslau 21 (no copy in JNUL).*

Breslau, Konigl. Preus. Stadt Buch Druckereri, 1798. **\$1200-1800**

✦ Samson Raphael Hirsch (1808-1888) was the foremost Rabbinic leader in Germany. The existence of the Apocryphal work of ethics "The Wisdom of Ben Sira" in Rabbiner Hirsch's library is a testament to his broad reading and wide range of scholarly interests.



Lot 125

125 HELLER, YOM TOV LIPMANN. ("The Tosfos Yom-Tov.") Tzurath Beith HaMikdash He'Athid [on the design of the third Temple]. **FIRST EDITION.** Title within architectural arch. Illustrations and diagrams of the Temple within the text. Wide margins. Folded at end **A UNIQUE LARGE ENGRAVED EXPLANATORY DIAGRAM OF THE TEMPLE.** A wide-margined copy. Fold out diagram (21 x 16 inches) in **CRISP, CLEAN CONDITION.** ff. (36, 1). Previous owner's signature in an Italian hand on title, browned, few expert paper repairs to lower margin of engraving. Later boards. Sm. 4to. Housed in modern slip-case. Vinograd, Prague 120; Mehlman 646; St. Cat. Bodl. 5853,12.

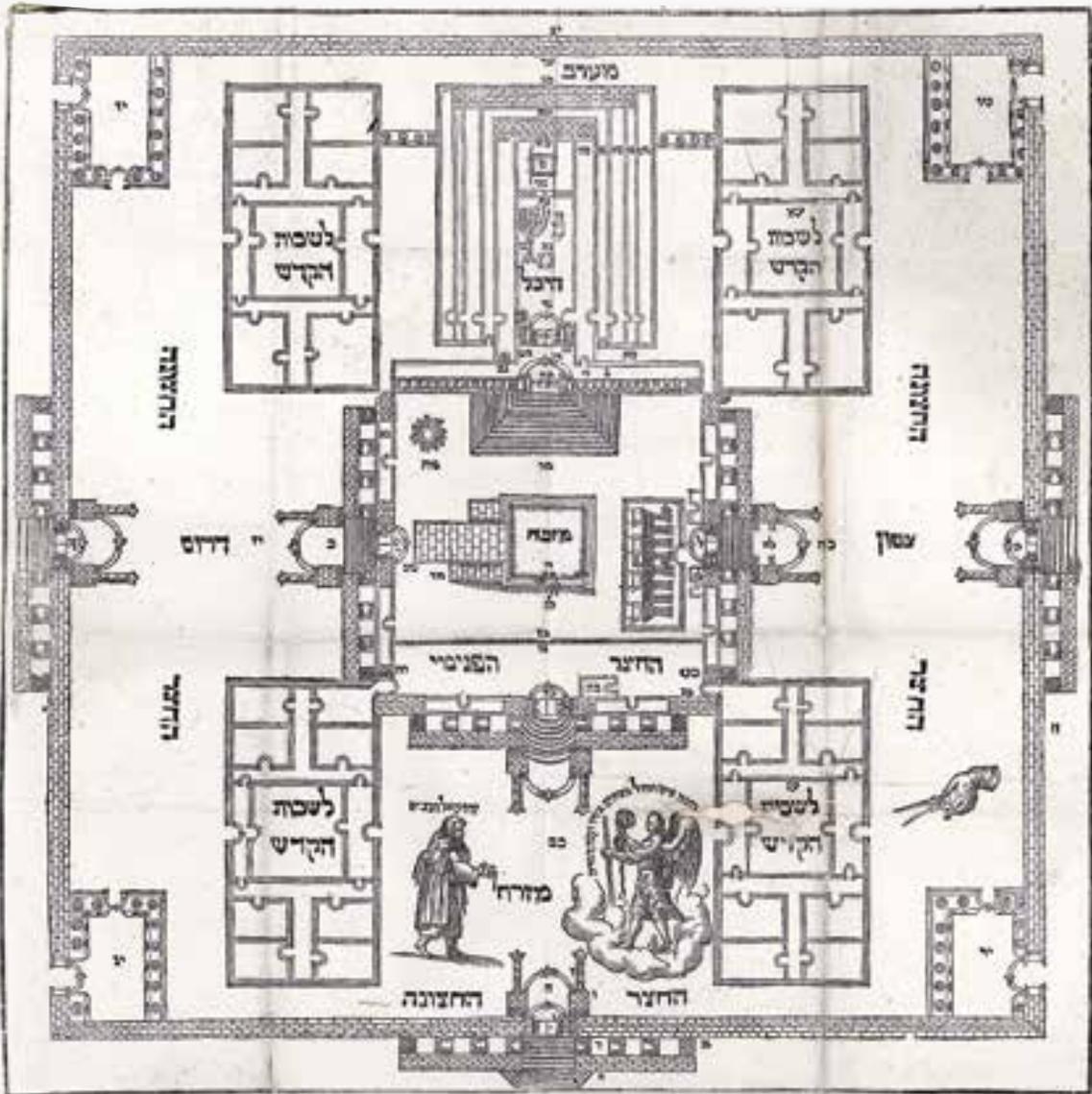
Prague, Abraham ben Moshe, 1602. **\$40,000-60,000**

⚠ **A UNIQUE COPY APPENDED WITH AN ENTIRELY UNRECORDED ENGRAVED DIAGRAM OF THE FUTURE TEMPLE IN JERUSALEM.** No other recorded copies - including those in all major libraries world-wide - contain this fascinating fold-out.

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 author, the celebrated R. Yom-Tov Lipmann Heller (1579-1654), notes beneath the Temple engraving, that details relating to measurements and other specifics can be found within the book itself. Clearly, the great Rabbi was deeply involved in the execution of this fascinating schematic map of the future Temple, produced as it was, in the Author's life-time. The diagram was issued by the printer Abraham ben Moshe along with the the assistance of his brother Yehudah Leib. **IT IS ENTIRELY UNRECORDED BY ALL BIBLIOGRAPHERS.**

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Lot 125



Lot 126

126 (HOLOCAUST). Israelitische Kultusgemeinde Vienna. Emigration, Retraining, Social Care: 2.V.1938 - 31.VII. 1939. Text in German, English and French. With seven illustrated charts and maps at end, including a display of those countries around the globe in which Austrian Jews found sanctuary. 22, 16, 16 + 6 charts, few small tears, final map loose. Original printed wrappers, light wear. Folio.

Vienna, 1939. **\$1200-1800**

• A review of the activities of Vienna's central Jewish community administration in regard to assisting Austrian Jews emigrate to safety following the Nazi Anschluss. One part of that effort related to having the financial resources available to extend to those who could not afford exit fees and secondly, providing professional retraining so as to stand a better chance to be granted a visa to a country that would accept Jewish emigres. Meanwhile social and medical care of the young, the old and those not capable of emigrating also continued. "Help the Kultusgemeinde Vienna solving [sic] entirely the problem of emigration! ... Open the doors of Palestine! ... Do not refuse your generous help!"

A scarce fund-raising publication, filled with detailed information relating to the final tragic days of the Jews of Vienna.



Lot 128

127 (HOLOCAUST). Ha'Album Ha'Shachar - The Black Album. Complete set of ten postcards depicting Nazi crimes. 16-page introduction in Hebrew and English and with synopsis in French. Each photographic postcard bears descriptive caption. Each card 4 x 5.5 inches, perforated (one detached). Original printed wrappers, stained. Oblong 16mo.

Tel Aviv, Anti-Nazi League, April, 1940. **\$2000-3000**

• **EARLY PUBLIC VISUAL DISPLAY OF NAZI ATROCITIES AGAINST THE JEWS OF POLAND.**

This scarce booklet was published by the Anti-Nazi League of Palestine in order to publicize the extent of Nazi crimes in Europe, specifically in Poland. "Hitlerism means return to the savagery of the Middle Ages... The Black Album contains the first series of pictures disclosing Nazi atrocities in Poland. The Black Album gives a vivid description of the Nazi regime and its cruel systems. Everybody is hereby enabled to unmask Hitlerism by sending the postcards of the Album to his friends and acquaintances all over the world."

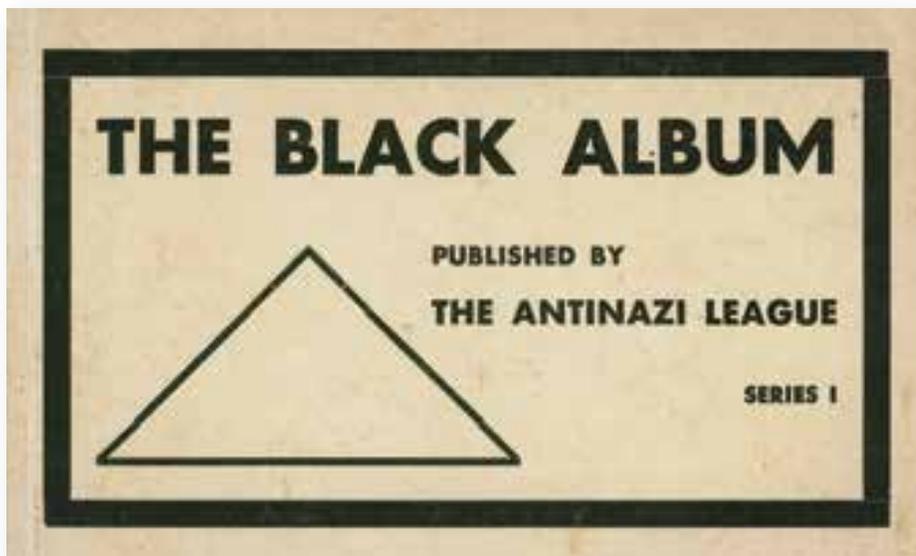
128 (HOLOCAUST). Stanislaw Toegel. Hitleriada Macabra. One of 1450 copies (this copy unnumbered). Introductory text in Polish and English. Captions (printed on mounts) in Polish, English and French. With 9 (of 10) colored plates, featuring scenes of overt fear and bestial torture. Original illustrated wrappers, spine broken, extremities worn, tape repair on upper cover. Folio.

Hamburg, Antoni Markiewicz, 1946. **\$500-600**

• A lawyer by training, Polish cartoonist Stanislaw Toegel (1905-53) endured forced labor under brutal German-Nazi oppression. Immediately following liberation and despite tremendous shortages of paper and related materials, he produced this series of drawings based upon cartoons produced in secret during the war.

129 (HOLOCAUST). The Palestine Post. "Hitler's Death Announced." Printed Newspaper Broadsheet. Four printed pages.

Jerusalem, May 2nd, 1945. **\$300-500**



Lot 127

130 (HOLOCAUST). Jan Laskowski. Zbrodnie Hitlerowskie Na Ziemiach Polski W Latach 1939-1945 ["Nazi Crimes in Polish Territories During the Years 1939-1945."] Massive and bright 4-color map (scale 1:600,000) primarily in Polish with legend in English and other languages, featuring German-Nazi extermination and concentration camps and sites of mass executions. Specified are sites of executions of Polish and Soviet POW's, labor camps for Jews and record of destruction of Jewish communities and villages; all within the boundaries of the General-Gouvernement. *Backed with linen, as issued, very light wear at edges, creases at folds, minute tears at margins. 47 x 58 inches.* WorldCat lists only two copies worldwide (NLI, BL), none in the US.

Warsaw, Poland, Wydawnictw Kartograficznych, 1962.

\$2000-3000

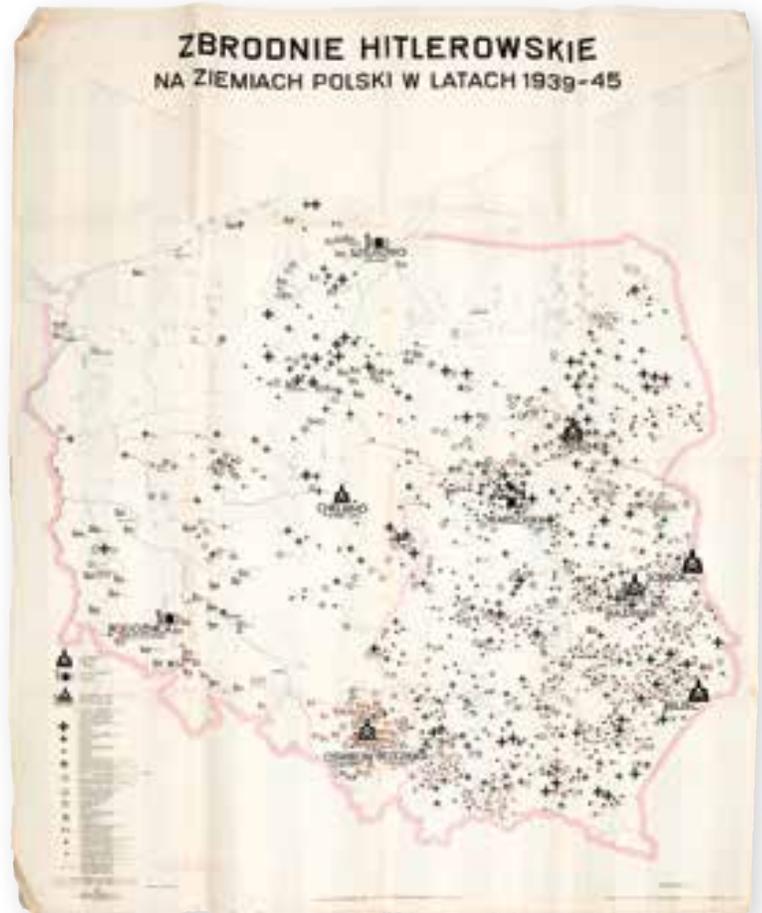
• Map of hundreds of Nazi camps and execution sites in Poland during 1939-1945. Each camp or site is marked by a specific symbol, which is explained in Polish, French, English, German and Russian at the bottom left of the cartogram. Particularly striking is the contrast between the bright pastel pink and light blue colors which dominate the map and the skull and cross bones indicating the grizzly reality the map seeks to portray.

The map, was compiled by the initiative of the Council for the Protection of Struggle and Martyrdom Sites in Poland and based on the work by Stefan Guiard, Janusz Gumkowski and Kazimierz Leszczynski, authors of "War Crimes in Poland: Genocide 1939-1945."

Based on the fact that the map was published in 1962 and is written in five languages, it would appear that it was utilized for the second round of Auschwitz Trials held in Germany from 1963-65 which prosecuted twenty-two Nazi Germans.

Towards the bottom of the map, Jan Laskowski, the editor, records (in Polish): "Attention, due to legibility, the map marks points that represent only some 10% of the crimes (which took place in Poland.)"

Provenance: Avrom Sutzkever - Prof. Ruth Roskies-Wisse - The consignor.



Lot 130

131 (HOLOCAUST). Erich Liebermann and Dr. Arthur Kaab. Die Reichs Meldeordnung Handausgabe mit Erlaeuterungen. Fifth issue. *pp.* 280. *Few light stains. Original printed wrappers. 8vo.*

Munich-Berlin , Kommunschriften-Verlag J.Jehle, 1942. **\$200-300**

• A detailed compilation of Nazi Germany's State Law for the year 1942. Includes 15 pages of anti-Jewish regulations.

132 (HOLOCAUST). Elberg, Simchah. Akeidath Treblinka: Essays and Reflections. Yiddish text. *pp.* 46, (2). *Original printed wrappers, previous owner's signatures, light wear. 8vo.*

Shanghai, North China Press, 1946. **\$200-300**

• Renowned Polish Talmudic scholar Rabbi Simcha Elberg (1915-95) also wrote a number of poetic works under the pseudonym "E. Symchoni." During World War II, he escaped with the Mirrer Yeshiva to Shanghai via Kobe, Japan. He settled in New York in 1947 where he served as editor of HaPardes, a journal of Talmudic studies. He also served as a member of the executive committee of Agudath Israel of America and chairman of the executive board of the Union of Orthodox Rabbis.

133 (HOLOCAUST). Brycha 1945-1948. Home Through the Vale of Tears C.175 photographic illustrations. Introductory text and captions (many of Biblical origin) in English, Hebrew and Yiddish. Introduction by Ephraim Dekel. *WITH: 24 black and white photographs pasted on final six leaves, depicting the horrors of the Holocaust. *Inscription on title-page. Dampstained. Original boards. Oblong 4to.*

n.p, circa , 1948. **\$500-700**

• "This album seeks to present a ...picture of the wanderings of the 'remnants' of European Jewry - wanderings that began at the conclusion of the last war and still continue..." (Introduction). A collection of 175 black and white photographs documenting the "Bericha" -- the "illegal" underground flight of surviving European Jews into Palestine immediately following the Holocaust. Compiled by Ephraim Dekel, a high-ranking Haganah officer and architect of the Bericha escape-route.



Lot 134

134 (ISLAM). Der Koran - El-Koran o, HaMikra. Translated from Arabic into Hebrew by Hermann (Tzvi Chaim) Reckendorff. **FIRST HEBREW EDITION.** Additional title-page in German. Introduction in Rashi script, full text and footnotes in square Hebrew characters. Ex libris Y. S. Avidor. pp. 48, 367. Opening blank and first title with light wear, previous owner's stamps. Modern boards. 8vo.

Leipzig, C.W. Vollrath, 1857. \$3000-5000

• **FIRST EDITION OF THE KORAN IN HEBREW.**

This Hebrew translation of the Koran precedes Joseph Joel Rivlin's translation (Tel-Aviv, 1936) by three-quarters of a century. Although there exist in manuscript Hebrew translations of the Koran from the 16th-century, none were executed from the Arabic original directly, but rather from Italian or Latin translations. This therefore is the very first printed translation of the Koran into Hebrew. See EJ, Vol. X, col. 1199.

The work contains an extensive introduction wherein the author points out specific themes in the Koran that stem from Rabbinic sources. The author also acknowledges his scholarly debt to Abraham Geiger's "Was hat Mohammed aus dem Judenthume aufgenommen?" (Bonn, 1833).

135 **ILLESCOS, JACOB DI.** Imrei Noam [Kabbalistic and grammatical super-commentary to Rashi and ibn Ezra on the Pentateuch, plus additional commentaries from early French and German exegetes] Title within decorated architectural arches. ff. 50. Some staining, pencil markings by previous owner. Modern blind-tooled morocco. Sm. 4to. Vinograd, Cracow 203; Mehlman, Ginzei Yisrael 645; Krieger, Parshandatha no. 141.

Cracow, Isaac ben Aaron of Prostitz, 1598. \$300-500

• The publishers of the monumental seventh Biblia Rabbinica, (Amsterdam, 1724-27) found this commentary so attractive as to include it in their comprehensive anthology.

136 (IRAQ). Yaakov Elyashar. Megilath Paras. Title within typographic border and elephant motif. Opening two leaves in Judeo-Arabic. ff. 8. Ex-library, browned. Later boards. 8vo. Yaari, Baghdad 146.

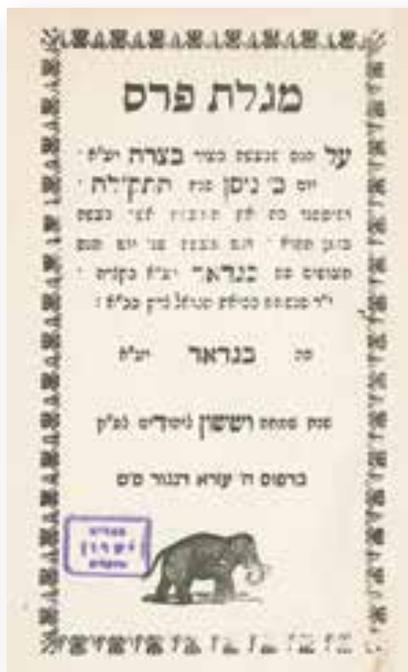
Baghdad, Ezra Dangoor, 1906. \$600-900

• An account of "Purim of Basra," the community celebration commemorated on the the 2nd of Nissan, 1775, wherein Karim Khan of Persia was deposed from his regional territorial aggression in general and his assault against the Jewish community of Basra in particular. The Megillah was composed by the celebrated emissary (Shadar) from Hebron, Yaakov Elyashar who was visiting at the time.

Southern Iraq's ancient port city of Basra (the suggested site of the Garden of Eden) is located on the Shatt al-Arab, the outlet into the Persian Gulf of the rivers Tigris and Euphrates. The Jewish community of Basra is equally ancient and more significantly was well educated over the centuries with many rabbinic scholars emanating from there. By the 18th-century and the time of the original "Megilath Paras," the community was also exceedingly wealthy and highly influential within the country's political echelon. See D. Yerousalmi, The Jews of Iran in the Nineteenth Century (2009) pp. xlii-xliii.



Lot 135



Lot 136



Lot 137

137 (ISRAEL, LAND OF). Cunaeus, Petrus. La Republique des Hebreux. ["The Republic of the Hebrews, On the Commonwealth of the Jews."] Edited and translated by Willem Goeree. Three volumes. **REPLETE WITH 46 EXQUISITE HAND-COLORED PLATES AND MAPS, MOST FOLD-OUT.** A crisp, clean copy. * Vol. I: pp. (24), 396, (24). With 17 plates, of which 8 are fold-out. * Vol. II: pp. (12), 384, (16). With 19 plates, of which 7 are fold-out. * Vol. III: pp. (20), 394, (24). With 10 plates, of which 8 are fold-out. Contemporary calf, scuffed, backstrips removed. 8vo. cf. Laor, 303, 1027.

Amsterdam, Pierre Mortier, 1705. **\$3000-5000**

✦ Peter van der Cunaeus (1586-1638) was a professor of Latin at Leiden. His *De Republica Hebraeorum* was first published in Leiden in 1617. "De Republica Hebraeorum is essentially a conventional presentation of the traditional Calvinist views on biblical antiquity and on Judaism and the Jews ... The true novelty of his work however, consists in its quarrying of [Maimonides'] *Mishneh Torah* for the study of the ancient Jewish commonwealth." Aaron L. Katchen, *Christian Hebraists and Dutch Rabbis* (1984) p. 39.

A set of the 1574 Venice edition of the *Mishneh Torah* had been given to Cunaeus by his friend Johannes Boreel (Borelius), who acquired the books on one of his tours of Italy. Cunaeus records in his memoirs, "I ran through the splendid treatises of Rabbi Maimonides with great enthusiasm in the most pleasant and leisurely fashion ... I was so affected that I nearly turned my pen around and erased all my previous animadversions on things Jewish" (*ibid*).

138 (ISRAEL, LAND OF). Joseph Ben Yissachar. Yosef Da'ath [super-commentary to Rashi on the Pentateuch] **FIRST EDITION.** Title within typographical border. **MAP OF THE LAND OF ISRAEL** together with other woodcut plates and text-illustrations striving to clarify errors in Rashi's commentary by using an early manuscript text. The Israel Mehlman copy. *Heavily worn, lacking final six leaves, title and several leaves with extensive loss of text. Map (f. 128) in good condition, small marginal tears at upper corners. Later marbled boards. Sm. 4to. Sold not subject to return.* Vinograd, Prague 168.

Prague, Gershom ben Bezalel Katz, 1609. **\$2000-2500**

✦ This important map of the Land of Israel is based on Mordechai Jaffe's earlier effort that appeared in his *Levushim* (1590-1604). R. Joseph's map however is more clearly defined, the mountains are easily visible and the cities are shown by towers and decorated with flags - an altogether more sophisticated representation. See Z. Vilnay, *HaMapah Ha'Ivrit shel Eretz Yisrael* (1968) p. 15 (illustrated).



Lot 138



Lot 139

139 (ISRAEL, LAND OF). Be' [ezra]th Ha[shem] Yith[barach] MeKiryath Arba Hee Chevron... [Printed Shada'r letter to the Jews of France, Holland, England and America, requesting financial support for the people and institutions of Hebron] *Two pages. Stained and repaired with loss provided from another copy. Folio.*

(Venice), 1767. \$3000-5000

• Shada'r letter recording the mission on behalf of the Jews of Hebron undertaken by Haim Rahamim Bagayo and Yitzhak Ze'evi, scheduled to take them to France, Holland, England and America. In years past this had been undertaken by the Chid"á (Chaim Joseph David Azulai) however increased financial pressures demanded that these two "Hahamim" - prominent scholars - also travel to solicit funds for their brethren in Eretz Israel.

Despite stated intentions to visit America, no evidence exists that the two rabbis from Hebron ever did reach America's shores. Yet it is on record that advanced notice of an intended visit was in fact sent to Rhode Island and New York and subsequently in 1770 the Jewish communities of Newport, New York City as well as Philadelphia together contributed \$70 to advance the mission. It is beguiling to note that the Jews of Newport, could not read Bagayo and Ze'evi's flowery Hebrew and thus had to resort to the services of the Christian Hebraist Ezra Stiles, to translate for them (see G. Kohut, *Ezra Stiles and the Jews* (New York, 1902) pp. 64-66).

Bagayo and Ze'evi spent nine years traveling on this mission, residing in each visited city for extended periods of time. They were among the most resourceful and effective emissaries from Eretz Israel and the present printed notice of their journey attests to the success of their fund-raising.

Although Yaari (Sheluchi Eretz Yisrael, pp. 586-89) cites a Shada'r letter relating to these two emissaries from this period, the wording in our letter differs from the language cited by

Yaari. Moreover, Yaari did not in fact see the letter from which he quotes, but cites versions published by M. Rabinowitz and Y.M. Toledano in *Mizrach Uma'ariv*, Vol. III (1929) pp. 150-51 and 378-80.



Lot 141

140 (ISRAEL, LAND OF). Shivchei Yerushalayim [an anthology of works including R. Chaim Vital and the Ar"i on the Holy Sites]. Edited by Jacob b. Moses Chaim Baruch. **FIRST EDITION.** Title within woodcut floral border. ff. (1), 47, (1). *Ex library, some staining. Contemporary tooled calf. 8vo.* Vinograd, Livorno 216.

Livorno, A. Castillo and E. Saadon, 1785. \$600-900

• This work became extremely popular due to its detailed, lively descriptions of various places and sites throughout Eretz Israel (including customs of both Jews and Arabs). It includes an anonymous 16th-century travelogue of Eretz Israel, information pertaining to the whereabouts of the Ten Tribes, identifies the graves of various Sages, excerpts from the travels of Benjamin of Tudela, prayers etc.

141 (ISRAEL, LAND OF). Israel ben Samuel of Shklov. Pe'ath HaShulchan [agricultural laws of Eretz Israel] **FIRST EDITION. THE RABBI JONATHAN ELIASBERG COPY,** with his stamps on title and later pages. ff. (5), 2-109, (1). *Previous owners' marks, stained, crudely taped in places. Later boards, tight in binding. Folio.* Vinograd, Safed 12; Vinograd, Vilna Gaon 1543.

Safed, Israel Bak, 1836. \$500-700

• Discusses the Laws applicable to the Holy Land, based on Maimonides and in particular the rulings of the author's mentor R. Elijah, the Gaon of Vilna.

The previous owner R. Jonathan Eliasberg (1850-98) was a prominent rabbinic figure and together with his father Mordechai Eliasberg and R. Samuel Mohilever were the leaders of the early Zionist movement in Russia.

It is of course appropriate that this classic work concerning Eretz Israel belonged to this important leader of the Chovevei Tzion movement.

142 **(ISRAEL, LAND OF)**. Leiner, Gershon Chanoch. Sidrei Taharoth [commentary collecting all of the Talmudic literature pertaining to the Tractate Keilim] **FIRST EDITION**. Tipped in at end: **HAND-COLORED FOLDING MAP OF THE LAND OF ISRAEL** prepared by Grand Rabbi Gershon Chanoch Leiner, entitled Zoth Tihyeh Lachem Ha'aretz LeGvulotheha Saviv ["This will be for You, Your Land with it's Surrounding Boundaries"]. With his personal stamp on the map. pp. (4), 272, (1). *Browned, few neat paper repairs, new endpapers. Contemporary gilt-tooled calf, rebacked, corner repaired. Folio.*

Jozefov, Zetzer and Renner, 1873. \$4000-5000

✦ 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 "Ba'al HaTecheleth") claimed to have discovered the natural source for the techeleth (blue dye) for the tzitzith 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 (490 x 260 mm).

Furthermore, this copy features two additions not in Wajntraub: Contains the personal stamp of Rabbi Gershon Henoah Leiner and portions of the map are hand-colored in blue, pink, yellow and brown.

143 **(ISRAEL, LAND OF)**. Roberts, David. Terre Sainte. Vues & Monuments. [The Holy Land. Views and Monuments.] Pictorial title and 61 images (inset plates and half-page illustrations of tinted lithographed), as per index at end. *Gutter split, few leaves loose, stained, heavily foxed in places. Contemporary gilt-tooled boards, heavily worn. Tall folio. Abbey Travel 385.*

Brussels, Wasme, 1843. \$1500-2500

✦ French edition of the English series of views of ancient sites and monuments of the Holy Land created by Scottish artist David Roberts (1796-1864) whose work was one of the most important and elaborate ventures of 19th-century publishing, and the apotheosis of the tinted lithograph.

Roberts' intent was to produce lithographs for sale to the public based on his watercolor sketches. Belgian engraver Louis Haghe produced a total of 248 lithographs based on this later series of watercolors, which were published monthly in sets of six, to form two series: The Holy Land (1842-5) and Egypt and Nubia (1846-9). These were a commercial success, and in 1855-6, Day & Son published the entire series together in six volumes.



Lot 142



Lot 143



Lot 144

144 **(ISRAEL, LAND OF)**. Azharah Le'rabim - Public Warning. Printed broadside. Text in Hebrew and English: "Public Warning! By His Eminence the Chief Rabbi for Eretz Israel A.I. Kook. Our dear brethren who come from far and near to visit the Holy City of Jerusalem, be warned and remember that it is Strictly Forbidden by Jewish Law and Religion to Enter the Temple Area (Haram ash-Sharif) or to ascend the Har-Habaith." *Single leaf, backed onto card with hanging cord. 13 x 19 inches.*

Jerusalem, Salomon, c. 1932. **\$2000-3000**

• A broadside forbidding Jews to visit the Temple Mount, Jerusalem.

145 **(ISRAEL, STATE OF)**. Dr. Yehuda HaKohen Meyeroff. Hagadah LeChag Ha'Atzmaut ["Hagadah for Israel's Day of Independence"] Presentation copy inscribed and signed by the author. Photographic illustrations. *pp. 48. Original printed wrappers. 12mo.*

Tel Aviv, Yepheth, 1948. **\$500-700**

• Spirited description of the chain of events leading to the establishment of the State of Israel. Written in a Passover Hagadah-style, in which the Author extolls his perception of the miraculous geo-political events of the times as they affected the founding of the State of Israel.

146 **(ISRAEL, STATE OF)**. First Anniversary Celebration, State of Israel. Madison Square Garden, Saturday Evening, May 14th, 1949. Numerous photographic illustrations. Testimonials from leading American politicians and many other public figures. Short historical essays. *pp. 48. Original pictorial wrappers. Sm. folio.*

(New York), 1949. **\$500-700**

• Contains numerous ads, including one from W.K. Kellogg, founder of the Kellogg's Cereal Company: "I wish to take this means of expressing to our Jewish friends and to all the Jewish people of America our heartiest congratulations...It is my earnest wish and hope that Israel will flourish and prosper in the years to come."

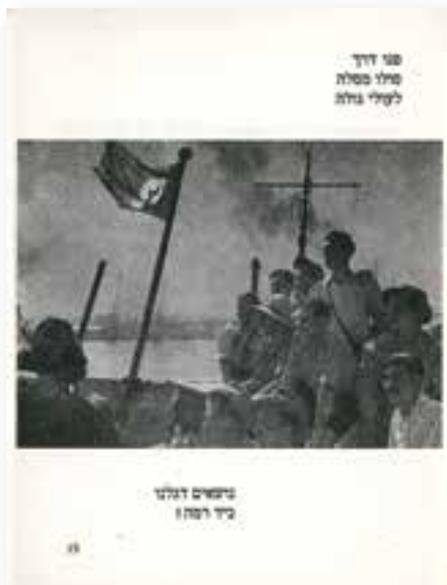
147 **(ITALY)**. (Hebrew Pentateuch). Motza Pi Hashem - Chamishah Chumshei Torah. With Five Scrolls and Haphtaroth. Engraved frontispiece depicting the Sacrifice of Isaac. *ff. 248, 124. Contemporary vellum, light wear. 8vo. Vinograd, Mantua 545.*

Mantua, Eliezer Selomo d'Italia, 1785. **\$4000-6000**

• AN UNCOMMON COURT-ROOM HEBREW BIBLE FROM ITALY.

Signed on the title by two Rabbis noting in Italian that this Bible is to be used in Courts of Law to administer and validate the Oath to witnesses of the Jewish faith. Furthermore, this Bible specifies as to precisely which page the Bible should be opened to when the Judge administers the oath. On that page (f. 159a), Leviticus 26:14 which begins the "Tochacha," or, maledictions has been noted on the margin with the signatures of both Rabbis.

The use of such Bibles are common within the German-speaking lands, but far less so within Italian-speaking society. A significant material legacy highlighting the relationship between Jews and their host society.



145



146



147

148 (JAPAN). Kotsuji, Abraham Setsuzo. Hiburugo Genten Nyumon [“Grammar of the Hebrew Language.”] Text in Japanese and Hebrew. **INSCRIBED AND SIGNED BY THE AUTHOR IN HEBREW, ENGLISH AND JAPANESE TO RABBI AVRAHAM MOSHE HIRSCHBURG, 1941.** pp. 3, 4, 9, 225, (2) *Browned. Original boards, shaken. Lg. 4to.*

Tokyo, 1941. \$600-900

✎ Born into an aristocratic Japanese family and descended from a long line of Shinto priests, Setsuzo Kotsuji (1899-1973) was an ardent philo-Semite who founded the Institute of Biblical Research at the University of Tokyo.

During the Holocaust years Kotsuji greatly assisted the hundreds of rabbis and yeshiva students from Eastern Europe (including the entire Mir Yeshiva) who fled the German onslaught by escaping to Kobe, Japan and later to Japanese-occupied Shanghai.

In 1959 Kotsuji formally converted to Judaism in Jerusalem. See his memoir, *From Tokyo to Jerusalem: Autobiography of a Japanese Convert* (1964).

This copy inscribed: “To beloved friend of heart, Prof. Rabbi A.M. Herschberg, Rector Rabbinical College of Lublin... July 3rd, 1941. Kamakura, Japan.”



Lot 149

149 **JONATHAN BEN UZIEL.** Targum HaKadosh Yonathan Ben Uziel al Chamisha Chumshei Torah VeTargum Sheni al Megilath Achashveroth [translation of the Bible into Aramaic] **FIRST SEPARATE EDITION.** ff. 74. *Worn and stained, extensive paper repairs to final several leaves with loss of text. Later boards. Folio. Vinograd, Basle 230.*

Basle, Conrad Waldkirch, 1607. \$600-900

✎ Although attributed to Jonathan Ben Uziel, this Targum is called by scholars the “Pseudo-Jonathan” as it cites material from a later period, as noted by R. Tzvi Hirsch Chajes in his *Igereth Bikoreth* on the Targum. Of particular interest is the citation (Genesis ch. 21, v. 21) of the names of the wives of Ishmael as Adisha (Khadija) and Fatima, who respectively were of course, the wife and daughter of Mohammed (see f. 7b, 10 lines from bottom of first column). Thus many scholars date the original text as not earlier than the 7th-century. The second work, Targum Sheni, is a collection of homilies with extensive midrashic paraphrases and interesting Agadoth. It integrates lengthy speeches and prayers and contains many words in Greek. Scholars differ as to when it was composed, with views ranging from the 4th- to the 11th centuries.

150 (KABBALAH). Sepher HaTemunah. (Traditionally attributed to Ishmael the High Priest and Nechunyah ben Hakaneh). With anonymous commentary. With: Sod Shem HaMephorash. **FIRST EDITION.** Kabbalistic charts. Wide margins. ff. (1), 76. *Previous owners' marks, browned, some worming. Contemporary boards, worn. Sm. 4to. Vinograd, Koretz 38; Tauber, Koretz 18.*

Koretz, Johann Anton Kreiger, 1784. \$1000-1500

✎ This text is one of the most esoteric works of Kabbalistic literature. Its importance lies in the theory of Shemithoth (cosmic cycles) and takes the form of a commentary on the shapes of the Hebrew alphabet. According to Scholem the work originates from the circle of mystics associated with the kabbalists of Gerona (see *Kabbalah* p. 347). For more details see Ephraim Gottlieb's excellent article in *EJ*, Vol. XV, col. 999.

151 (KABBALAH). [Moshe ben Yaakov of Kiev]. Shoshan Sodoth **FIRST EDITION.** With Kabbalistic charts and diagrams. ff. 92, (2). *With previous owners' marks, stained, some worming. Later boards. 4to. Vinograd, Koretz 36; Tauber, Koretz 23; Mehlman, 1091.*

Koretz, Johann Anthon Kruger, 1784. \$600-900

✎ There is much debate as to the identity of the author of this important kabbalistic work. Although the title identifies him as a disciple of Nachmanides, the present consensus based upon extant manuscripts (Oxford, Paris and YIVO) is that the author is R. Moshe ben Yaakov of Kiev, also known as R. Moshe HaGoleh (1449-1520).

In 1495, the Jews were expelled from Kiev and R. Moshe went into exile - thus his surname “HaGoleh”. In 1506 he was captured by Tatar invaders and subsequently ransomed by the Jews of Crimea. He began this work during the year of his expulsion 1495 and completed it in Crimea in 1511. For a full discussion, see H. Liberman, *Ohel Rach*”1 Vol. I, pp. 93-104 especially n. 5.



Lot 150



Lot 151



Lot 152

152 (**KABBALAH**). Luria, Isaac. Ma'ayan HaChachmah. * WITH: Yisrael Sarug. Shever Yoseph and Kitzur Olam Hatikun. ff. (1), 38. Previous owners' marks, stained, slight worming. Later boards. Sm.4to. Vinograd, Koretz 31; Tauber, Koretz 17.

Koretz, Johann Anton Kreiger, 1784. \$700-1000

• The 16th-century Kabbalist Yisrael Sarug, was a disciple of R. Isaac Luria (the AR"l). At the death of his master, Sarug devoted himself to the propagation of the latter's Kabbalistic system, for which he gained many adherents in various parts of Italy in particular. For example, R. Menachem Azariah of Fano (1548-1620), was first a follower of the Cordoveran system of Kabbalah, but under the influence of R. Israel Sarug, switched his allegiance to the Lurianic school.

153 (**LADINO**). Chaim Yom Tov Magulah. Tovah Tochacha Megulah [ethical poetry, with poems for Purim] FIRST EDITION. ff. 16. (ff. 5-8 misbound, but complete), stained. Modern calf-backed marbled boards. 12mo. Vinograd, Izmir 56; A. Yaari, Hebrew Printing in Izmir, Aresheth I, p. 133, no. 47.

Izmir, Yonah ben Yaakov Ashkenazi, 1739. \$1000-1500

• Rare. Not in JNUL, unseen by Vinograd, not in Friedberg. Not recorded by Yaari, Ladino (1934), however, Yaari, Hebrew Printing in Izmir, no. 47 (1958) lists it based upon Van Straalen p. 287. Our copy contains four leaves additional than called for by Van Straalen and Vinograd. This copy contains an additional section with poems entitled Maroth Elokim and Tikun Se'udath Purim (Kuplash) by Yaakov Uziel.



Lot 153

154 **LEON, JACOB JUDAH (TEMPLO)**. Tavnith Heichal - Libellus Effigiei Templi Salomanis. FIRST HEBREW EDITION. Separate Hebrew and Latin titles. Followed by a Hebrew translation of the Privileges granted by the United Dutch Provinces. ff. 38. Leaf 4 is bound before f. 3, previous owners' marks, slight worming on one leaf, some staining. Later boards. Sm. 4to. Vinograd, Amsterdam 179 (unseen); Fuks, Amsterdam 266 ("there exist different copies with somewhat different contents and foliation").

Amsterdam, Marcus Levi, 1650. \$500-700

• Treatise on the exterior, interior and ritual objects of the Temple of Solomon. The name "Templo" was added to the author's family name on account of the celebrated copper engravings of Solomon's Temple that Jacob Judah Leon prepared for his scarce work, Retrato del Templo de Selomoh (1642).

155 (**LILIENTHAL, MAX**). "Yonah ben Amitai" [i.e. Mordechai Aaron Guenzburg]. Magid Emeth [critical review of Lilienthal's Magid Yeshuah] pp. 15. Ex-library, stained. Unbound. 8vo. Vinograd Leipzig 89; Chajes, Saul Otzar Beduyai Hashem no. 2336.

Leipzig, J. H. Nagel, 1843. \$500-700

• Mordechai Aaron Guenzburg (1795-1846) was one of the leading spokesmen of the Vilna Maskilim and founder of the first modern Jewish school in Lithuania. Of German origin, Max Lilienthal served in the Czarist government's Ministry of Education seeking to enforce secular education upon Russian Jewry. The author here pokes fun at Lilienthal's German background and although he certainly agrees that Russian Jewry needs to benefit from the Haskalah educational framework, he feels that Lilienthal is not the man to deliver as he does not comprehend the Russian-Jewish psyche.



Lot 155



Lot 156



Lot 158

156 (LITURGY). Tephilath Yesharim. Sephardic rite. With detailed instructions throughout. Edited by R. Benjamin Moshe Meli HaCohen of Jerusalem. ff. (2),142,11,93,39,8. Few leaves worn, stained in places. Modern boards. 8vo. Vinograd, Amsterdam 2093; Yaari, Ladino, 171.

Amsterdam, Jacob Proops, 1779. **\$1200-1800**

• An important Kabbalistic prayer-book with Lurianic Kavanoth based upon the writings of R. Moshe Zacuto. Although a Siddur with such Kavanoth was previously published in Amsterdam in 1740, the present edition contains many additions in a host of areas: Halacha, meditative prayers and explanations. The new editor, originally from Jerusalem, served as one of the Hahamim of the Sephardic congregation of Amsterdam - see his introduction and poem in his honor following the approbations (f. 2a-b). Piyutim for Simchath Torah are of interest - the instructions state they should be chanted with a "Nigun Yishmaeli" (see f. 141). The Haftorah for Tisha B'Av contains a Ladino translation and commentary (ff. 33b-36a, before the astronomical tables towards the end).

157 (LITURGY). Gebete der Juden auf das ganze Jahr [prayers for the entire year]. Includes translation of Ethics of the Fathers, with footnotes. Translated into Judeo-German by David Friedlaender. Prayers in square Hebrew characters, instructions in Waybertaytsch letters. The Leyzer Ran copy. ff. (5), 137, 37, (1). Mispaginated. Various worn. Needs rebinding. 8vo. Vinograd, Amsterdam 2356.

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

• First German Translation (in Hebrew characters) of the Prayer-Book.

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

158 LUZZATTO, MOSES CHAIM. (RaMChA"l). Derech Chochmah, Ma'amar al HaHagadoth, Ma'amar Ha'ikarim, Ma'amar HaChochmah. **FIRST EDITION.** Four parts in one. Four divisional titles. ff. (5),5,(1),3,(1),7,(1),10. Light staining, one paragraph underlined in red by a previous owner. Contemporary marbled boards. 8vo. Vinograd, Amsterdam 2129.

Amsterdam, Widow and Orphans Proops, 1783. **\$1000-1500**

• Four celebrated texts by this fascinating 18th-century Italian mystic and thinker. The first part is a dialogue between a young person and a sage, with the latter suggesting a lifetime course of Torah study culminating in Kabbalah. 2) Discusses differing Agadoth. 3) Discourse on prophecy, Heaven and Hell. 4) An analysis of various liturgical passages, as well as particular Kabbalistic themes.



Lot 159



Lot 160



Lot 161

159 (MAIMONIDES). (Moses Nachmanides). Iggereth HaRav R. Moshe bar Nachman. First Separate Edition. ff. 8. Ex-library copy. Unbound. 12mo. Vinograd, Vilna 150.

Vilna, 1821. \$600-900

⚠ A defense by Nachmanides of Maimonides' Moreh Nevuchim and Sepher HaMada. First published in Ta'alumoth Chachmah by Joseph Solomon Delmedigo (Basle, 1629) and thereafter together with other works. This is the first separate edition. Addressed to the Rabbis of France, Nachmanides explains that they do not have the facility to pass judgment on Maimonides, for being so far removed from Spain, they are unfamiliar with the particularly unique intellectual culture of the Jews there.

Maimonides' Guide for the Perplexed had a troubled history, heavily influenced as it was by Greek - specifically Aristotelian philosophy, it was thought by some to conflict with Judaic tradition. See D. J. Silver, Maimonidean Criticism and the Maimonidean Controversy, 1180-1240 (1965).

160 (MENASHE BEN JOSEPH BEN PORATH OF ILYA). Joshua Friedman. Rivavoth Ephraim [polemic against R. Menashe of Ilya's Alphe'i Menashe on the Talmud] FIRST EDITION. pp. 68. Slight staining. Contemporary boards. 12mo. Vinograd, Gr'a 1568 n. 381.

Zhitomir, Y. M. Bakst, 1871. \$500-700

⚠ In this polemical work, the author severely castigates R. Menashe for "uprooting at his will" many of the basic foundations of the Talmud and Poskim based upon his confused erroneous ideas..."What will the silly Maskilim say when they see a Gaon turning the plate of the Torah upside down?"

161 MENDELSSOHN, MOSES. LaShon HaZahav - Die Goldeneh Sprach [Hebrew grammar and its merit above all other languages] Text in Hebrew and Judeo-German. ff. (1), 17. Brownd, margin of lower corner of some leaves frayed, not affecting text, previous owner's stamps. Modern calf. 12mo. Vinograd, Berlin 315; Roest p. 799.

(Berlin), (1783). \$2000-3000

⚠ According to Zedner (Catalogue of the Hebrew Books in the British Museum, p. 533) this work is "a spurious reprint" of a part [pp. 62-94] of [Ohr LeNithiva]."

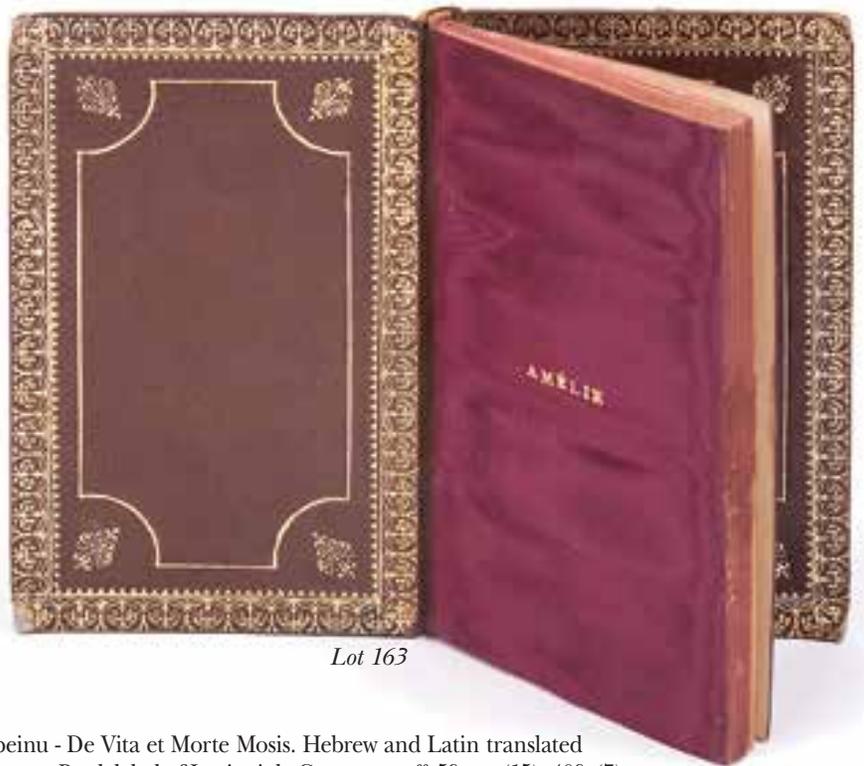
Ohr LeNithiva was a separately issued introduction (printed in only 300 copies) to Mendelssohn's yet to be issued Sepher Nethivoth HaShalom, his revolutionary translation of the Pentateuch with the famed Bi'ur commentary. (See Kestenbaum Auction 63, lot 185).

The present petite volume was likely also issued in a limited edition to satisfy the curiosity of Mendelssohn's students leading up to the publication of the Nethivoth HaShalom (1783). Apparently, they were keen to ascertain what was the methodology by which Mendelssohn was approaching the composition of the Biur. LaShon HaZahav has changes and added Judeo-German text when compared to the Ohr LeNithiva.

WORLD CAT RECORDS JUST ONE SINGLE COPY IN AMERICA (NYPL).



Lot 162



Lot 163

162 (MIDRASH). Sepher Divrei HaYamim LeMoshe Rabeinu - De Vita et Morte Mosis. Hebrew and Latin translated and with commentary by Gilbert Gaulmyn. Two title-pages. Book-label of Luciani de Contagnet. ff. 59; pp. (15), 409, (7). Lightly browned and dampstained in places, stamp removed from Latin title. Contemporary vellum. Thick 8vo. Vinograd, Paris 70.

Paris, Stud T. du Bray, 1628-29. **\$1500-2000**

✦ The “Chronicles of Moses” - tales of the life of Moses along with other narratives. See EJ, XII col. 413.

163 (MINIATURE BOOK). (Liturgy). Prière de l'Après-Midi du Sabbath. Text entirely in French, prepared by Mardochée Venture. Few words in transliterated Hebrew. Two title-pages. Contemporary crushed morocco, gilt doublures with dentelles and silk endpapers, the front gilt-tooled with owner's name. pp. (2), 38, (4). Extremities touch rubbed. 32mo.

Paris, Lehmann, 1858. **\$1200-1800**

✦ An exquisite miniature prayer-book beautifully bound for a woman: “Amélie.”

164 (NETHERLANDS). Artikelen Waar op aan de Jooden, by Requeste zulks verzoekende, het Recht van Inwoning Binnen de Stad Utrecht zal worden vergunt. By Burgemeesteren en Vroedschap gearresteerd den 19 January en 16 February 1789. ff. (4) folded and uncut. Unbound. Sm. 4to. WordCat records only three copies (all in the Netherlands).

Utrecht, G. van den Brink, Jansz, 1789. **\$1000-1500**

✦ Permission for German Jews to reside in the Dutch town of Utrecht as issued by the Mayor and City Council. Unusual in that a distinction had been made by Utrecht city elders whereby Sephardic Jews were permitted to reside in Utrecht fifty years earlier than their Ashkenazic counterparts. This was since Utrecht sought to attract a wealthy Spanish-Portuguese Jewish merchant-class as a way to strengthen the local economy. German Jews however were regarded as being less attractive to Utrecht's business world, hence their residency rights were accompanied by a host of duties and restrictions. See the JE Vol. XII, p. 392.

165 (NETHERLANDS). Orde voor den bijzonderen dienst ter eere van de huldiging van H.M. Koningin Wilhelmina bij haar 50-jarig regeerings jubileum en van de troonsbestijging van H.M. Koningin Juliana de synagoge der Joodse Gemeente in Nederland: in de week van 31 Augustus tot 6 September 1948. Text in Hebrew and Dutch. pp. 12. Original orange printed wrappers. 8vo.

Amsterdam, Joachimsthal, 1948. **\$300-500**

✦ Synagogue prayers in honor of Her Majesty Queen Wilhelmina (1880-1962) and her successor, Queen Juliana (1909-2004).



Lot 164



Lot 166



Lot 166

166 (SCHOLEM, GERSHOM). Sepher Ha-Zohar (Le Livre de la Splendeur) Doctrine Esoterique des Israelites. **FIRST FRENCH EDITION.** Translated by Jean de Pauly. One of 750 numbered copies. Complete in six volumes. **THE GERSHOM SCHOLEM SET, ANNOTATED BY HIM THROUGHOUT.** Each volume with Scholem's Hebrew book-plate tipped onto front pastedown. *Browned, few leaves loose. Uniform half-calf patterned boards, spines scuffed. Lg. 4to.*

Paris, Ernest Leroux, 1906-11 . **\$10,000-15,000**

✦ The mysterious Albanian(!)-born Jean de Pauly (1860-1903) had translated into French portions of the Talmud prior to undertaking this work - his universally well regarded chef-d'oeuvre - the first complete translation of the Zohar into a modern European language. France's largest paper manufacturer Emile Lafuma-Giraud published the set whereby each page utilized the Hebrew name of God as a watermark.

Gershom Scholem (1897-1982) was the leading academic authority in the study of Jewish mysticism during the second half of the 20th century. It was he who established Kabbalah research as a formal discipline, which has in turn, influenced a host of writers and thinkers both within and without the scholarly world.

Throughout this 6-volume Zohar one finds Scholem's manuscript corrections in regard to sources and the like, something for which de Pauly received much critical comment by Scholem.

See B. Paul, *Qabbalah and Academia: The Critical Study of Jewish Mysticism in France*, in: *Shofar*, vol. 18, no. 2 (2000); Gershom Scholem, *From Berlin to Jerusalem: Memories of My Youth* (1980) pp. 116-17; and Scholem, *Major Trends in Jewish Mysticism* (1980) p. 330.

167 (POLAND). Biuletyn Bundu. Three issues: Nos. 1-3 (April, July, and November 1945). Publication of the Central Committee of the Bund in Poland. pp. 16 each. Browned. Unbound. 8vo. No record in WorldCat.

Lodz, J.K. Baranowski, 1945. \$400-600

✦ The Polish Bund was driven underground during the Holocaust. Following liberation, the organization renewed its activities among the survivors of Polish Jewry, but was finally and firmly eradicated in 1948 subsequent to the ruling Communists' liquidation of political life throughout Poland.

168 SARUCO, JACOB. & DE LEON, ISHAC. Avizos Espirituaes e Instrucçoens Sagradas, para Cultivar o Engenho da Juventude, no Amor, & Temor Divino ["Spiritual Advice and Sacred Instructions to Raise the Youth in the Love and Fear of God."]. Text in Portuguese and Hebrew. pp. (16), 111, (1).

* BOUND WITH: Saruco, Jahacob (de Selomoh Hisquiau). Praxe da Arithmetica: em que se exercitao todo genero de contas, com methodo breve, & intelligivel. pp. 63, (1). With mathematical tables. Two works bound in one volume. BOTH FIRST EDITION. Contemporary calf-backed boards, rubbed and worn. 8vo. Kayserling 98.

Amsterdam, Gerhard Johan Janson in the House of Israel Mondovy, 1766. \$1000-1500

✦ The book bears the Approbation of the Sephardic Chief Rabbi of Amsterdam, Shelomo Salem, as well as several laudatory poems in Hebrew, including one by David ben Yitzchak Leon, son of one of the two co-authors. The book consists of twenty-four Dialogues between Disciple and Master. These cover a broad array of topics regarding Jewish laws and custom.

Ishac de Leon, from a Marrano family, resided in Bayonne, where his son David was born. By the time of the book's publication, De Leon was living in Amsterdam. The co-author Jacob Saruco was Chief Rabbi of The Hague. See M.H. Gans, Memorbook (1977) p. 427.

169 SCHINDLER, ELIEZER. Lieder [religious poetry] Cover illustration by B. Zalkind. Frontispiece portrait of the author. pp. 61, (3). Original illustrated wrappers, stained. 8vo. Lexikon Yiddish Literature, Vol. VIII col. 669-71.

Vilna, Grinike Boymelech Verlag, 1929. \$300-500

✦ Eliezer Schindler (1892-1957) was one of the preeminent religious poets of pre-War Eastern Europe. In 1938 he emigrated to America and became a farmer near Lakewood, NJ. Greatly influenced by Nathan Birnbaum, his writings, full of yearning, were particularly popular in the Beth Jacob movement. The author's son, Alexander M. Schindler (1925-2000), was a leading figure of American Reform Judaism.

170 (SEPHARDICA). Humas, O Cinco Libros de la Ley Divina. Juntas las Aphtarot del año Edited by Menasseh ben Israel. Two parts in one. Divisional title. Calendar on last page. pp. (8), 451, (5), 127, (5). Ex-library, heavy stain through opening few leaves, some light wear to fore-edges. Contemporary sharkskin with two clasps (one hinge lacking), tight in binding. 8vo. Kayserling 29; Silva Rosa 62.

Amsterdam, Menasseh ben Israel, 1654-55. \$1500-2500

✦ An important edition of the Pentateuch in Spanish, each verse numbered and with lengthy summaries of the contents at the head of each chapter by Menasseh ben Israel.



Lot 168



Lot 170



Lot 171



Lot 172



Lot 173

171 (SEPHARDICA). Spanish). Godines, Benjamin Senior (Ed.) Me'ah Berachoth / Orden de Bendiciones. Title in Hebrew and Spanish. Text in Hebrew and Spanish face `a face. Editor's introduction in Portuguese. Exceptional engraved frontispiece by the Jewish artist Benjamin Godines depicting Man's Five Senses by way of the performance of five ceremonial acts. A clean, wide-margined copy. ff. (12), 303, pp. 54, (15), 7, (22). *Tape marks on endpapers. Later gilt-ruled straight-grain green morocco, all edges gilt. Thick 12mo.* Vinograd, Amsterdam 550; Fuks, Amsterdam 606; Kayserling, p. 62; Gans, Memorbook p. 141; Roth, Jewish Art, col. 474.

Amsterdam, Albertus Magnus, 1687. **\$2000-3000**

✦ “One Hundred Blessings”: A most striking volume of collected prayers and instructions issued for Marrano refugees. Included in the Me'ah Berachoth are: A Passover Hagadah; an index of blessings for the entire year including relevant laws and commentary according to Sephardic rite; a perpetual liturgical calendar; a recipe for Charoseth; instructions for constructing a Mikveh; prayers for the sick, last rites, and prayers for martyrs burned at the stake by the Inquisition. Of uncommon interest are the ceremonies celebrating the birth of a daughter, “Zevud HaBath” (Fadas de la Hija) and the circumcision ceremony of proselytes and servants.

172 (SEX). Dr. Leonard Landes. Die Oisgelaseneh Velt [“The Promiscuous World.”] Yiddish text. With five illustrations at end (relating to another work by the author). pp. 71, (10). *Some wear. Contemporary boards. 8vo.*

New York, (c. 1914). **\$500-700**

✦ Essays concerning prostitution. Discusses notions of relative morality, the differences between promiscuity and prostitution, the Talmud's views of sex, the views of Tolstoy, the history of prostitution, which women choose to become prostitutes and whether or not they should be blamed for such a lifestyle, nymphomania and the dangers of venereal diseases.

Published in New York with ads on front and back endpapers from R. Mazin & Co. London. On almost every page the book contains advertisements praising the services of Dr. Landes, his publications, along with his New York office address and opening hours.

173 (SEX). Dr. Emile Yozon. Eitzos far Froiyen un Maidlach, Far un Noch die Chasuna [“Advice for Women and Girls Prior and Following Marriage.”] Yiddish text. Translated from French. pp. (2), 3-30, (5). *Stained and worn. Contemporary wrappers, worn. 8vo.*

Warsaw, Haor, 1930. **\$300-500**

✦ A compendium on sex education and the sexual urge. Discusses female hygiene, menstruation, masturbation, marital relations, pregnancy and birth. Notes that the wearing of tight corsets is a cause of many women's sicknesses.



Lot 174

174 (SHABTHAI TZVI). Thomas Coenen. Ydele verwachtinge der Joden Getoont in den Persoon van Sabethai Zevi, Haren laetsten vermeynden Messias: Ofte Historisch Verhael van't geneten tijde sijner opwerpinge in't Ottomannisch Rijck onder de Joden aldaer voorgevallen is, en sijn Val ["Vain Hopes of the Jews as Revealed in the Figure of Sabethai Zevi..."] **FIRST EDITION.** Text in Dutch, with a smattering of Hebrew (see pp. 49-50, 86, 99, 101, 106-107, 109, 113-115, 118-119). **TWO ENGRAVED COPPER-PLATE PORTRAITS** of Shabthai Tzvi and his aide-de-camp, Nathan of Gaza. "This engraving of Shabthai Tzvi is believed to be the only portrait done from life" (EJ Vol. XIV, col. 1221). *pp.* (16), 140, (1). *Last blank page adhered with portion of marbled endpaper. Later vellum-backed marbled boards, distressed.* 8vo. G. Scholem, Sabbatai Sevi, The Mystical Messiah (1975), p. 939-940, no. 44, and two frontispieces (facs. of engravings of Shabthai Tzvi and Nathan of Gaza); Rubens, Jewish Iconography 2233 & 1464; EJ, Vol. XIV, col. 1221.

Amsterdam, Joannes van den Bergh, 1669. **\$10,000-15,000**

• **ONE OF TWENTY-FIVE COPIES OF THE MOST CREDIBLE CONTEMPORARY SOURCE FOR THE EVENTS CONCERNING THE "MESSIAH OF IZMIR"**

"One of the best known books about the life of Sabbatai Sevi and the messianic upheaval which he aroused." J. Kaplan, *Bibliotheca Rosenthaliana, Treasures of Jewish Booklore* (1994), pp. 40-3.

An important contemporary account of the rise of the famous false Messiah, Shabethai Zevi by Thomas Coenen, a Protestant minister serving the Dutch merchant community in Smyrna (Izmir). Coenen's detailed account provides a wealth of primary historical source material on the life of Shabthai Tzvi, and has been used extensively by subsequent biographers and scholars. Coenen was so meticulous that he went to the trouble of providing the original Hebrew texts of various invaluable documents such as the letters of Shabethai Zevi and Nathan of Gaza, as well as those of their supporters and detractors. Scholem, who relied on Coenen extensively for his masterful biography, calls the work "a great rarity."

According to B. T. de Heringa, only 25 copies of Coenen's work were issued exclusively for the officers of the Levant Trading Company, see *The Story of the Levantine Trade (Dutch)*, Vol. II, p. 163.



Lot 175

175 (**SHABTHAI TZVI**). J. de Rie. Wonderlyke Leevens-Loop van Sabataï-Zevi, Valsche Messias der Jooden. **FIRST EDITION**. Text in Dutch. pp. (20), 122. Needs rebinding. 8vo.

Leiden, Cryn Visser, 1739. **\$2000-3000**

✦ Exceptionally rare. According to WorldCat, only two copies extant worldwide (both in Holland). The listing of a German translation is erroneous, for no such work exists.

Gershom Scholem notes this work in his Sabbatai Sevi: The Mystical Messiah (1975) p.191, footnote 233: "The portraits... in de Rie's Wonderlyke Leevens-Loop van Sabataï-Zevi (Leyden 1739) are purely imaginary." However upon consulting both Dutch copies, neither have such a frontispiece.

176 (**SOLOVEITCHIK, CHAIM**). ("R. Chaim Brisker," 1853-1918). "Der Moment" newspaper. Front page with bold headline announcing the death of R. Chaim Brisker. With an appreciation by Hillel Zeitlin along with portrait. *One folio page. Unexamined out of frame.*

Warsaw, July 31st, 1918. **\$1000-1500**

177 (**SOVIET COMMUNISM**). Eliyahu Dov Halperin. Himmel Revolutzia. Yiddish text. Two parts in one volume. ff. (16), (16), (8). *Brittle, opening title detached. Loose in contemporary boards. 8vo.*

Warsaw, 1923. **\$200-300**

✦ A Sabbath-table family discussion wherein the father explains to the assembled, matters of class politics and other contemporary social problems, leading to a discussion on the relative merits of the Communist revolution in Russia. Yet ultimately, reads this text, society's ills can only be addressed by Jews who are fully faithful to a committed Torah-true lifestyle.

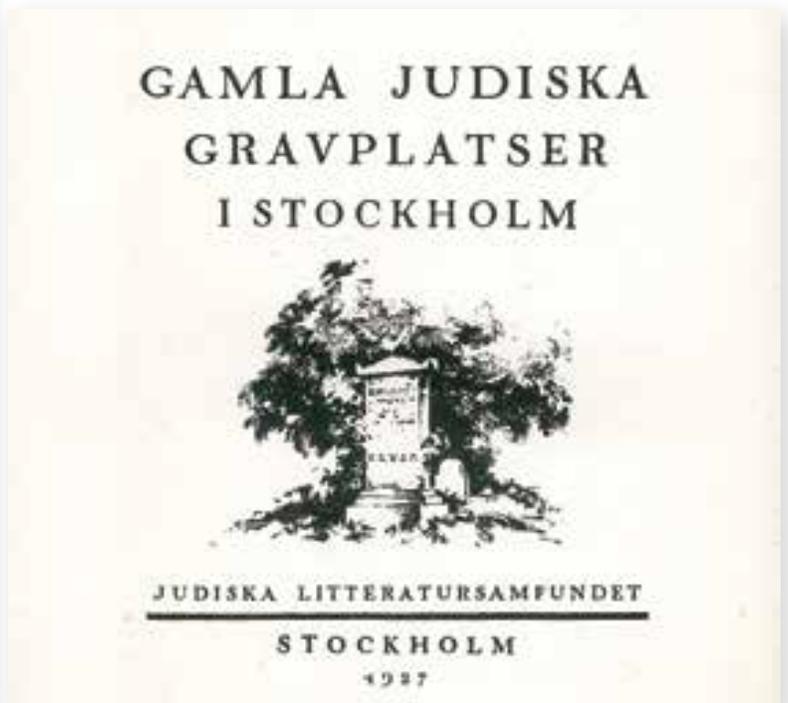
178 (**SWEDEN**). Gamla Judiska Gravplatser I Stockholm. Text in Hebrew and Swedish. With many photographic plates. Uncut and unopened. pp. xxi, 162. *Title marginally repaired. Original pictorial thick wrappers, some wear, margin of upper cover frayed. Sm. folio.*

Stockholm, P. A. Norstedt & Sons, 1927. **\$500-700**

✦ A study of the Jewish cemeteries of Stockholm. Important for the geneology and history of the Swedish Jewish community.



Lot 176



Lot 178

179 (TALMUD, BABYLONIAN). Masechta Zevachim [sacrifices]. With commentary by Rashi, Tosafoth and Piskei Tosafoth **FIRST BOMBERG EDITION**. Opening letters within white-on-black decorative woodcut vignettes. Scattered marginalia in various square and cursive hands. Good margins. ff. 121 (mispaginated, though entirely complete). Previous owners' inscriptions and signatures on title (recto and verso) in Ashkenazic hands in Hebrew and Yiddish (dated 1701-1738), some staining, tiny wormhole on a few leaves toward end, slight tear on two leaves not affecting text. Modern calf. Folio. Vinograd, Venice 56; Habermann, Bomberg 55; Rabinovicz, Talmud pp. 35-43.

Venice, Daniel Bomberg, 1522. **\$18,000-22,000**

⚡ Despite few faults, overall a clean, attractive copy. A previous owner (signed on the verso of the title-page) is R. Tzvi Hirsch b. Zechariah Mendel the Dayan of Glogau (dated 1738).



Lot 179

180 (TALMUD, BABYLONIAN). Masechta Avodah Zarah [Idolatry]. With commentaries by Rashi, Tosafoth, etc. Scholarly marginalia in an early hand on f. 62b. ff. 95 (of 96), lacking f. 67. Various worn and stained, occasional worming, previous owners' marks. Title laid down with loss not affecting text, f.2 with small marginal loss affecting a few letters, f. 20 with more significant loss. Old calf, worn. Sm. Folio. Vinograd, Salonika 70 (JNUL copy incomplete); Rabinowitz, Talmud pp. 67-70; I. Mehlman, Gnuzoth Sepharim p.7.

Salonika, Joseph Ya'avetz, 1567. **\$5000-7000**

⚡ A scarce copy. Following the shocking Papal order of the Burning of the Talmud in Italy, the Salonika-based printer Joseph Ya'avetz was motivated to print eight of the more frequently studied Tractates to compensate for the tremendous loss. The first three of the eight were all printed in a smaller size and not corresponding to the standardized Bomberg format of the page. Upon printing the fourth Tractate, Ya'avetz came to appreciate the value of a standard pagination for students of the Talmud and therefore arranged the format according to the order of the Venetian editions. See M. J. Heller, *Printing the Talmud* (1992) Vol. I, pp. 277-83.



Lot 180

181 (TALMUD, BABYLONIAN). Masechta Kidushin. With commentary of Rashi. **FOUR LEAVES.** Containing the text of Kidushin folio 67b (on first LEAF "A"), which continues on the second LEAF "B" thru folio 68a; the third LEAF "C" (mounted lacking some text), the recto starts with folio 69a (end of Chapter III) and the verso commences with Chapter IV, "Asarah Yuchsin" which is also on folio 69a and continues to folio 69b; the fourth LEAF "D" continues from the previous folio 69b, the final six lines are from folio 70a (foliation references relate to the standard Vilna Talmud ed). *Expertly repaired. Some loss of text. Elegantly housed in modern custom marbled folders, bound in gilt-tooled calf. Folio.*

(Guadalajara, Solomon ben Moses Alkabetz HaLevi, circa, 1480-82). **\$20,000-30,000**

📖 **THE VERY FIRST EDITION OF TRACTATE KIDDUSHIN. FOUR HEBREW LEAVES FROM SPAIN OF THE VERY UTMOST RARITY.**

The very first publication of Talmudic Tractates was in Spain, however due to the mass destruction of Hebrew books during the Spanish Inquisition, Hebrew incunabula printed there are notoriously rare - indeed according to Offenberg they have almost entirely disappeared. Consequently, Offenberg considered the British Library's Spanish Tractate "a unique copy...(although it is) incomplete at the beginning, middle and end (and) the signature collation uncertain" (BL p. 84). According to Offenberg, aside from the British Library copy, only four fragments exist of this Guadalajara incunable, all of which were accidentally discovered within the bindings of other books.

DATE: Although Van Strallen estimates the date of publication to be 1485(?), E. N. Adler establishes the date of the Guadalajara Tractate Kidushin as 1482. Joshua Bloch notes that the last publication issued by the Alkabetz press to have been 1482.

ACCURACY OF THE TEXT OF TALMUD AND RASHI: Both Joshua Bloch and Alexander Marx conjectured that the significant variants found in both the text of the Talmud and Rashi in the Spanish Tractates likely derive from early, accurate manuscripts which came to Spain from the Geonic Academies in Babylonia. Indeed after a careful comparison of the present leaves, one notes a different order of the text, as well as extra lines, words and letters, even elimination of text in certain cases and other variants (including orthography) - amounting to a text significantly unlike that of the Bomberg edition and the much vaunted "Vilna Shas." Some of these variants are significant enough to change the meaning of the Gemara. For example, the standard text on f. 67b "eved sheba al Shifcha" has been corrected by the Maharsh"ā to read differently. The Maharsha's correction is exactly as appears in this edition. This indicates the superior textual accuracy of this Spanish edition. In addition, the final three lines of this folio are not published at all in the standard Vilna edition. This edition also has smaller phrases or short sentences missing from the standard edition. For example at the end of the second leaf "B" in the paragraph starting "Hanicha L"R Yeshavav" our edition has the following phrase not in the standard edition: "Ika Leukma bechayavei asch Mitzri ve'edomi." This adds a different twist to the reasoning in the text.

Our text of Rashi here also contains many variants and more accurate readings. For example, Rashi in the standard edition (67b passage starting with the word "minayin") refers to 'nations' which are not from the land of Israel, in this Spanish edition, we have the more accurate reading "Meshiva Umoth she'be'Eretz Yisrael" ["from the 'seven nations' of the land of Israel."] None of these meaningful variant readings are found in the recently published "Oz VeHadar" edition of the Talmud which went to great lengths to examine earlier texts. Clearly, these Spanish fragments are a new revelation, for even the minor variants assist in obtaining a smoother reading of the text.

A final note of interest, since this Guadalajara edition was printed prior to the Inquisition, it is free from censorship. Thus, whereas the standard Talmud editions employ the circumlocution "aku"m" for Gentile, here the original reading "goy" is retained (see the final lines of the verso of leaf "D").

PLACE OF PUBLICATION AND PRINTER: Guadalajara was an important Jewish center North East of Madrid. The grandson and namesake of the printer was Solomon Alkabetz (c.1505-1584), the famous liturgical poet, author and Kabbalist, venerated today as the composer of "Lechah Dodi," the mystical love-song to the Sabbath.

As a final point of reference: Discovering an altogether different Spanish incunable fragment elicited the following frisson of excitement from the esteemed Librarian of Hebrew Union College: "The rarest books, understandably, (are) those from Spain and Portugal. The acquisition of any Hebrew incunabulum is...noteworthy, and the library is proud to report the acquisition of... albeit it only a fragment." (H.C. Zafren, Studies in Bibliography and Booklore, Vol. XII, p. 45).



Lot 181

REFERENCES:

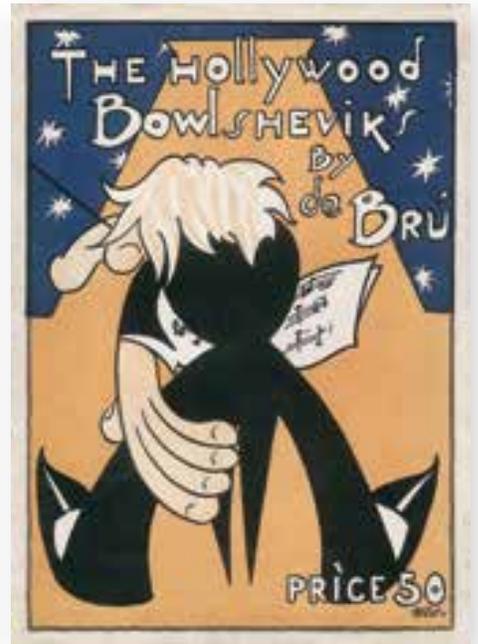
- Adler, Talmud Printing Before Bomberg in: Simonsen Festschrift (1923) pp. 81-4;
Adler, Talmud Incunables of Spain and Portugal in: Kohut Festschrift (1935) pp. 1-4;
Bloch, Early Hebrew Printing in Spain and Portugal, p. 18.
Dimitrovsky, Sridei Bavli (1979) Vol. I: Introduction;
Goff-Heb 113 ;
Heller, Printing the Talmud (1992) pp. 20-9;
Iakerson, JTS Cat. (2005) Vol. II, no. 90;
Offenberg, British Library Cat. (2004) p. 84;
Offenberg, Census 132;
Rabinowitz, Ma'amar al Hadpasath HaTalmud, p.31;
Tishby, Incunabula in Israel, KS, Vol. 59, pp. 946-58, no. 66;
Vinograd, Guadalajara 23;
YU Museum Catalogue, Printing the Talmud, no. 12.



Lot 182



Lot 183



Lot 184

182 (TALMUD, JERUSALEM). Talmud Yerushalmi. Second edition, First Edition with a Commentary. Four parts in one volume. Three divisional titles. Printed in two columns with commentary occupying third column in rabbinic characters. Previous owners' signatures and stamps on title and other leaves in Ashkenazic hands including: An inscription noting the volume belonged to R. Naphtali Hertz of Pintshov; signature and stamp of R. Chaim Meshulam Kaufman of Gosteninin (author of Pethach Ha'Ohel); a further marginal note in a 17th century Ashkenazic hand on f. 6a. ff. 65, 83, 66, 51. *Stained with some slight worming in places, marginal repair on title with minimal loss, final leaves worn with crude paper repairs affecting much text. Later calf backed boards, rubbed. Folio.* Vinograd, Cracow 289.

Cracow, (Isaac Prostitz , 1609). **\$2000-3000**

☛ "This second edition of the Jerusalem Talmud became the standard for subsequent printings of the Yerushalmi." See Yeshiva University Museum Catalogue, Printing the Talmud (2005) number 34.

The previous owner, R. Naphtali Hertz, Rabbi of Pintshov (Otzar Harabanim no. 16234) was the son of R. Aryeh Leib of Pintshov (Otzar Harabanim no. 3389a), a brother-in-law of R. Nathan Nata Eybeschuetz (Otzar Harabanim no. 16412) and thus the uncle of the celebrated R. Jonathan Eybeschuetz.

183 TEOMIM, JOSEPH. Peri Megadim. **FIRST EDITION.** Three titles. ff. 304. *Marginal repair on title and opening leaves affecting a few words on verso of title, browned, light wear. Modern boards. Folio.* Vinograd, Frankfurt o/Oder 396 (unseen).

Frankfurt o/Oder, Professor Grilla, 1785-87. **\$1000-1500**

☛ Super-commentary to the Shulchan Aruch-Orach Chaim, here in two parts: Mishbetzoth Zahav on the Taz [Turei Zahav] and Eshel Abraham on the Magen Abraham. The author was universally acclaimed as the preeminent Halachic decisor of his generation and this work is published in all standard editions of the Shulchan Aruch. Although published in two parts, the pagination is consecutive. This first edition contains approbations and an introduction thanking his wife by name (Toiba) subsequently lacking in later editions.

184 (THEATER). (Xavier Cugat).The Hollywood Bowsheviks. A Humorous Chronicle of the 1927 Season of the "Symphonies Under the Stars." By the Spanish Cartoonist du Bru. **FIRST EDITION.** ff. (15). Illustrated throughout with 28 caricatures of Hollywood-based musicians and actors. ff. (15). *Original pictorial wrappers. Lg. 4to.*

Hollywood, California, Hollywood Bowl Association, 1927. **\$500-700**

☛ Caricatured among the so-called Bollywood Bowsheviks are Alfred Hertz, Bruno Walter, Vladimir Shavitch, C.B. de Mille, Louis B. Mayer, Douglas Fairbanks and Mary Pickford and Alfred Hertz who inaugurated the first season of music at the Hollywood Bowl in 1922. Spanish born De Bru (1900-90) named at birth Francisco de Asís Javier Cugat Mingall de Bru y Deulofeu was taken as a child to Cuba where he was trained as a classical violinist and played with the Orchestra of the Teatro Nacional in Havana. Moving to New York and entering the world of show business, he put together a tango band which by 1931 had become the resident band of the Waldorf Astoria Hotel, New York. A dramatic showman, one of his trademarks was to hold a Chihuahua while he waved his baton with the other arm. He was also a skilled and humorous cartoonist.



Lot 185

185 VOLF, LEJZER. Evigingo. Yiddish text in Latin characters. The Leyzer Ran copy, with his stamps. pp. 16. Brittle. Original pictorial wrappers, broken, stained. 12mo.

Vilna, Verlag Gerangel (self-published), 1936. **\$5000-7000**

• The highly original Yiddish poet Leyzer Volf (Mekler, 1910–1943), a founding member of the literary group Yung-Vilne, was one of the great parodists in Yiddish poetry. Beloved by local audiences for his outrageous artistic gestures, including an attempt to break the world record in poetry writing with 1,001 untitled lyrics in June 1930, he bridged popular and elite impulses within Yung-Vilne, making him the group's first local star.

Volf lived in Shnipeshok (Pol., Snipiszki), a poor, working-class Vilna suburb, where he was introduced to literature and politics by his older sister, an avid consumer of Russian literature and an active Communist.

Volf's first book, the self-published Evigingo (1936) was an exotic critique of the modern condition, composed entirely in trochaic tetrameter and printed in Latin letters. Its hero, the aged Gutamingo, travels through centuries of compressed European history in a failed search for an heir, witnessing in his travels hysterical book burnings, bloody battlefields, the German Enlightenment drunk on its own sense of cultural superiority and quack Soviet science.

WORLDCAT RECORDS JUST ONE SINGLE COPY OF THIS TEXT, housed in the National Library of Poland.

See J.D. Cammy, Tsevorfene bleter: The Emergence of Yung Vilne, in: Polin, Vol. XIV (2001) pp. 170-91 (esp. pp. 186-7); Chulyot: Journal of Yiddish Reserach Vol. III (1996) pp. 209-19. According to the online Mendele Review, Vol. 01.007 (12th June, 1997) absolutely no copies of this text are extant.

Volf retreated across the Polish border with Soviet forces in October 1939. He died of starvation near Samarkand in 1943. (YIVO Encyclopedia).



Lot 186



Lot 186

186 WEIL, JACOB. Shechitot U'Bedikoth [laws of ritual slaughter and examination with commentaries]. ff. 8, 8. Divisional title. Illustrations of defective slaughtering knives on f. 5b. [Vinograd, Venice, 825; Habermann, Di Gara 165]. Venice, di Gara, 1596.

* **BOUND WITH:** Meir LeBeith Meir. Hilchoth HaRei'ah [laws of lung examination]. ff. (8). **FIRST EDITION.** [Vinograd, Ferrara 8]. Ferrara, (1552).

* **AND:** Shlomo Almoli. Pithron Chalomoth [interpretation of dreams]. Mixed printed/manuscript copy in the hand of Yehudah Gonlago (ff. 10) and printed (ff. 13).

* **AND:** Ezra Vizino. Luach HaMoadim Ve'Roshei Chadashim ff. (6). [Vinograd, Venice, 668; Habermann, di Gara 66]. (Venice, di Gara, 1584?). Together four rare works bound in one volume. With signatures of previous owner Yehudah (Leon) Gonlago in Hebrew and Latin letters throughout. *Light stains in places. 18th-century calf-backed marbled boards, rubbed. 12mo.*

v.p., v.d. **\$5000-7000**

⚠ **A VOLUME BOUND WITH FOUR VERY RARE 16TH CENTURY TEXTS.**

Neither the first nor fourth title here housed in JNUL. * The third work was copied from the third Cracow edition (see Mehlman, Ginzei Yisrael 1343, also incomplete) and bound with printed leaves from another (Italian?) edition.

187 (VILNA). Leyzer Ran. Jerusalem of Lithuania. Illustrated and Documented. Complete in three volumes, with folding map of Vilna laid in. Exhaustive study with a profusion of illustrations. Text in English, Hebrew, Yiddish and Russian. pp. 540, 470. *Previous owners' embossed stamp. Original pictorial red boards and wrappers. Folio and 4to.*

New York, 1974. **\$300-500**

188 (ZIONISM). Alkalai, Judah. Raglei Mevasser. **FIRST EDITION**. Two title-pages. ff. (1), 10, (1). Foxed, slight marginal worming. Unbound. 8vo.

Belgrade, 1865. \$1000-1500

✦ Rabbi of Sarajevo, Bosnia, Judah Alkalai (1798-1879) was one of the very earliest spiritual pioneers of modern Zionism, who stressed that human initiative is necessary in bringing about the Redemption of the Jewish People.

As he writes here: "Redemption will reach us in a natural way. Had the Almighty wished to redeem His people through miracles, the exile would not have lasted so long. Moreover, in the present Jewish situation, even a naturally attained Redemption would be miraculous. Redemption will grow from within the people and not with the Messiah performing miracles, as in the days of the Exodus from Egypt."

Alkalai's revolutionary approach represented a Judaism of action and not one of learned helplessness. This in turn aroused opposition within other Orthodox circles for promoting such daring concepts and modern interpretations.

189 (ZIONISM). H.J. Buchbinder. Uganda ["A Physical, Metric, Historical Statistical Record of Uganda, Proposed by the British Government to Establish there a Jewish Realm."] Text in Yiddish. pp. 16. *Modern boards*. No copy in WorldCat.

Warsaw, David Sowa, 1903. \$1200-1800

✦ The author records here (p.5) that the report by the committee established by the Zionist Congress to examine the issues inherent in settling Uganda will take over a half year to complete. In the interim he is therefore publishing details about the climate, and history of the population of Uganda culled from various sources and travelers. Based on this information from dispassionate sources, one's own decision may be reached, not influenced by the inflamed passions in the daily press, based in turn, on writers with very subjective agendas.

When Theodor Herzl began his quest to create a homeland for the Jewish people, he sought out the Great Powers to help achieve his goal. In 1903, Herzl met with British colonial secretary Joseph Chamberlain who agreed in principle to provide for Jewish settlement a portion of British controlled East Africa. At the Sixth Zionist Congress held at Basel, August, 1903, Herzl proposed the British Uganda Program as a temporary refuge for those Jews - especially in Russia and Rumania - who were in immediate danger from the intense anti-Semitism of their home countries. Despite vigorous opposition (ironically from the Russian delegation in particular), an investigatory commission was established at the Congress to examine the territory proposed. While Herzl made it clear that this program would not affect the ultimate aim of Zionism, that is, a Jewish entity in the Land of Israel specifically, the Uganda proposal aroused a storm of disapproval at the Congress - almost leading to a split in the Zionist movement as a whole. Yet a breakaway group led by Israel Zangwill was in fact formed and called the Jewish Territorialist Organization (ITO). Ultimately the Uganda Plan was fully rejected by the Zionist movement at the Seventh Zionist Congress in 1905 and the British withdrew their offer.



Lot 188



Lot 189



Lot 190



Lot 191



Lot 192

190 (ZIONISM). (Monthly Periodical). The Zionist Banner. Edited by Harry Sacher and Leon Simon. Vol. I, nos. 1-12 [only]. Twelve issues bound in one volume. *pp.* 192. *Modern boards retaining earlier backstrip.* 4to.

Manchester, Joseph Massel, 1910. **\$800-1200**

✦ An important Zionist periodical, the Zionist Banner (later to change its name to “The Zionist”), ran for four years only until 1914. Home to Chaim Weizmann, Manchester became a central cog of the world Zionist movement.

191 (ZIONISM). Theodor Herzl. De Joodsche Staat. **FIRST DUTCH EDITION**. Translated by V. Cohen-Slijper. *pp.* (1), iii (i.e. v), 71. *Title-page browned. Original printed boards, stained.* 8vo.

Den Bosch, (Netherlands), Boek- & Brochurenhandel van d. Nederl. Zionistenbond, (1919). **\$1000-1500**

✦ **FIRST DUTCH EDITION OF “DER JUDENSTAAT.”** Only one recorded copy in the United States (Harvard University).

192 (ZIONISM). English Zionist Federation. Souvenir of Jewish Demonstration at the Royal Albert Hall... To Celebrate the Acceptance by Great Britain of the Mandate for Palestine as the Jewish National Home. Text in Hebrew and English. Map of Palestine, photographic portraits of Zionist leaders. *pp.* 8 (including original printed wrappers). *Central fold, initials on upper corner of front cover.* 8vo.

London, 1920. **\$800-1200**

193 (BIRNBAUM, MENACHEM). Chad Gadjó. Ten dramatic hand-colored plates by Menachem Birnbaum. Hebrew with German translation prepared by the artist's brother, Uriel Birnbaum. *Some staining. Original pictorial colored boards with ties. Lg. 4to.*

Berlin, Welt-Verlag, 1920. \$800-1200

• A "most chilling bibliophilic book." See A.J. Karp, *From the Ends of the Earth, Judaic Treasures of the Library of Congress* (1991) pp. 128-30 (illustrated).

Uriel Birnbaum (1894-1956) and Menachem Birnbaum (1893-1944) were the sons of Nathan Birnbaum (1864-1937) an early Zionist leader, who later achieved renown as a prominent ideologue of the Agudath Israel movement. Natives of Vienna, both brothers fled the Nazis to Amsterdam. With the Nazi conquest of Holland, Menachem Birnbaum was deported to Auschwitz, where he perished; Uriel managed to survive in hiding.

194 BIRNBAUM, URIEL. Album. Yiddish text. 13 illustrated plates of Yiddish writers and their works. The Leyzer Ran copy. *Original pictorial wrappers, broken. 4to.*

Vienna, Der Kvoll, 1921. \$150-250

195 (CHILDREN'S LITERATURE). Y(erachmiel) Weingarten. Mikra'ah [Hebrew primer] Delightfully illustrated throughout by Z.M. Shayish. Four pages of music at end. Previous owner's marks, Buenos Aires. pp. 128. *Stained, few taped repairs. Original color pictorial boards, light wear. 4to.*

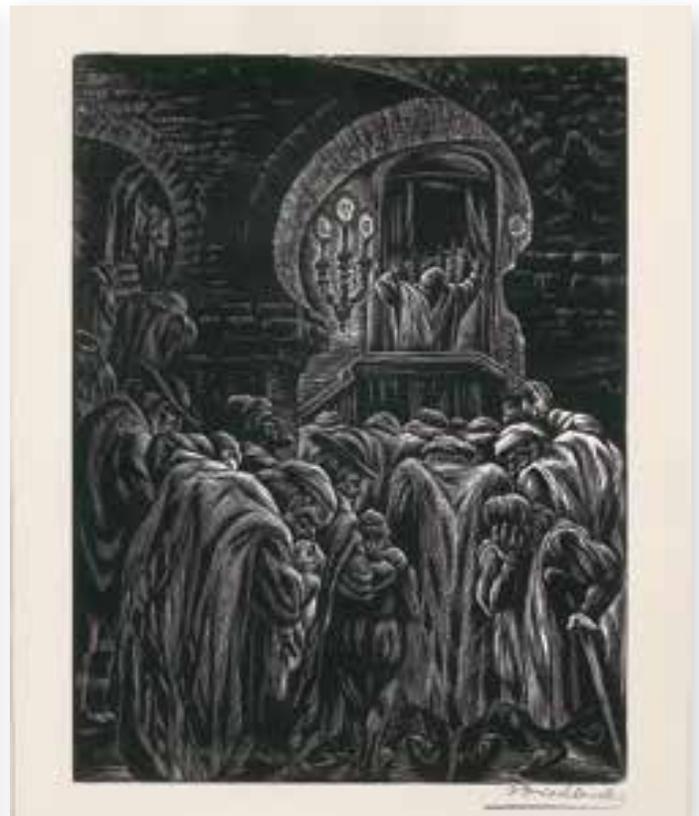
Warsaw, A. Gitlin, 1933. \$300-500



Lot 193



Lot 195



Lot 196



Lot 197

196 FRIEDLANDER, ISAC. Invictus: Milestones in the History of the Jews. With 5 full-page plates after wood engravings by Friedlander: Moses; Bar Kochba; 15th Century Spain; The Battle of the Warsaw Ghetto; Toward the New Day, each signed by the artist in pencil; along with with 5 corresponding engraved text passages. Table of contents noted: Portfolio "No. 46" (of?). Plates 13.25 x 10.5 inches, loose as issued. *Original green illustrated upper cover, loose. Previous owner's (Yiddish) captions in red. Folio.*

(American, 1890-1968), c. 1935. **\$700-1000**

197 GOTTLIEB, MAURICY. Meisterwerke von Maurycy Gottlieb (1856-1879) **ONE OF 100 NUMBERED COPIES** specially bound. Portfolio of 26 plates by Gottlieb in color and black-and-white. German introduction by Moriz Scheyer. *Calf-backed portfolio-case, upper cover with vignette portrait of the artist. 12 x 17 inches.*

Vienna, Christoph Reisser, 1923. **\$1000-1500**

• Prior to his suicide at the tragically young age of 23, Maurycy Gottlieb painted well over 300 canvases. His influence is clearly apparent in the works of many later Jewish artists such as Samuel Hirszenberg, E. M. Lilien, and Henryk Glicenstein "who learned that there was no essential contradiction between Judaism and art" (see Tel Aviv Museum of Art Catalogue, Maurycy Gottlieb: In the Flower of Youth (1991) p. 28).



Lot 199

198 LEVY, ALPHONSE. Scènes Familiales Juives Frontispiece and 21 charming plates of 19th-century rural Alsatian Jewish life and custom, each captioned in French and (pidgin!)-Yiddish. Preface by Bernard Lazare. Five pages of notes at the end by the artist concerning the images. *Modern boards with original pictorial wrappers laid down and bound in. Several leaves silked or laid down Folio.*

Paris, c. 1900. **\$500-700**

199 (MADRASSI, LUCIEN). Tharaud, Jerome & Jean. Un Royaume De Dieu ["The Kingdom of God:" the Jews of Eastern Europe and Russia] **ONE OF 400 NUMBERED COPIES.** With 86 fine etched illustrations by Madrassi. Unopened and uncut. *pp. 262. Original printed wrappers. Later slip-case. Sm. folio.*

Paris, Editions Lapina, 1925. **\$400-600**

200 (PANN, ABEL). The Five Books of Moses 29 (of 47) color plates. **EACH SIGNED BY THE ARTIST IN PENCIL.** Each plate: 15.5 x 11.25 inches and matted, with captions in Hebrew and in English below. *Housed in original box bearing title, heavily worn Folio. Sold not subject to return.*

Jerusalem, Palestine Art Publishing Co., (1926). **\$500-700**

201 (POLAND). Meyer Sluyser. Joden in Nood! ["Jews in Need"] Dutch text. Illustrated with 8-page series of photomontages by **LEX ALTHOFF**. pp. 76, (8). Lightly stained. Original pictorial wrappers, starting. 8vo.

Amsterdam, N.V. De Arbeiderspers, 1932. **\$600-900**

• Dutch journalist and resistance fighter Adrian Aloijsius Felix (Lex) Althoff (1904-43) displays his avante garde photographic style in this publication that sought to bring attention to the poverty of the Jews of Poland. The cropped and stylized images here depict Jewish genre scenes in creative compositions. Interestingly, a photograph of the Grand Rabbi of Munkacs, Chaim Elazar Spira (the Minchas Elazar) appears on the final page.

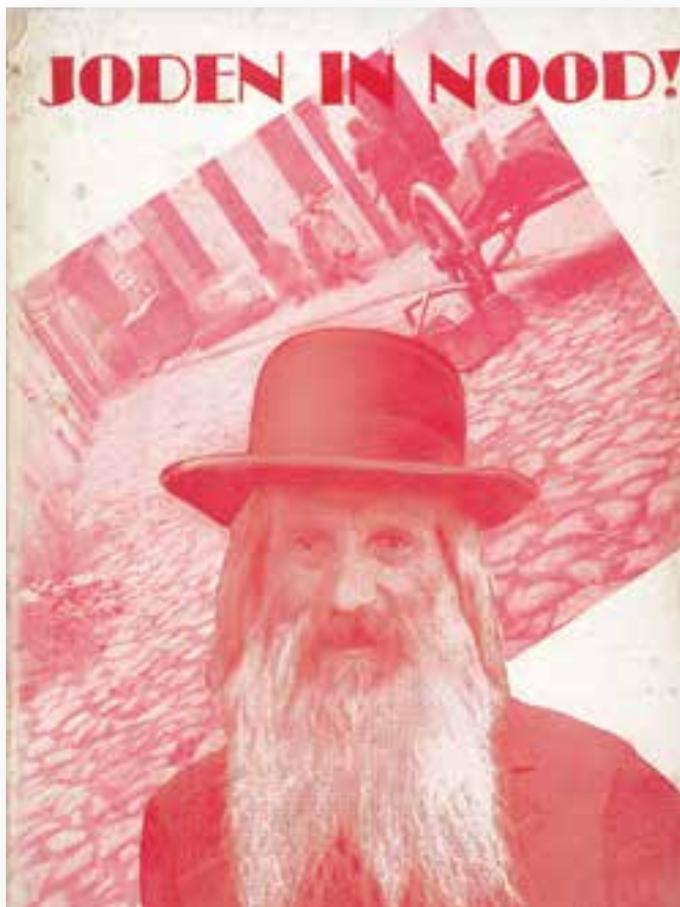
202 (POLAND). Obrona Warszawy: Lud Polski w Obronie Stolicy (Wrzesien, 1939 Roku). ["The Defense of Warsaw: Polish People of the Capital (September, 1939)."] Cover and layouts by. Text in Polish. Photomontage illustrations by Teresy Zarnower. 8 photographic plates. pp. 61. Original illustrated wrappers. 8vo.

New York, Polish Labor Group, May, 1942. **\$400-600**

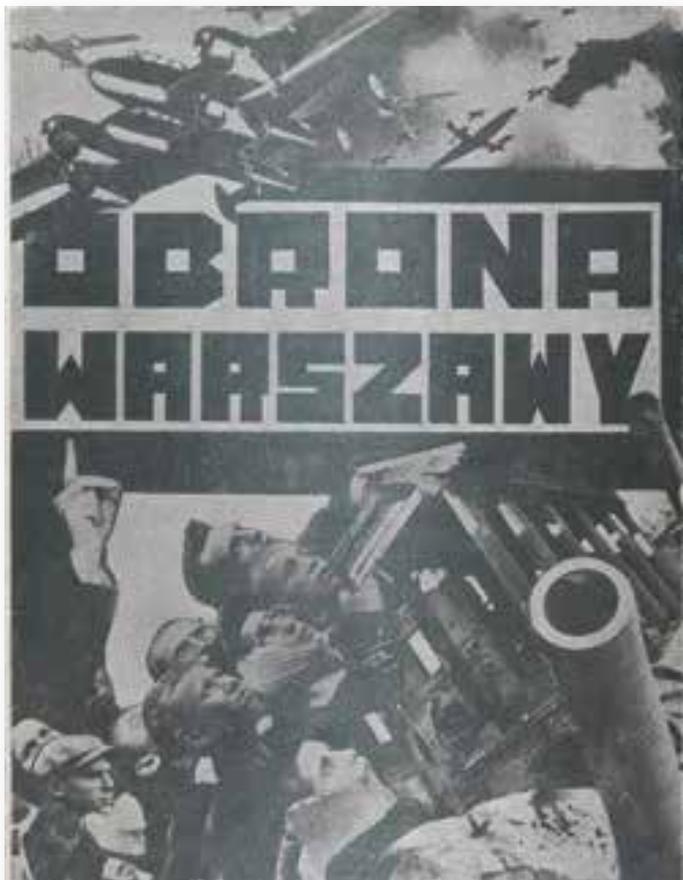
• An expressive depiction of the Defense of Warsaw against the Nazis in 1939, published by the primarily Jewish "Polish Labor Group" of New York.

203 RYBACK, ISSACHAR BER. On the Jewish Fields of the Ukraina **ONE OF 300 NUMBERED COPIES PRINTED ON JAPON PAPER.** Twenty-one illustrated plates. Text in English. Original printed pictorial wrappers, spine broken. Folio.

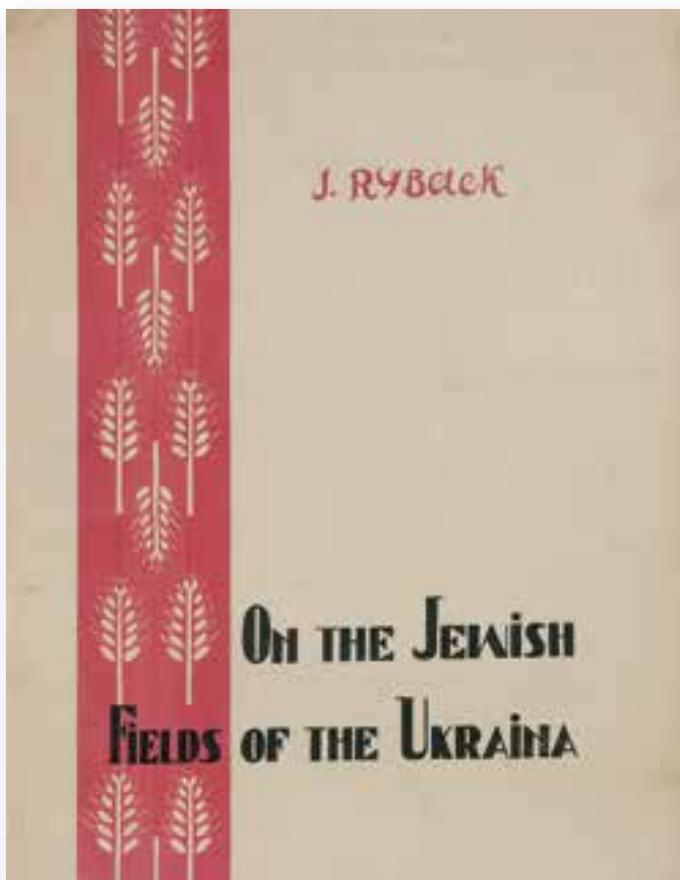
Paris, 1926. **\$800-1200**



Lot 201



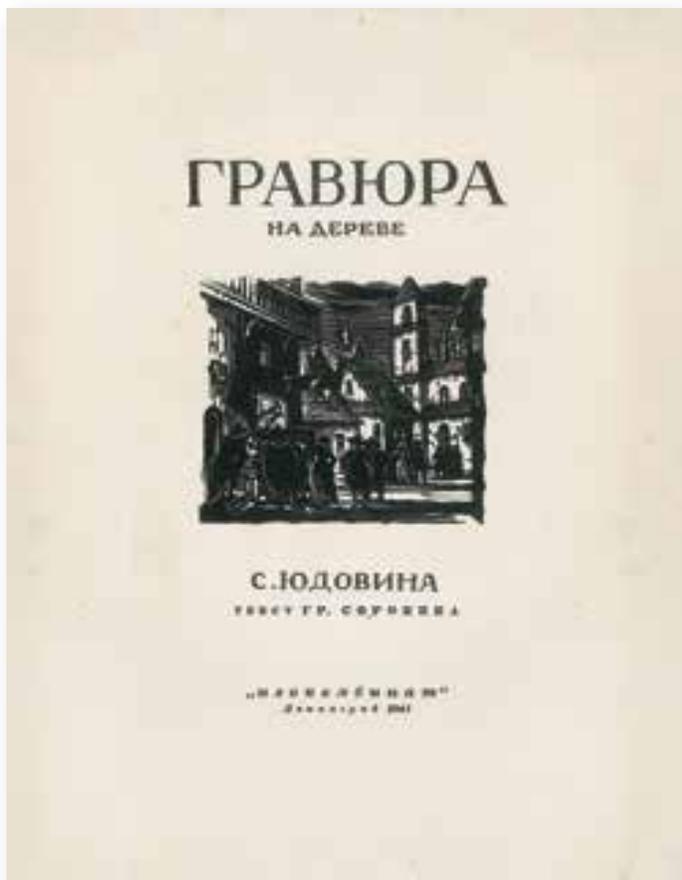
Lot 202



Lot 203



Lot 206



Lot 208

204 RYBACK, ISSACHAR BER. Shtetl. Mein Choruver Heim: A Gedekenish [My Destroyed Home: A Memorial] 30 tinted and black-and-white lithographs (including title) numbered III-XXXI, all complete. *Original pictorial blue suede, rebacked, heavily worn. Oblong folio.*

Berlin, Verlag Schwellen, 1923. **\$1000-1500**

205 STEINHARDT, JAKOB. Neun holzschnitte zu ausgewählten Versen aus dem Buche Jeschu ben Elieser ben Sirah. **ONE OF 800 COPIES SIGNED BY THE ARTIST.** Nine woodcuts, German translation surrounding Hebrew text. Introduction by Arnold Zweig. *Foxed. Original vellum-backed boards. Small folio.*

Berlin, Soncino-Gesellschaft, 1929. **\$200-300**

206 SZYK, ARTHUR. Le Livre d'Esther. **ONE OF 175 NUMBERED COPIES** in this state. Exquisite color plates, calligraphy and many historiated initials and head- and tail-pieces by Szyk. Text in Hebrew and French. With additional suite of plates in black-and-white at end of text. *Finely bound in later full red calf with detailed blind-tooled covers, original printed wrappers bound in. Slipcase. Previous owner's signature on opening blank. 4to.*

Paris, H. Piazza, (1926). **\$1000-1500**

• Arthur Szyk's vibrant illustrations depict the story of Purim in an Assyrian context, consistent with contemporary Parisian art forms. J. P. Ansell notes that as with so many of Szyk's works, *Le Livre d'Esther* is a "political statement on anti-Semitism: In the story, the beautiful Queen Esther saves her co-religionists from persecution by a government official; for Szyk and his contemporaries, the story was an allegorical commentary on the state of religious freedom in Poland." See Arthur Szyk: Artist, Jew, Pole (2004) pp. 33-7; see also I. Ungar, *Justice Illuminated: The Art of Arthur Szyk* (1998) p. 74.

207 SZYK, ARTHUR. The New Order Replete with satirical color and black-and-white illustrated plates of the German-Nazi and Axis Powers. *Original boards. Color pictorial dust-jacket. 8vo.* United States Holocaust Memorial Museum Catalogue, *The Art and Politics of Arthur Szyk* (2002) p. 1 and 53 (illustrated).

New York, 1941. **\$100-150**

208 (YUDOVIN, SOLOMON). Gravura na Dereve ["Wood Engravings"] **ONE OF 1100 NUMBERED COPIES.** Suite of 24 wood engravings, along with illustrated Russian text by Gr. Sorokin. *pp. 11, (3) + 24 leaves of plates. Text in printed wrappers, plates loose. Folio.*

Leningrad, Izokombinam, 1941. **\$2000-3000**

• An exceptional portrait of Russian shtetl life since wiped out physically by the Nazis and ideologically by the Soviets. Unlike his contemporaries Marc Chagall and El Lissitzky, Solomon Yudovin (1892-1954) rejected Modernism and depicted both traditional Jewish and Socialist themes in his skillful wood engravings.

See *The Israel Museum Catalogue, The Jewish Art of Solomon Yudovin* (1991).

209 (AFGHANISTAN). Nathan Amram. Ilui Neshamoth [commentary to Psalms, with excerpts of Zohar, Mishnah and other works to recite and study on a Yahrzeit to “heal the soul”]. With: Kuntrass Acharon [prayers to be recited at a cemetery] and Idra Raba Ve’Idra Zuta. Three titles. With signature on title and first leaf of previous owner: Yeudah b. Shlomo Babadan Pinchasof, Kabul 1906. Further inscriptions record the death of his parents buried in Samarkand and in Jerusalem. ff. 295; (1), 38; 24. *Title stained. Contemporary boards, distressed. Thick 8vo.*

Livorno, S. Belforte, 1868. **\$500-700**

• Capital of Afghanistan, Kabul was the home of a large Sephardic and Bukharian-Jewish community and the source of unique rite and custom. Jews are said to have resided in Afghanistan for nearly 1,500 years, however following the establishment of the State of Israel in 1948, the community rapidly dwindled. By the time of the Soviet invasion in 1979, aside in Afghanistan can be said to be quite finished.

210 (CHASSIDISM). Ma’amarim [Chassidic discourses] of three generations of Chabad Rebbes: R. Dov Baer of Lubavitch (Mitteler Rebbe), R. Menachem Mendel (Tzemach Tzedek) and R. Shmuel (Mahara”sh). Includes Kuntras Hahispa’aluth. Hebrew Manuscript written in Ashkenazic cursive scripts on paper, various hands. From the library of Haim Liberman. ff. 97. *Some staining, few leaves shorter. Contemporary calf-backed boards, worn. 8vo.*

(Lubavitch?), (1825-66). **\$1000-1500**

• A talented cadre of dedicated scribes preserved for posterity the spiritual legacy of Chabad Chassidism. The discourses (ma’amorim) usually delivered on Sabbaths and holidays, when it is forbidden by Jewish law to write, would later be orally transmitted (the chozer system) and submitted to the Rebbe for editorial review. If met with the Rebbe’s approval, the texts would be designated Mughah (proofread), as are most of the discourses in this volume.

Many of the Ma’amarim have the name “Dov Baer” noted at end (viz. ff. 4a and 28b). Some of the discourses are dated from 1850-66 (viz. ff. 51a, 77a, 84a and 97a). The Kuntras Hahispa’aluth was first published in 1825, the text recorded here appears to predate the first printed edition.

211 DESSLER, ELIJAH ELIEZER. (Philosopher and mashgiach ruchani (“spiritual counselor”) of the Ponevezh yeshiva, 1891-1954). Autograph Letter Signed in Hebrew, on letterhead, to Rabbi Eliezer Tzvi Goldstein, Salford. Apologizes that due to a cold, unable to come to Manchester and by way of compensation, enclosing here a Ma’amar on Purim by R. Yerucham Levovitz. “I dearly missed your company this week ...Regards to our friend R. Yehudah Zev Halevi (Segal).” * With envelope. *One page. Folds*

London, Wednesday, Parshath Bo (15th January), 1943. **\$400-600**



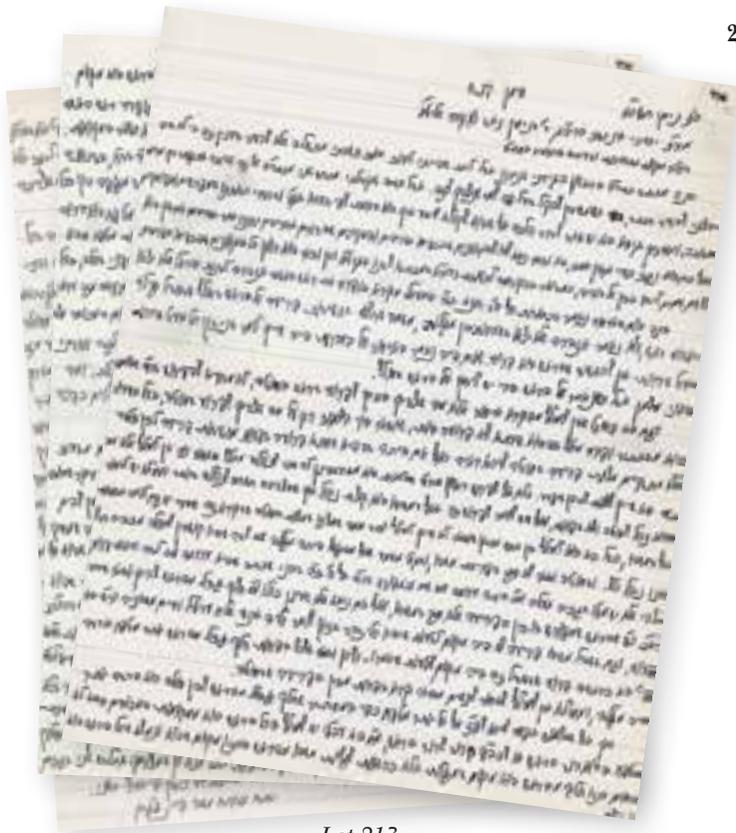
Lot 212

212 EGER, AKIVA. Autograph Manuscript in Hebrew. Novellae concerning Rashi’s commentary concerning “Ta’am Ke’ikar” (see Talmud Tractate Chullin ff. 98b-99a). Cursive Ashkenazi script, brown ink on paper. *One page. 4to.*

(Posen?), n.d. **\$3000-5000**

• Rabbi Akiva Eger (1761-1837) of Posen was one of the most outstanding, Rabbinic leaders of his time. His responsa, novellae and sermons enjoyed unprecedented praise and respect, and are to this day assiduously consulted by all Jews, universally.

R. Akiva Eger’s qualities of moral character, humanity, humility and justice, alongside skills of profound scholarship and leadership has created, some two centuries later, a deeply venerated aura surrounding his personality. Due to his considerable reputation, his legion of descendants (who have proliferated into Europe’s most prominent Rabbinic families), deem original handwritten material by this Gaon, to be imbued with an ineluctable level of holiness that serves as both a source of metaphysical protection and of blessing.



Lot 213

opinion in his Halachic approach, R. Moshe nonetheless writes here, that the Chasam Sofer “would be gratified to know that a rabbi in later generations is so thorough to examine his words “Leshem Shamayim” and to fully comprehend all aspects of a particular halachic law.”

This manuscript is R. Moshe’s personal transcript which he prepared for publication by writing a short heading with the contents at the top of the responsa as it appears in Igroth Moshe, Even Haezer I, siman 58 (although R. Moshe has in fact written here siman “158.”

213 FEINSTEIN, MOSHE. (1895-1985). Autograph Manuscript Signed. A responsa, written in Hebrew to Rabbi Binyamin Zev Zucker. Halachic matters, concerning the definition of mid-day and the covering of women’s hair. *Three pages. 4to.*

New York, 27th Nissan, 1961. **\$5000-7000**

⦿ **AN IMPORTANT RESPONSA REFLECTING R. MOSHE’S LENIENT APPROACH TO WOMEN LEAVING THEIR HAIR UNCOVERED.**

Affectionately known as “Reb Moishe,” Rabbi Moshe Feinstein, Rosh Yeshiva for many decades of Tifereth Jerusalem of New York’s Lower East Side, was universally acknowledged as the halachic decisor par-excellence of the post-Holocaust generation. In recognition of his authority, he was President of the Agudath HaRabbanim of the United States and Canada.

In the present manuscript, Rabbi Feinstein maintained that a married woman, not only whilst in the privacy of her own home, but even out in public, may leave a portion of her hair uncovered (approximately two finger-breadths) should she so wish. Moreover a woman who wishes to be lenient in this regard may certainly still be said to be acting righteously, indeed, still fit to be the wife of a Torah scholar, as long as her personal behavior reflects one of good character (ba’alath midoth), God-fearing and particular over the performance of mitzvot.

R. Moshe continues: “Initially, I did not wish to respond to your question in writing, for it is sufficient to orally communicate a lenient opinion. On the other hand, it is incumbent upon us to be fully cognizant to thoroughly clarify halacha even should such clarification result in a leniency.”

Although the Chasam Sofer was wont to be of the strictest



Lot 214

214 GORDON YECHIEL MORDECHAI. (Rosh Yeshivath Lomza, author of Nethiv Yam, 1883-1965). Autograph Letter Signed, written on letterhead in Hebrew to Rabbi Mordechai Hirsch Goldstein, Manchester. Pleased that Rabbi Goldstein has decided to devote himself to Torah study, with Talmudic comments referring to Rabbi Abramsky’s work on the Tosefta and regards to Rabbis in Manchester. *Two pages. Frayed edges, folds. 4to.*

New York, 16th Adar II, 1935. **\$600-900**

215 (HOLOCAUST). Ruth. Deutsches Gebet und Erbauungsbuch fuer Israelitische Maedchen. Edited by J. Brandreis. German text with occasional Hebrew. With frontispiece portrait of the Biblical Ruth. **GERMAN MANUSCRIPT ENDPAPERS** relate the experiences in Theresienstadt of Family Kaufmann from Neuss (near Duesseldorf). *pp. xiv, 197. Previous owner’s inscriptions on front flyleaf. Contemporary boards, loose. 8vo.*

Breslau, J. Brandreis, 1908. **\$500-700**

⦿ Prayers for women for Sabbath, Festivals and various occasions. The handwritten entries in this volume refer to the death in Theresienstadt of Ida Kaufmann (1876-1942) as recorded by her husband Leonard Kaufmann. The entries also mention Ida’s sister and brother-in-law Louise and Max Spier as also being in Theresienstadt and who in 1943 also perished there (according to the Gedenkbuch). The only survivor of the family was Charlie (Charlotte) who was able to emigrate to England in 1939. The book was a gift to her from her parents on the occasion of her 15th birthday.

Comprehensive English translation of the manuscript entries along with further background materials relating to the family accompanies this lot.

216 (HOLOCAUST). Archive of personal documents pertaining to the journey of Austrian-American Jew, Wilhelm Theodor Bauman (1922-2006). Archive contents include (**DETAILED INVENTORY AVAILABLE UPON REQUEST**): * Bauman parents' papers from Vienna, including his father, Jakob Kopel Baumann's passport from the Third Reich and a letter from the Rabbinate of the Jewish Community of Vienna certifying that "nothing detrimental is known" about Jakob Bauman. * Pre-war papers of W.T. Bauman, including two class pictures from his Talmud Torah and academic report cards. * Bauman's alien registration card from England, picture postcards, a character reference of his former host in Swansea, Wales. * "Boomerang" newsletter published by the internees in the Hay camp; "Camp Seven Bank" 6-pence paper bill; a Prisoner of War-issued postcard with multiple warnings: "If anything else is added, the postcard will be destroyed;" a Kosher meat order from the Tatura Kosher kitchen. * Newspapers from the day of Germany's surrender and the end of World War II. * Correspondence between Wilhelm and his parents, and with his close friends from England and Australia. * Drawings, watercolors, plays and essays.

v.p, v.d. \$1000-2000

These papers tell the story of a life lived from Vienna to Wales to Australia to Louisiana and finally, New York. Bauman was a member of the 'Dunera Boys,' and used his artistic talents while interned to assist in producing the celebrated **HAYHAGADAH**.

Teenage Wilhelm Theodor Baumann fled Austria alone, settling in Swansea, Wales, but after some 18 months there, he and other young German-speaking Jewish refugees were suspected by the British Government as Nazi sympathizers and in turn, were sent to an interment camp in Hay, Australia in 1940 via the British passenger ship HMT Dunera. The 57 days of the voyage were a nightmare of inhuman conditions and brutal mistreatment.

Hay is a small town in the western Riverina region of south-western New South Wales, Australia. It was utilized as a prisoner-of-war and internment center, due in no small measure to its extremely isolated location. Bauman worked in the kitchen of the camp and regularly wrote letters to the British military offering his services. In 1942, he was released and settled on the farm of Mr. Feiglin in Shepparton, Victoria. Bauman petitioned to enter the United States hoping to reunite with his parents who had found sanctuary in Shreveport, Louisiana and with whom he managed to stay in contact through the war. Summer 1947, Bauman arrived in San Francisco and made his way to Louisiana, eventually settling in New York City and finally retiring to Englewood, New Jersey.

Bauman's papers here contain an abundance of historical artifacts all of which gives us an intimate view of his life throughout his extensive wanderings.

217 KAFAH, YICHYA. Milchamoth Hashem ["Wars of the Lord:" a scathing attack against Kabbalah in general and the Zohar in particular] Hebrew Manuscript on paper. In a semi-cursive, clear Yemenite script with marginal notes. ff. (4), 91. Few tape marks. Unbound. Sm. folio.

Yemen, 1932-33. \$5000-7000

Yichya ibn Saliman al-Kafah (1850-1932) was Chief Rabbi of San'a, the capital of Yemen. He founded the Dardaim movement, which sought to combat the influence of Kabbalah, then pervasive in Yemenite Jewish life, and restore a rational approach to Judaism rooted in authentic sources, so safeguarding the older (Baladi) tradition of Yemenite Jewish observance.

In light of identifying a strong superstitious influence within Yemenite Jewry - which R. Kafah saw as contrary to Orthodox Judaism, he composed the present controversial work which portrays the Kabbalah and the Zohar in particular as an intrusion of pagan, polytheistic elements into the pure monotheism of mainstream Rabbinic Judaism. Throughout the work he severely denigrates the author of the Zohar as a heretic: "God has helped us reveal ...the thoughts of the philosopher and deceitful false prophet, author of the Zohar, who speaks perversely rebelling against God and the Torah" (final paragraph prior to colophon on f. 89b).

The scribe of this manuscript, Shalom ben Abraham Zaryi was a disciple of Rabbi Kafah and following the close of the main text, records here his own anti-Zoharic views. The initial four leaves contain an index highlighting all Talmudic citations "against the Zohar and the new Kabbalists."

The publication of this work aroused a sharp polemic response from both within Yemen and from rabbis overseas, including Chief Rabbi Abraham Isaac Kook; the work Emunath Hashem (1937) was the rebuttal.



Lot 217



Lot 220

218 **(ISRAEL, LAND OF)**. Charles VI (Holy Roman Emperor, 1685-1740). Document Signed, written in Latin on vellum. Alms for the Holy Land. Large folio leaf, folded. 15 x 22 inches.

Vienna, 5th January, 1714. **\$1000-1500**

✦ Document signed by Emperor Charles VI authorizing the collection of alms throughout the Empire for the maintenance of the Holy Places in the Holy Land - notwithstanding that the Emperor is distracted by warfare raging globally.

219 **KANIEVSKY, YAAKOV YISROEL**. (The Steipler Gaon, 1899-1985). Autograph Postcard Signed, written in Hebrew to Joseph Berliner. Responds to a query concerning the meaning of a Tosphoth in Tractate Yoma. Tape repair at fold.

Bnei Brak, 1964. **\$500-700**

220 **(KETHUBAH)**. Marriage Contract. Uniting Reuven ben Moshe with Serach, daughter of Yechezkel. Manuscript in Hebrew, composed in Persian Hebrew square and cursive script on paper. Text within colorful triangular panels surrounded by rectangular blocs, red, orange, yellow and green predominating in floral motifs, with sidebar illuminated with geometrical motif. Folds with a few slight tears. 17 x 13.5 inches. Framed in glass 23 x 27 inches.

Kashan (Persia), 17th Cheshvan, 1890. **\$1200-1800**

✦ Kashan is an ancient city located in the province of Isfahan, Iran. Although reputed for its Jewish poets, at the close of the 19th-century there lived in Kashan no more than some 150 Jewish families in the midst of 30,000 Muslim inhabitants. See E. Neumark, Massa Be'Eret HaKedem, ed. A. Ya'ari (1947).

221 **(KETHUBAH)**. Marriage Contract. Uniting Michael ben Menashe with Ziporah, daughter of Shalom. Manuscript in Hebrew on shaped paper. Colorful decorative border bearing blessings wishing the couple wealth, happiness, purity and salvation. Upper portion above the text display a menorah and floral motifs with the Biblical verses "Kol Sasson Vekol Simchah" associated with the happiness of the bride and groom. Additional applied colored geometric shapes decorate the Kethubah. Framed. Some wear. 25 x 15 inches.

Kolkash (Kulashi), 10th Sivan, 1849. **\$7000-9000**

✦ **THE EARLIEST RECORDED KETHUBAH FROM GEORGIA**. Kulashi is a small town (daba) in the Imereti region of Georgia. Famously devoted to Eretz Israel, from the mid-19th century onwards, a series of aliyah-oriented groups of Kulashi Jews journeyed to Jerusalem, where they were known as "Gurjis," after the Turkish name for Georgia - Gurjistan. Today, no Jews live in Kulashi due to the complete emigration of the community to Israel.

222 **(LITURGY)**. Liturgical poems for Shavuoth ["Eileh Ha'eduth Veha'chukim asher Nitnu Lifnei Chashukim" and "Tachmudoth Batim Ve'oholei Sheker Hachen VeYofi Hakalim"]. A fragment. Manuscript written in monumental square Franco / German calligraphic hand. Two page-leaf, later used as a binding (book dated 1623). 13.2 x 8.75 inches. See Davidson, Eileh no. 4283 and Tachmudoth no. 226.

(France/Germany?), c. 1500. **\$500-700**

✦ Although Davidson identifies these piyutim as part of the "Kerovoth" for Shavuoth, there is however a slight difference in the wording.



Lot 221

223 (LITURGY). “Tachlal” prayer book for the entire year. According to “Baladi” / Yemenite rite, following Maimonides. With text of Pirkei Avoth, Lamentations (with Nikud), the Scroll of Esther (with Nikud), Selichoth, Birkath Hamazon, and other Blessings including: Milah, Pidyon Haben, Hafrashath Chalah, Ma’akah, Mezuzah, Tephilin, Tzitzith, etc (see below). Hebrew manuscript in ornate Yemenite rabbinic script by R. Yachya ben Abraham Bashiri. Instructions and comments in Judeo-Arabic. Black ink on paper, with headings outlined in red. Marginal notes in various hands. ff. (157). *Lightly browned and stained in places, few paper repairs. Modern blind-tooled brown morocco boards with matching ties. Folio.*

(Yemen, 1618). **\$12,000-15,000**

✦ The volume commences with the liturgical Parshi’oth prior to Kriath Shema, weekday, Sabbath, Rosh Chodesh and Pesach prayers. Includes a Passover Hagadah with commentary (ff. 22b-32b). Prayers for Shavuoth, Tisha Be’Av, Rosh HaShanah, Yom Kippur, Sukoth, Hoshanoth, Simchath Torah, Chanukah.

Also recorded are the rites and customs particular to the Jews of Yemen. As well as sample texts of legal documents (Shtarot), including those for marriage, divorce, Chalitzah, bills of sale. Closes with a calendar for intercalation of years from 1618 through 1655. Final leaves are in a later hand, with intercalation for later years.

The scribe of this manuscript was R. Yachya ben Abraham Bashiri, a scholar and author of many works, as well as a prolific scribe who lived in central Yemen during the 17th century. His pen-name was Avner ben Ner Hashroni. See Encyclopedia LeChachmei Teiman pp. 50-1.

PROVENANCE: From the Library of Rabbi Joseph Kafah (1917-2000). The commentary on the Passover Hagadah in this manuscript was published by Rabbi Kafah: Agadath Depischa - Minhag Olei Teiman, (Jerusalem, 1959.) See introduction p. 8 for a description of the present manuscript.



Lot 223

224 MAIMONIDES, MOSES. (RaMBa”M.) Mishneh Torah. Book Four, Sepher Nashim (Women): Hilchoth Ishuth, Geirushin, Yibum and Chalitzah only. Manuscript in Hebrew written in square Yemenite script on paper, corners rounded in the Yemenite style. Marginalia. ff. 102. *Variouly stained and worn, final two leaves repaired with loss of text, previous owner’s inscriptions. Old Yemenite blind-tooled calf. 4to.*

Yemen, c. 1500. **\$12,000-18,000**

✦ The division into paragraphs here is slightly different from the standard printed editions. However, it is similar to other early manuscripts where the division is designated only by the spaces between paragraphs without the numeration as in the printed editions. The accuracy and variances of this manuscript attest that it was copied from a much earlier codex, thus leading this manuscript to be a most reliable source for Maimonides’ original text.

See introduction to the Shabtai Frankel edition of Maimonides on the importance and accuracy of the readings of early Yemenite manuscripts.

With thanks to Dr. Benjamin Richler, Director (retired) of the Institute of Microfilmed Hebrew Manuscripts, National Library of Israel, Jerusalem for his assistance in researching this manuscript.



Lot 224



Lot 225

225 MAIMONIDES, MOSES. RaMBa”M). Moreh Nevuchim [“Guide for the Perplexed”]. Includes much of the text of Part Three, chaps. 23-25 and 30-37. Manuscript in Arabic written in Hebrew characters. Chapter headings and some decorations in red and yellow colored ink. Square Yemenite script on paper, with rounded corners in the Yemenite style. Marginalia. ff. 13. Discolored and stained, one leaf repaired affecting a few words, one leaf bound in upside down. Modern calf. Lg. 4to.

Yemen, Early 14th-century. **\$15,000-20,000**

⚠ The Guide for the Perplexed is undoubtedly the most celebrated philosophical text by a Jewish scholar, and by far the most influential. Maimonides originally wrote it in Judeo-Arabic in the year 1190 and it was first translated into Hebrew in 1204 by a contemporary of Maimonides, Samuel ben Judah ibn Tibbon in southern France. Very few early manuscripts of the text in the original Arabic have survived - the importance of which cannot be over-estimated, since scholars have considered the language of ibn Tibbon's translation to be archaic and often inaccurate. This has resulted in the issuance of newer translations from the Arabic in a quest to obtain the most exact purity of text. Based upon all available manuscripts, Salomon Munk issued a critical edition of the Guide for the Perplexed in the original Arabic text (in Hebrew characters). First issued in three volumes in 1856, it was later revised by Prof. Issachar Joel in Jerusalem, 1931 (along with variant readings).

However the most important and accurate translation of the Guide was compiled in 1977 by Rabbi Yosef Kafah (1917-2000), renowned expert on Judeo-Arabic literature and of Maimonides in particular. Of illustrious Yemenite origin, Kafah was comfortably acquainted with Maimonides' language, let alone his intellectual brilliance. In the preparation of his eminent edition, Kafah consulted all available manuscripts, especially those emanating from Yemen (including this present one) and which had been neglected by earlier scholars. Contemporary Maimonides scholarship has now come to appreciate that manuscripts originating from Yemen preserved the most accurate versions of Maimonides writings - indeed he is known to have corresponded with the Jews in Yemen and to have sent them authorized copies of his texts. **THUS THE GREAT IMPORTANCE OF THIS PARTICULAR EARLY YEMENITE MANUSCRIPT.**

PROVENANCE: Rabbi Yosef Kafah.

With thanks to Dr. Benjamin Richler, Director (retired) of the Institute of Microfilmed Hebrew Manuscripts, National Library of Israel, Jerusalem, for his assistance in researching this manuscript.

226 (MANUSCRIPTS). A Collection of Manuscripts. Forty nine Hebrew manuscripts (Mostly fragments, or incomplete) on a variety of rabbinic and related subjects. Including, responsa, sermons, wedding poetry, prayers, seguloth, halachoth, practical kabbalah, philosophic treatises and other documents. Various square and cursive Ashkenazic and Sephardic scripts. Most with short descriptions in the hand of Rabbi David Frankel. From Italy, Persia, Turkey, Holland, Greece, Germany. **SHOULD BE SEEN.** *Sold not subject to return.*

v.p., (1600's-1800's). **\$5000-7000**

✦ **FROM THE COLLECTION OF THE CELEBRATED ANTIQUARIAN BOOK-DEALER R. DAVID FRANKEL (VIENNA - NEW YORK).**

Including: a copy of Sepher Hahearah El Derech Ha'hatzlacha by Abu Nasr Alfarabi; early fragment of Nachmanides commentary on Torah with variances; an 18th century responsa concerning the proper writing of the letter "Vav" in the word "Shalom" in the phrase "Eth Brithi Shalom" signed by four prominent Italian Rabbis including Menashe Yehoshua b. Yehudah Matzliach Padua, Moshe Lipschitz of Modena, Abraham b. Nathanel Graziano; responsa pertaining to Aguna signed by Ya'akov Finzi; commentary on Maimonides' Mishneh Torah in a Moroccan hand; responsa by Rabbi of Salonica signed Yisrael Mizrachi, etc.

227 (MEDICINE. etc.) Refu'os Bikhel [Booklet of Cures]. Hebrew, Yiddish and Polish (in Hebrew characters). ff. 130-143.

* Incantation against enemies / R. El'azar Azikri. Yedid Nefesh (Hymn). Hebrew. pp. 4.

* Kabbalistic prayer to be recited after the study vigil Thursday night (from Chemdath HaYamim). Hebrew. pp. 4. Together, three manuscripts. From the collection of Leyzer Ran.

(Poland, 18th-century). **\$300-400**

228 MEGILATH ESTHER. Complete Scroll of Esther accomplished in Aschkenazic script 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** depict the characters and events that populate the Esther story, medallion vignette portraits above. The whole, **HAND-COLORED.** Mounted on wooden roller; lower portion lacking. *Occasional light wear. Height: 8 inches.*

Amsterdam, c. 1720. **\$15,000-18,000**

✦ Skillfully engraved, finely detailed and hand-colored Esther scroll, produced in Amsterdam in the first decades of the eighteenth century. Beautifully presented blessing panels.

Exhibited: New York, Hebrew Union College, Jewish Institute of Religion, The Collector's Room: Selections from the Michael and Judy Steinhardt Collection (1993) no. 64, p. 25.

229 MEGILATH ESTHER. Complete Scroll of Esther accomplished in black ink on vellum. Composed on 5 membranes in 23 columns. Of petite size and uncommon format: Columns of text encircled by mirhab-shaped arches with repeating, geometric design elements, executed in green and colored inks. On verso of second membrane appears the name: Hirsch Kohen. *Few tears in first column, faded in places with minimal loss of text. Height: 4.5 inches.*

Ottoman(?), 18th-century. **\$3000-5000**



Lot 228



Lot 230

230 MEGILATH ESTHER. Complete Scroll of Esther accomplished in an Aschkenazic hand on vellum. Composed on five membranes set in 28 columns. With enchanting and whimsical decorative elements including tagin (or crowns), executed with flourishes and curls. First membrane backed by red silk, with red silk ribbon attached. Set on carved wooden roller. *Height: 6 inches.*

19th-century. **\$1000-1500**

✦ Notable is the use of historiated initials of the Tetragrammaton within the megillah text: “The King and Haman came that day” - an astute maneuver in a text famously lacking God’s Name. An example of a creative device is the trope symbol that appears atop the Hebrew words “And they hanged Haman upon the tree” - above the Hebrew letters of “tree” is a pair of gallows. Other intricacies include tagin in the form of fleur-de-lis over the expression of “medina” or city-state; multi-branched flourishes (more elaborate than

the traditional three), for example, the 24 flourishes above the name Shaashgaz, the royal official; Zeresh, Haman’s wife, use of the expression “thou shalt surely fall before him” with three letter “pneh” with exaggerated curlicue suggestive of Haman’s luck as a spiraling tailspin in sharp decline.

231 MEISEL, ELIJAHU CHAIM. (Chief Rabbi of Lodz, 1821-1912). Autograph Letter Signed, written in Hebrew to Aryeh Leib Friedland. Request to meet with Friedland on an important matter. *One page. Laid down onto another manuscript page. 8vo.*

Warsaw, 19th Tammuz, 1882. **\$1500-2000**

✦ The Lodzer Rov was a colleague of R. Yitzchak Elchanan Spector and R. Joseph Dov Soloveitchik and gained renown both as a scholar and as a public activist on behalf of the needy. As the rabbi of one of the largest cities in Poland, his opinion was sought on all the important issues of the day.

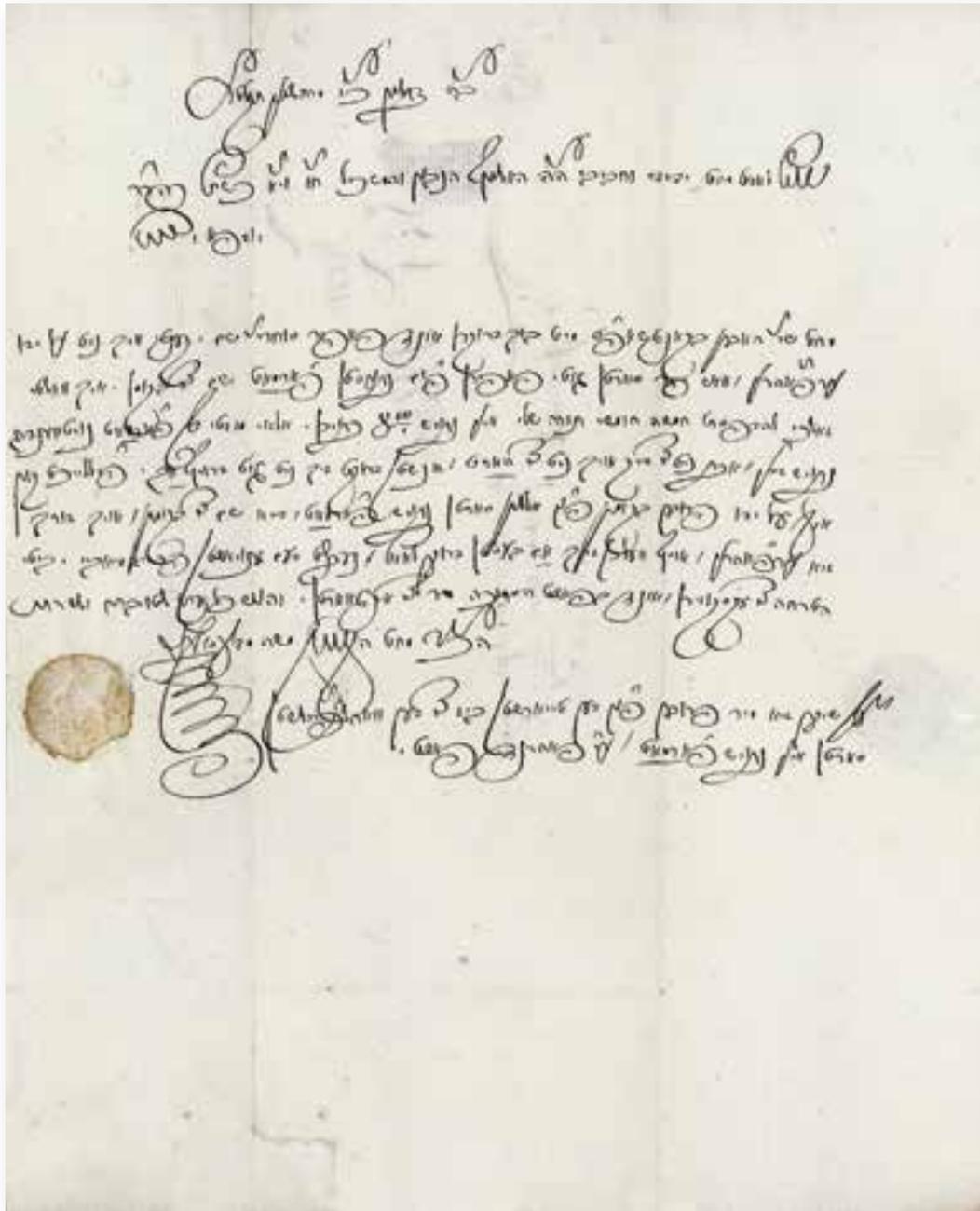
Rabbi Meisel writes: “If your honor is wondering that I have not written until now, please understand that my spirit was raging and I

cannot hold back my thoughts ...I must meet and talk to you to clear the air...please let me know when you are going on your trip so that I can receive permission in time from the authorities to travel ...”

The recipient, Aryeh Leib Friedland (1826–99), was one of the wealthiest men in St. Petersburg, involved in many literary, political and charitable activities.



Lot 231



Lot 232

232 MENDELSSOHN, MOSES. (Celebrated Philosopher of the German Enlightenment. 1729-1786). Autograph Letter Signed "Hakatan Moshe Dessau," written in Judeo-German, to his Mechutan (in-law) and close friend, the communal leader and scholar Jospe Schmalkalden. Ashkenazic cursive script in Judeo-German with some Hebrew phrases. Concerning the publication of his Chamisha Chumshei Torah. *Single page, address panel on verso with red wax seal. 4to.* See A. Altman, *Moses Mendelssohn* (1973) p. 98.

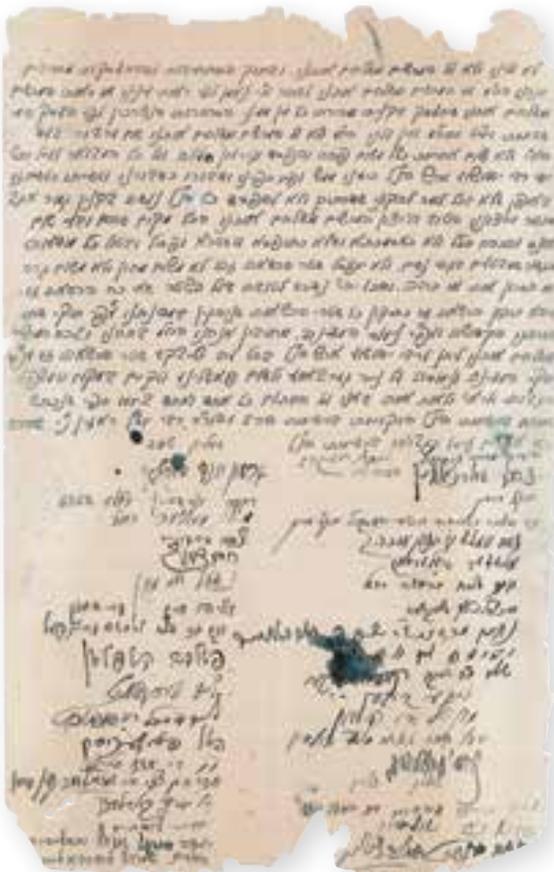
Berlin, 27 Marcheshvan, 1778. **\$5000-7000**

❖ Mendelssohn's autographed letters seldom appear at auction - especially those in Hebrew. For other letters to the same correspondent, see *Moses Mendelssohn Gesammelte Schriften Jubiläumsausgabe* (1974) Vol. 11, letter 10, p. 17 and Vol. 16, letter 141, p. 170.

The recipient was the communal leader, scholar and artist Jospe Schmalkalden of Mainz who was related by marriage to Mendelssohn. In this letter he addresses him as "Mechutani Yedidi Vechavivi Ha'aluf Hanavon Vehamaskil ..." Mendelssohn writes: "Since you are acquainted with printers and paper-dealers, perhaps you may find out for me which is the best size and type of paper to use for the printing of my Bible. It should not be too thick nor too hard. Perhaps you can obtain samples of all differing formats along with prices. Please excuse this indisposition, but do send your reply with the next post."

Displays the degree of care with which Mendelssohn was involved in the preparations for publishing his Bible translation and commentary.

For a magnificent Hebrew illuminated miniature manuscript created by Jospe Schmalkalden, see *Kestenbaum & Company, Auction 34*, lot 150 (now housed in the Library of Congress, Washington DC).



Lot 233

233 ROSEN, JOSEPH. (The Rogatchover Gaon. Author of Tzafnath Pa'aneach, 1858-1936). Manuscript Documents relating to Mechirath Chometz (the ritual sale of unleavened bread before the Passover holiday to a non-Jew) executed by the Rogatchover Gaon, R. Yosef Rosen of Dvinsk. Authorization Bill from the residents of the city of Dvinsk (the Rogatchover's home city) and surrounding cities, authorizing Rabbi Yehoshua Arsh to sell chometz on behalf of the people whose names are recorded on the list at the end of the document. The list is validated and signed by HaRav Yosef son of Rabbi Ephraim Zissel Rosen. Also with signatures of over 100 community members, including women. The last two folio leaves contain a detailed list of what chometz the signors wish to sell and where the chometz is located. Large portions of the detailed list are written in the Rogatchover's hand. N.d.

ADDITIONAL Mechirath Chometz documents, written in Russian and Hebrew: St. Petersburg (Leningrad), 1924 (prepared by Chabad Rabbi Moshe Mordechai Epstein and validated by the Rogatchover, here recorded, most uncommonly as Yosef "Tzion" Rosen). * Dvinsk 1927 (prepared by Chabad Rabbi Yehoshua Arsh). * Dvinsk, 1928. * Dvinsk, 1932 (prepared by Chabad Rabbi Yehoshua Arsh). * Dvinsk, 1933. *Loose leaves, taped in places, several frayed with some loss of text. (19 pages in total).*

V.d. **\$6000-9000**

• Rabbi Yehoshua Arsh was one of the prominent members of the Latvian Chabad community in Dvinsk, who also served as the Rosh Yeshiva of Tomchei Temimim in the city of Lubavitch in White Russia. He had many students and is known as the "Dvinsker Rosh Yeshiva."

Detailed inventory of the lot as well as information relating to unique Halachic aspects in regard to the writing of the Rogatchover's document is available upon request.

234 (RABBINIC CONTRACT). Igereth HaRabanut Yechi Adoneinu Lechvod Adoneinu Moreinu VeRabbeinu Harav...Leib Koenigsberger. Hebrew Manuscript on paper. Written in a clear cursive Ashkenazic hand with c. 25 signatures of community leaders and remnant of a red wax stamp. Contains conditions of the Rabbinate including salary. Also enumerates public speaking requirements at synagogue services; regulations as to the bestowment by the rabbi of the the honorific "Moreinu" and "Chaver;" permission to earn side-income from performance of marriages, etc. *With deep central fold, starting, marginal edges slightly frayed. 13.5 x 8.5 inches.*

Steinamog, 21 Kislev, 1839. **\$1500-2000**

• An interesting 19th century Rabbinic contract delineating the obligations of a Rabbi alongside community responsibility. Headed by a poem in honor of the Rabbi and honorific titles on the verso.

235 RIDVAZ, YAAKOV DAVID. (Rabbi of Slutsk and Safed, 1845-1914). Autograph Letter Signed, written in Hebrew, with his stamp. Concerning his work on Shemithah which "the Rabbis and Hahamim of Jerusalem put the burden upon my shoulders to write" in order to clarify the difficult laws of Shemithah. "All the newspaper have already written about the importance of this work. I am sure that your honor [no name] will help shoulder the burden of supporting the holiness of Shevi'ith in the Holy Land ...funds may be remitted to Rabbi Yisroel Ya'akov Jaffe (of Manchester). *One page (six lines). 8vo.*

Safed, (c. 1910). **\$2000-3000**

• R. Yaakov David (Wilowsky) Ridvaz had a deep disagreement with Rav Kook over the appropriate methods by which the new agricultural colonies of Eretz Israel should observe the Shemithah year. The "Ridvaz" aspired to promote the full observance of Shemithah without relying on extreme leniencies. In 1910 he published his work Halachah LeMa'aseh concerning fruits grown during Shemithah. Apparently this letter accompanied the work. "Please receive this work with the love of the Torah."

The halachic dispute between the Ridvaz and Rav Kook developed into a major rabbinic controversy and reflected the rivalry and opposing outlooks of the Old Yishuv and the New settlement population arriving to the Land of Israel.



Lot 234

236 SALANT, SAMUEL. (Chief Rabbi of Jerusalem. 1816-1909). Letter Signed, with his personal stamp. Plus four additional signatures of the members of his Beth Din: Rabbis Moshe Nechemia Kahanov, Ya'akov Yehudah Levi, Abraham Eisenstein and Meir of Anikst. Written in Hebrew to the leaders of Chevra Petach Tikvah. Concerning the care of those sickened with malaria. *One page, with integral blank. Svo.*

Jerusalem, 17th Av, 1880. **\$3000-5000**

HISTORICALLY IMPORTANT LETTER CONCERNING THE ESTABLISHMENT OF PETACH TIKVAH.

The city of Petah Tikvah was founded in 1878 by religious pioneers led by Yehoshua Stampfer and Aryeh Leib Frumkin. It was the first modern Jewish agricultural settlement (hence its nickname "Mother of the Moshavot.") However the land the pioneers purchased - apparently against advance warning - was located in what was a malarial swamp and subsequently many of the new residents became sickened. They in turn were brought to Jaffa for medical treatment expenses for which were paid for via the public purse.

This letter admonishes the leaders of the "Chevra Petach Tikvah," stating that according to law, all expenses relating to those who contracted malaria in Petach Tikvah must be covered by the Chevra. The rabbis write here: "We cannot take away funds from widows and orphans to care for irresponsible people who ...have wantonly thrown themselves into a place of dreadful degradation. If you do not agree to take upon yourselves the burden of these medical expenses, we shall publicize the failure of your venture to prevent others from placing their lives in similar such danger. It is immediately incumbent upon those who presently live in the lower section near the water to move to a healthier area with better air." Indeed by 1881 most of the first settlers had left Petach Tikvah, heeding the pleas of their relatives in Jerusalem. Settlement was re-established in 1883. Today, Petach Tikvah is a city with a population of more than 200,000 and the home of the the second-largest industrial sector in Israel.

Published in: *Sepher Hayovel: Commemorating Fifty Years Since the Establishment of Petach Tikva (Heb.)* pp. 45-6.



Lot 236

237 SAMSON BEN ELIEZER. Baruch She'amar [laws concerning Sofer Sta"m] Hebrew manuscript on paper. Title within multicolored pillars (blue, red, green and yellow). *pp. 83 (excluding blanks). Contemporary calf-backed boards, backstrip lacking. Sm. 4to. I. Ta-Shema, "Towards a Characterization of 14th century German Rabbinic Literature", Alei Sepher vol. 4 (1977) pp. 37-41.*

(Germany), 1858. **\$1500-2500**

Dating to the 14th century this text remains the most authoritative compendium on the laws of writing Tefillin, Mezuzoth and Torah scrolls. The author (b. c. 1330) was apprenticed as a young orphan to a prominent Torah scribe who passed on to him many oral and professional traditions pertaining to his vocation. Most importantly, he gave him a copy of an ancient Tikun with laws compiled by the scribe Abraham of Sinzheim, a disciple of the Maharam of Rothenburg. The author revised this work with his own additions in which all of the pertinent material was carefully collated. Thus, the Baruch She'amar is extremely important as it preserves the German halachic tradition in this area, based upon the authority of the Maharam of Rothenburg. It was known (in manuscript form) to all the major Halachic decisors (Poskim) and served as a major source for all subsequent writing on this subject. The first complete version of this work was published in Shklov, 1804.

Opening pastedown with inscription by the scribe, Joshua Goldberger, a teacher in the household of the great Rabbi Simcha Bamberger. The well known rabbinical Bamberger family included R. Seligmann Baer (Isaac Dov HaLevi) Bamberger (1807-78), or "the Wuerzburger Rav", as he was known. This text was apparently written for the use of his father, Rabbi Simcha HaLevi Bamberger (Otzar Harabanim 19695).



Lot 237



Lot 238

238 (SELTZ). Pinkas of the Rabbis from the town of Seltz containing novellae on various Talmudic tractates, comments on various parts of Maimonides' Mishneh Torah, an encyclopedic work on various halachic topics pertaining to Choshen Mishpat, sermons (including Shabbath Hagadol and Shabbath Teshuvah) and Beth Din documents concerning business transactions and partnerships signed by various Dayanim and litigants. Hebrew manuscript on paper, various Ashkenazic hands. From the library of Haim Liberman. ff. 41, 4. *Many leaves stained, frayed and worn, few leaves loose, four shorter leaves in different hands (comments on Pirkei Avoth and other matters) inserted at end. Contemporary boards, chipped, heavily worn. Folio.*

Seltz, (1805-46). **\$3000-5000**

• The birthplace of the Vilna Gaon, Seltz is a small town located near the more famous city of Brisk (today, Belarus). This manuscript contains novellae and commentaries from the Rabbi of Seltz, R. Chaim ben Menachem Monish, along with novellae and Beth Din documents from his father. Some of the commentaries by R. Menachem Monish are entitled "Zion Menachem" in a later hand. According to a later note (bottom of f. 9a), R. Menachem Monish was a disciple of the author of Pri Megadim, as well as a colleague of R. Yehuda Leib Edel, the Maggid of Slonim, who eulogized the Vilna Gaon in his homiletic work Afikei Yehudah. The writer states he received this manuscript from the author's granddaughter.

Among the documents is an unusual statement (f. 10b) before a Beth Din of an individual swearing to live a more spiritual and disciplined life and resist the urge to indulge in matters of food and drink, not to associate with unsavory people nor jump into business deals without first reviewing matters with his wife's relatives. Also, see f. 29a, concerning financial settlement to a newly married man whose wife hid from him the fact she was not a virgin. A eulogy on f. 20a on the Rabbi of Shershov is dated 1808. The final leaf contains an unpublished responsa by R. Abraham Abele Paslaver, the Chief Dayan of Vilna.

239 (ROTHSCHILD). Die Verwaltungs-Commission der Freiherrlich Amschel Mayer von Rothschild'schen Stiftung fuer arme Israeliten zu Frankfurt a. M. Printed document with manuscript entries, integral blank attached, with manuscript address panel on verso. Addressed to the Jewish Community of Coblenz.

Frankfurt, 8th September, 1873. **\$300-500**

• Issued by the Managing Committee of the Amschel Mayer von Rothschild Foundation which sought to assist the poor, this document being a method by which to keep a record of funds distributed.

240 SCHNEERSON, SHTERNA-SORAH. (Wife of the Fifth Grand Rabbi of Lubavitch, R. Shalom Dov Ber Schneerson (RaSha"b) and Mother of the Sixth Grand Rabbi of Lubavitch R. Yosef Yitzchak Schneerson. 1860-1942). Autograph Letter Signed in Yiddish, written to Mushka, (Musha), daughter of R. Dovid Tzvi Chen (The RaDa"TZ, Rabbi of Chernigov, Ukraine. 1846-1925) and her family. Written in a most distinctively florid hand. Concerning her health and other family affairs. *One page. Folds, stained, edges frayed. 4to.*

(Riga), Wednesday, 16 Iyar, (1930). **\$800-1200**

• Mentions that her grand-daughter "Chana'leh" has a seven-year old son, studying Chumash and Gemara, and is here categorized as: "zayer a voiler kind." This child was the Rebbetzin's great-grandson, Barry (Sholom Dovber) Gurary (1923-2005).

241 (SCHWADRON, SHALOM MORDECHAI (MAHARSHAM) OF BERZHAN (BEREZHANY)). Rappaport, Dov Berish. Derech Hamelech [commentary to Maimonides Code] Two parts in one volume. The copy of **SHALOM MORDECHAI SCHWADRON (MAHARSHAM) OF BERZHAN**, with his signature on the title-page. ff. 128; 122 (final leaf reversed). Browned, opening few leaves crudely repaired with some loss, marginalia (partially cut) in part II by a later owner. Modern boards. Folio.

Lemberg, Bednarski, 1892-4. **\$1000-1500**

✦ R. Shalom Mordechai HaCohen Schwadron (1835-1911) was the foremost Halachic decisor of Galica. He responded to questions posed from across the world which were later published in multiple volumes under the title Shailoth U'Teshuvot Maharsham. He also authored many other renowned works including Daath Torah, Mishpat Shalom and Techelet Mordechai.

242 SHER, YITZCHAK ISAAC. (Rosh Yeshivath Slabodka, 1875-1952). Autograph Letter Signed, written in Hebrew, on letterhead, to Rabbi Eliezer Goldstein of Manchester. Recounts details of his wife's illness, with excerpts of a Mussar-shmuess that Rabbi Sher heard from his father-in-law, the Alter of Slabodka, and progress report concerning the new Yeshiva building in Bnei Brak. Two pages. Central folds.

Bnei Brak, Rosh Chodesh Adar, 1947. **\$600-900**

✦ Rabbi Sher was the son-in-law of Nathan Tzvi Finkel, affectionately known as the "Alter" of Slabodka. Later appointed Rosh Yeshiva, nonetheless, his fame rests upon his in-depth Mussar-Shmuessen, published under the title Leket Sichoht Mussar.



Lot 243 (Altered)

243 (SHEVITHI). Traditional Shevithi, in **PAPERCUT FORM** pen-and-ink **ON VELLUM** with pair of rampant lions flanking manuscript Tetragrammaton above the form of the seven-branched Menorah of the Temple, comprised by the text of Psalm 67, amidst elaborate, floriated scroll patterning. 3.5 x 2.125 inches.

c. 1800. **\$1200-1800**

✦ A charming size likely created for personal use in visual meditation of God's Divine Name.

244 SOLOVEITCHIK, YITZCHAK ZEV. (The Brisker Rav, author of Chidushei Maran Ri"z HaLevi, 1886-1959). Receipt Signed, in Hebrew. With a stamp of Yeshivath Brisk, Jerusalem. To Rabbi H. Goldstein, Salford, England. * **ACCOMPANIED BY:** Typed Letter in Hebrew on letterhead, signed by Eliyahu Chaim Shapiro relaying the blessings of the Brisker Rav upon the birth of his son; with accompanying envelope.

Jerusalem, 13th Sivan, 1947. **\$1500-2000**

245 (STEINER, YESHAYAH OF KERESTIR). Midrash Rabah (Bereishith-Shemoth). **THE REB SHAYELE KERESTIRER COPY** with his name embossed on upper cover of binding. Signature of his grandson, R. Meir Yoseph Rubin of Kerestir in pencil on opening blank. ff. 207, 82, 11. Contemporary boards, light wear. folio. Grand Rabbi Yeshayah Steiner of Kerestir (1851-1925).

Vilna, Romm, 1909. **\$3000-5000**

✦ A disciple of the Divrei Chaim of Sanz, R. Hershele Lisker and R. Mordechai Leifer of Nadvorna, Reb Shayele (1851-1925) - as he is affectionately known - was the founder of the Kerestirer Chassidic dynasty, miracle worker and astute arbitrator of disputes.

R. Meir Yoseph Rubin, Rebbe of Kerestir (perished in Auschwitz, 1944) married R. Shayele's grand-daughter. He was the son-in-law of R. Abraham Steiner who succeeded his father.

It is believed by his followers that items having belonged to Reb Shayele protects the owner from misfortune.

246 (YOM TOV LIPMAN HACOHEN OF MIR). Teshuvot Reb Akiva Eger: Sepher Rishon [responsa] **COPY OF R. YOM TOV LIPMAN HACOHEN OF MIR** (author of Malbushei Yom-Tov), with his stamp on title-page. Includes lengthy marginal notes in differing hands. ff. 199. Contemporary calf-backed boards, worn. Folio. Vinograd, Stettin 16.

Stettin, R. Grassman and E. Schrentzel, 1860. **\$700-1000**

✦ R. Yom Tov Lipman Hacoen (Vaslavsky) of Mir (1821-93) was one of the foremost Lithuanian Rabbis of his period. Known affectionately as "R. Lipaleh" the clarity and depth of his responsa placed him at the forefront of the halachic expositors of his generation. For more, see M. Zeira, Rabotheinu Shebagolah, Vol. I pp. 86-90.

247 (THEOLOGY). Confiansa de Ysrael en la firme constancia, con que aguardan, el cumplimiento de la promesa Diuina, para redimirlos de el esparcimiento, y juntar los empujados: y algunas reprobaciones de las contraries opiniones. Manuscript in Spanish with Hebrew passages. Anonymous author recorded as "M. G. S." Two parts in one volume. ff. (8), 251, (17), 300. *Browned, few leaves loose. Contemporary boards, worn, backstrip lacking, upper cover starting. Thick 4to.*

n.p, 1723. **\$20,000-30,000**

✦ An apologetic treatise on Jewish redemption. Written in Spanish with several biblical quotations in Hebrew, this anonymous work has two distinctive parts. The first develops the theological implications of Israel's different stages of salvation. Through an exposition of Psalms chaps. 113-118, the author expounds verse by verse how Israel is guided through the stages of history it has to surpass toward its final redemption. Overall, the theological exposition has intense messianic notes and its final goal is to provide reliable points of argument for Jews against Christian proselytism.

The second part of this manuscript is a critique and strong refutation of an anti-Jewish, Christian apologetic work by the Spanish Capuchin friar Fr. Mateo de Anguiano, "La Nueva Jerusalem," published in Madrid in 1709. Anguiano's work is critically examined chapter by chapter, with the approach being a denouncement of Christianity as a false religion rooted upon idolatrous superstition, by way of corrupt interpretations of the Bible. Christianity's fundamental tenets are attacked here, with extensive quotations of the Gospel and Christian authors, such as popes, Conciliar fathers, Luther and Calvin.

A dedication on the opening page provides the first name only of the author, one, "Mordexai G. S." A disciple and friend of the author, Hezequiel Lopes Martos, signs the dedication. The title-page depicts Moses parting the Red Sea, along with a smaller pen-and-ink drawing of a Jewish martyr burning at the stake, while reciting the Shema. Both drawings relate to the the two main themes of this text: Redemption of Israel and its perseverance and martyrdom in its struggles against Christianity.

As a final note, the text mentions several times the Jews in Portugal and in the Spanish Netherlands, notably Flanders. At the same time, the author displays an advanced knowledge of the Spanish nobility and its internal affairs, mentioning the War of Spanish Succession (1701-14). The prose incorporates several Portuguese words and expressions. Even though the place of publication remains unknown, it can be speculated it might have been published in the former Spanish Netherlands, which in 1723 were already the Austrian Netherlands.

A FASCINATING UNPUBLISHED SPANISH MANUSCRIPT ON THE MESSIANIC REDEMPTION.

CONFIANSA de Ysrael

*en la firme constancia. con que aguardan, el
cumplimiento de la promesa Diuina, para re-
demirlos de el esparcimiento, y juntar los em-
pujados:*

*y algunas reprobaciones de las contrarias.
opiniones.*

5483

L. M. G. S.

1723

ויבאו בני ישראל בתוך הים ביבשה



שנת כי אם החרש תחרישי בעת הזאת תרח והצלה יעמוד ליהודים
ממקום אחר לפי



Lot 248

248 (SCHEINBERG, CHAIM PINCHAS). (Rosh Yeshiva Torah Ohr, Jerusalem and Derech Chaim, Brooklyn, 1910-2012). Tzitzith (Talith Katan) worn by Rabbi Chaim Pinchas Scheinberg.

ACCOMPANIED BY: Autograph Letter Signed (Lag Ba'Omer, 2014) from Rabbi Scheinberg's son, R. Simchah Scheinberg, attesting that his father wore these Tzitzith when he was alive. *58 x 26 inches.*

\$4000-6000

✦ Rabbi Chaim Pinchas Scheinberg was a Polish-born, American-raised, Rosh Yeshiva who, from 1965, made his home in the Kiryat Mattersdorf neighborhood of Jerusalem, Israel. He was regarded as one of the Gedolei Hador, a posek (decisor of Jewish law), and one of the last living Torah scholars to have been educated in the Yeshivah of pre-war Europe. He was often consulted on a wide range of communal and personal issues. He was a prolific author of multi-volumed classical commentaries on the works of R. Aryeh Leib Heller (Ketzoth Hachoshen, Avnei Miluim and Shav Shma'atetha) in addition to his lectures on other topics.

Rabbi Scheinberg was celebrated for his unique custom of wearing many layers of Tzitzith at one time. It was estimated that R. Scheinberg wore approximately 150 pairs of Tzitzith ("fifteen to twenty kilos of mitzvos") making him appear much bulkier than he actually was. The reasoning for Rabbi Scheinberg's unusual custom was reputedly that he wore them on behalf of those who did not fulfill the mitzvah themselves, although he also often said he wore so many pairs because "each and every one is a mitzvah."



— MAPS OF THE HOLY LAND —

249 **AARON BEN CHAIM OF GRODNO.** Mapath Gevulei Eretz HaTzvih. Colored lithographed map. Unexamined out of frame. 12.75 x 15.5 inches to mat. Few minute tears. cf. Laor 875; Wajntraub 72.

Warsaw, 1879. \$1500-2000

⚡ Hebrew map oriented to the east, showing the journeys and settlements of the Land of Israel according to the interpretation of Rash'i, with Biblical division of the Twelve Tribes on both sides of the Jordan River. "A very picturesque map...[although] it is a curiosity that the Desert is decorated with many trees!" E. & G. Wajntraub, Hebrew Maps of the Holy Land (1992) pp. 186-8. This map is based on that of Aaron ben Chaim, Grodno, 1836, published by Meir Isaac Boiarsky in Warsaw, 1880. (Lithography by A. Bomberg).

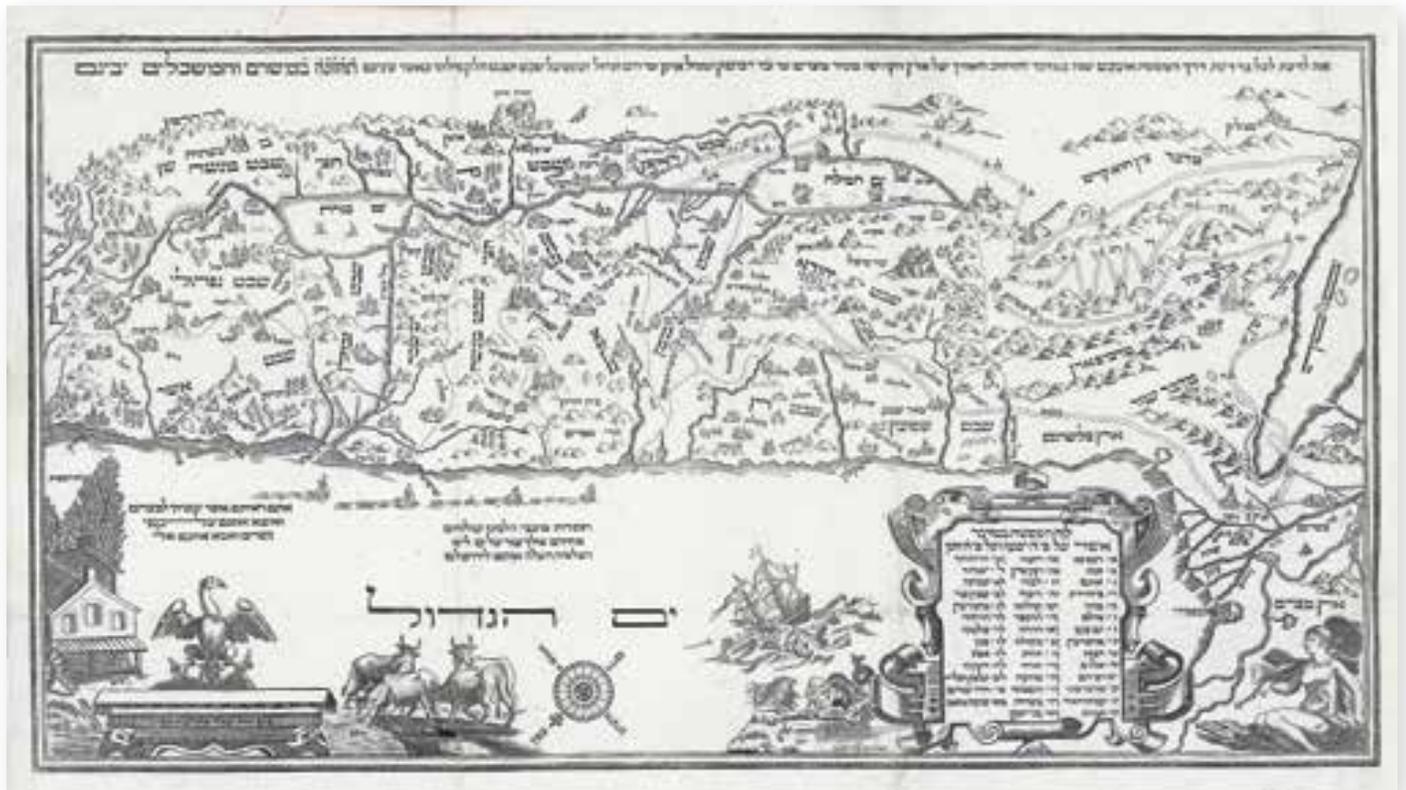


Lot 249

250 **ABRAHAM BEN JACOB.** Engraved Hebrew Map of the Land of Israel. From: Hagadah shel Pesach, Amsterdam, 1712. 11.25 x 19.5 inches. Yudlov 120; Yaari 73; Yerushalmi 66-9.

Amsterdam, Solomon Proops, 1712. \$2000-3000

⚡ This map indicates the travels in the wilderness and the division of the land among the Tribes of Israel, and was among the very earliest to contain Hebrew. Produced by the proselyte Abraham ben Jacob and based upon the Biblical engravings published by the Swiss artist Matthaeus Merian, 1625-30.



Lot 250



Lot 251

251 **ADRICHOM, CHRISTIAAN VAN.** Pharan Desertum, et Confinia eius cum Parte Aegypti. Hand-colored copperplate map. Unexamined out of handsome gilt frame. 14 x 19.75 inches to mat. Laor 16.

Cologne, first edition 1590, (or later). **\$1000-1500**

From: Adrichom, *Theatrum Terræ Sanctæ*.

Oriented to the east, this *Itinerarium* depicts the Exodus and wandering of the Israelites in the Wilderness of Pharan (Numbers 10:12) and extends from the Dead Sea in the north to the Gulf of Suez in the south (#86); Egypt and the Nile River Delta appears in the west (#67). Numerous Biblical sites are identified by both name and number, which are more fully described in Adrichom's text. Mount Sinai is shown with Moses atop and the Israelites dancing around the Golden Calf below (#92). The Tabernacle is also depicted surrounded by the encampment of the Tribes.



Lot 252

252 **BOCHART, SAMUEL.** Tabula Universalis Locorum quae Phoenicum Navigationibus Maxime frequentate sunt. Copperplate map WITH HEBREW PLACE-NAMES. 14.625 x 18.25 inches. Cf. E. & G. Wajntraub, *Hebrew Maps of the Holy Land* (1992) p. 57, no. 23.

Caen, first edition 1646, (or later). **\$600-900**

Samuel Bochart (1599-1667), was a French Protestant biblical scholar whose *Geographia Sacra seu Phaleg et Canaan* exerted a profound influence on 17th-century Biblical exegesis. It is one of the earliest works to focus on the history of languages.

This uncommon map of the ancient world shows the extent of the region the Phoenicians explored in their trading expeditions. The area ranges from Iceland to Sri Lanka. The place names are given in Hebrew, Latin, and Greek.



Lot 253

253 **BOCHART, SAMUEL.** Descriptio Terrarum in Quas dispersi sunt Structures Turris Babel. Copperplate map WITH HEBREW PLACE-NAMES. 14.625 x 18.625 inches. Cf. E. & G. Wajntraub, *Hebrew Maps of the Holy Land* (1992) p. 59, no. 24.

Caen, first edition 1646, (or later). **\$500-700**

The map depicts the dispersion of the nations following the confusion of languages at the Tower of Babel. The various locations into which the different nations descended from the sons of Noah are shown on the map, with Hebrew and Latin place names. From the Near East, humanity spread to inhabit the entire globe. The work seeks to explain the origins of civilization in antiquity based upon the biblical stories of the flood and Tower of Babel which resulted in the dispersion of nations. Bochart attempted to match the 70 nations mentioned in the biblical account with each ethnic groups of Europe, Africa and Asia.

254 BLAEU, WILLEM JANSZOOM. Terra Sancta quae in Sacris Terra Promissionis olim Palestina. Double-page hand-colored engraved map. 19.25 x 22.625 inches. Laor 106.

Amsterdam, "1629". **\$500-700**

☛ According to Laor: The map was drawn by Jodocus Hondius the Younger, who died in 1629 just prior to publication. Blaeu bought the plate and replaced Hondius's name with his own. He included the map in his first atlas and all further editions leaving the date as 1629.

Oriented to the west, with two compass roses, this itinerarium depicts the Exodus from Egypt and the wanderings of the Jews in the desert.

255 BRAVERMAN, HILLEL DAVID. Palestine avec la Sortie des Hebreux de l'Egypte et la Trace de leur Migration dans le Desert d'après les Meilleures Sources et les Mesures des plus justes - Mapah MeHa'Arezt HaKadoshah. Lithographed map, with text in Hebrew and French. 16.75 x 14.5 inches. Few tears along folds.

(France, c. 1870). **\$1500-2000**

☛ Hebrew Biblical map of Eretz Israel including Tribal divisions, routes of the Jews following the Exodus and featuring three vignettes: At top: Depiction of the Vilna Gaon's plan of the Third Temple prophesied by the Prophet Ezekiel and originally executed by Dov Baer ben Joseph Jospa of Vilna, 1820 (see: Vinograd, Vilna Gaon 24; facsimile of map on p. 291). At center: A pictorial representation of the Tribes encampment around the Tabernacle. Lower right: Land of Israel interior borders prior to the destruction of the Second Temple. Biblical verses relating to the Exodus from Egypt between images of eagles appears lower left.

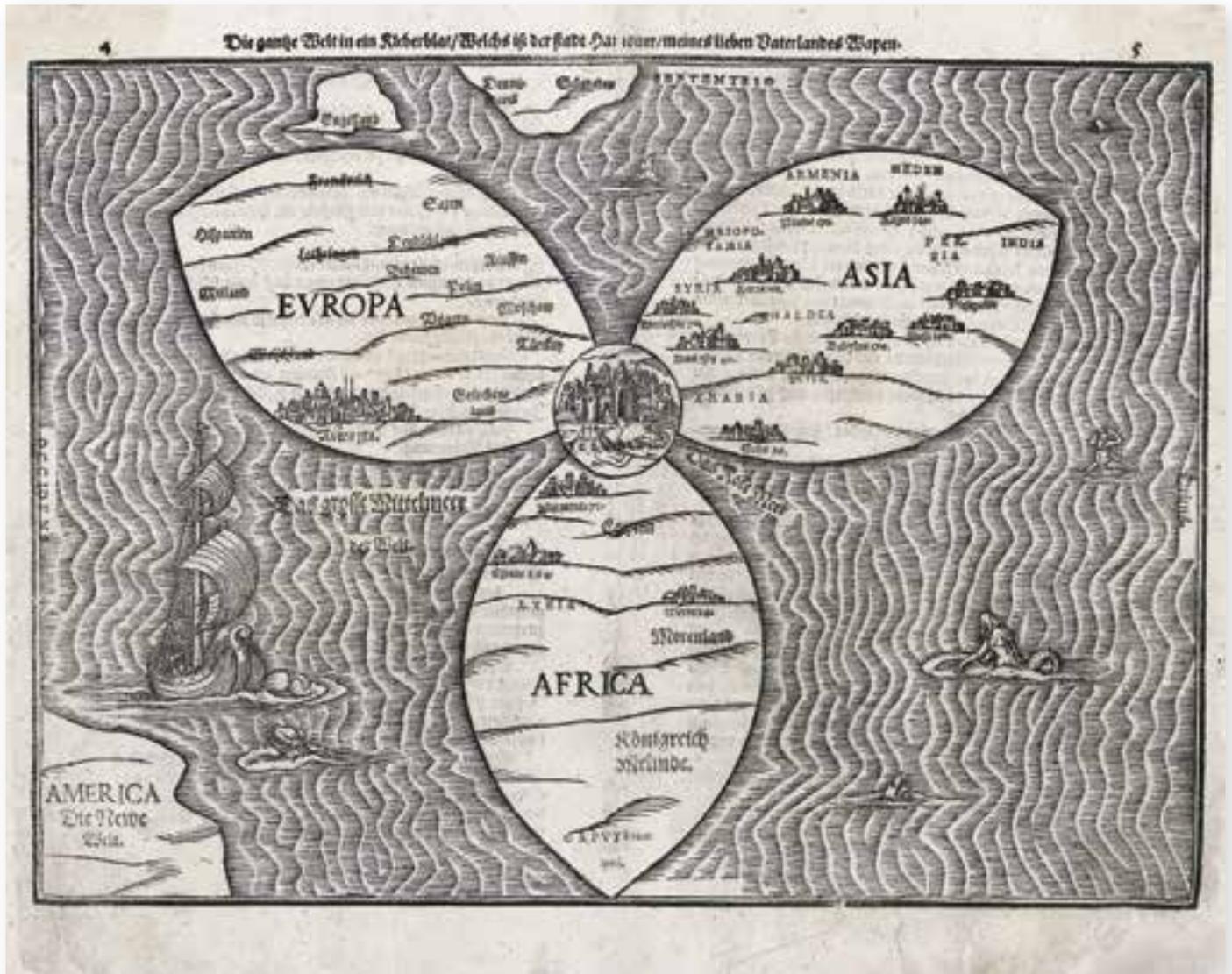
The French artist Hillel David Braverman is known for his micrographic portrait of Moses holding the Two Tablets of the Law composed of the Book of Devarim. See L. Avrin, *Micrography As Art* (1981) pl. 100.



Lot 254



Lot 255



Lot 256

256 **BUENTING, HEINRICH.** The celebrated, figuratively executed "Clover Leaf Map." Double-page woodcut map. 12 x 14.875 inches.

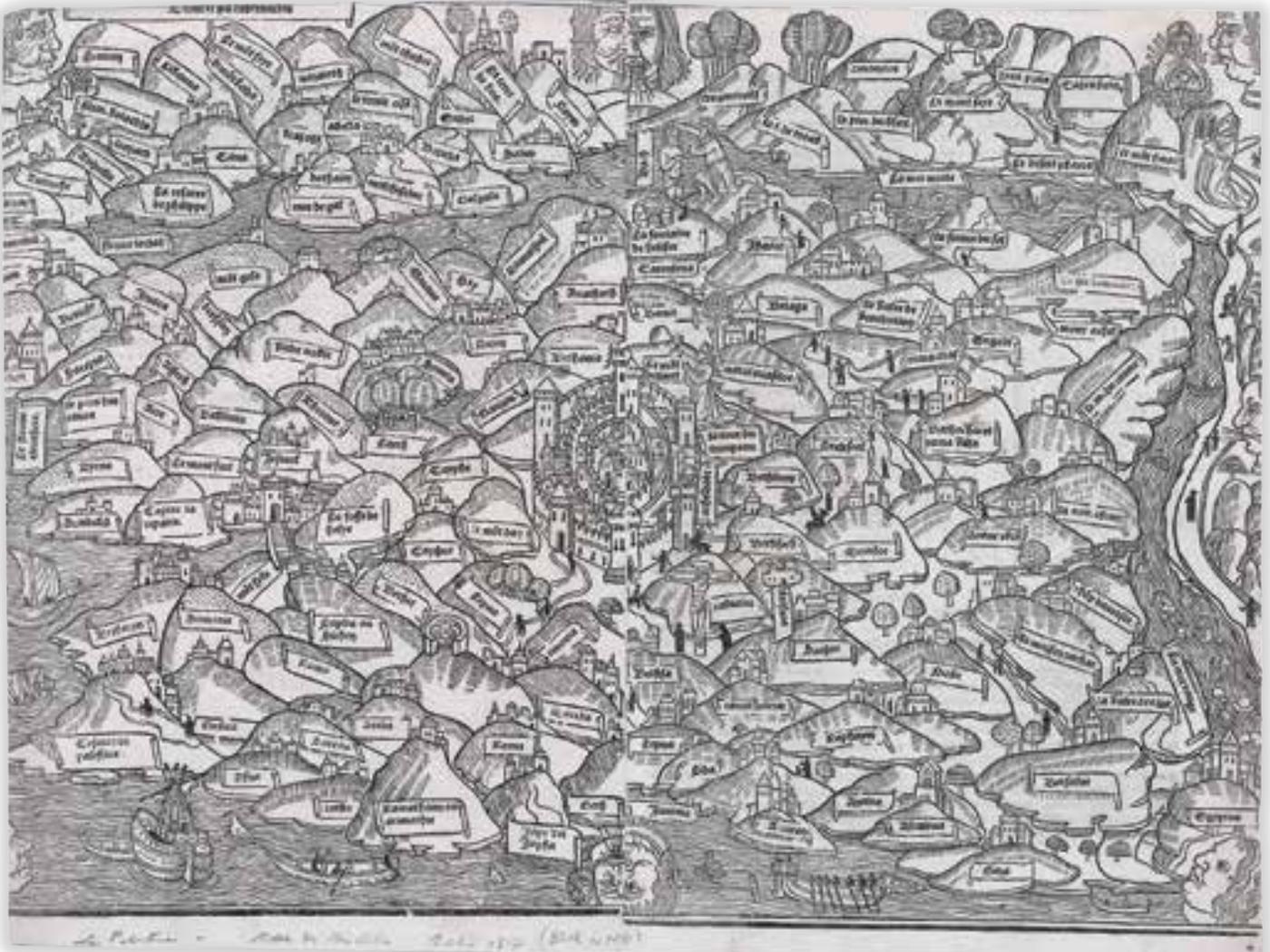
Magdeburg, first edition 1581, (or later). **\$5000-7000**

• **THE FAMED CLOVER-LEAF MAP OF THE WORLD.**

The German theologian Heinrich Bünting (1545-1606) is renowned for his *Itinerarium Sacrae Scripturae*, first published in 1581 and from where this map is extracted.

This celebrated figurative illustration depicts the world as three continents - Europe, Asia and Africa - on a clover-leaf projection with Jerusalem at the center.

The continent of America is represented as a separate shape at the bottom-left corner of the map, with the caption "The New World," newly discovered, when the map was first conceived.



Lot 257

257 (**BURCHARDUS DE MONTE SION - LUCAS BRANDIS DE SCHASS**). [Map of the Holy Land]. Woodcut map, with place names overprinted in metal letter-press type. French text on verso. Margins very closely shaved. 12.5 x 16.5 inches. T. Campbell, *The Earliest Printed Maps 1472-1500* (1987) 217-8; and cf. K. Nebenzahl, *Maps of the Holy Land* (1986) p. 61, pl. 20.

Lyons, 1491. **\$12,000-18,000**

• AN EXTRAORDINARY MAP FROM THE DAWN OF HOLY LAND CARTOGRAPHY.

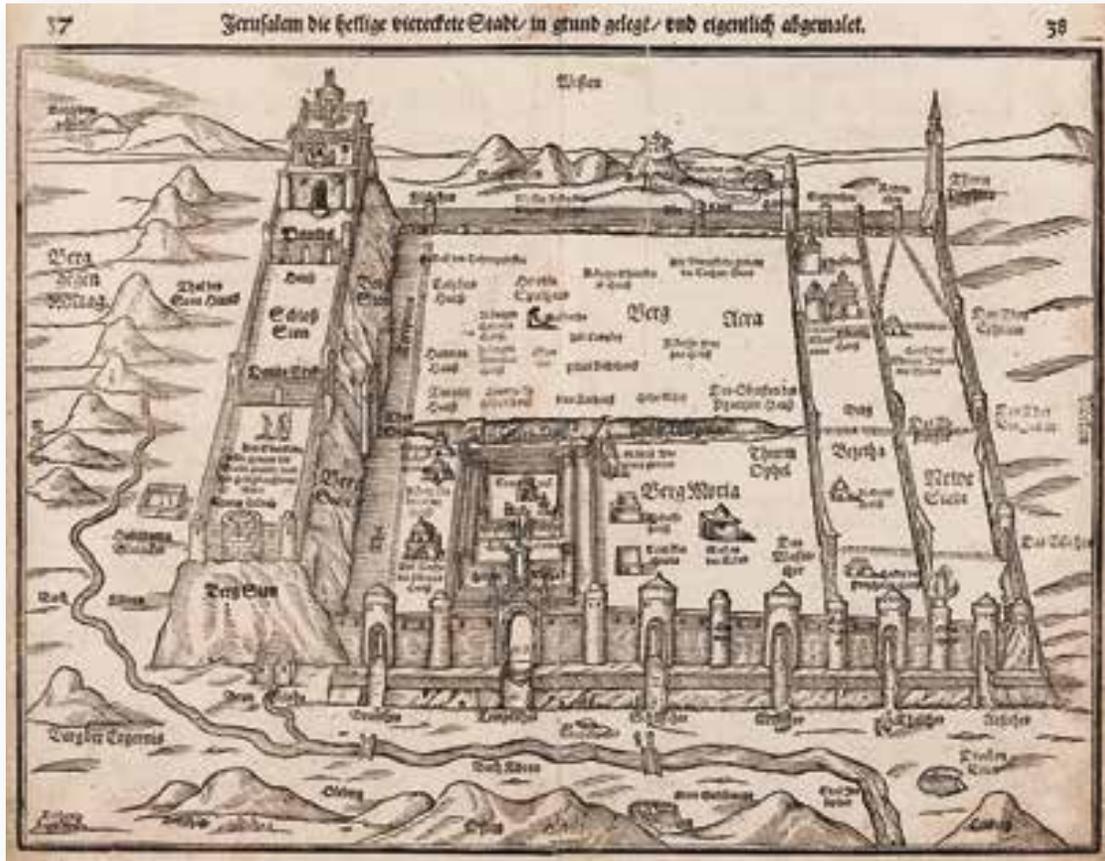
“This map bears no relation to the maps of Palestine as published in the early Ptolemy editions and therefore remains unique as a cartographical representation of the Holy Land in the 15th century” (Laor 128).

Derived from a similar map of the Holy Land produced by Lucas Brandis de Schass as found in his world history “*Rudimentum novitiorum*,” Lubeck, 1475. It in turn was based on an earlier map by Burchardus de Monte Sion, the 13th-century Dominican priest from Magdeburg. Burchardus traveled extensively through the Holy Land and Near East from 1274-84 and his account and map of the pilgrimage (*Prologus*) were widely known.

The map here is a bird’s-eye-view, oriented to the east and symbolically depicts Jerusalem at center, encircled by a series of walls. Eight anthropomorphic personifications of the celestial directions surround a network of linked, stylized mountains and hills and feature Biblical scenes such as: Mount Sinai where Moses encounters the Burning Bush and receives the Tablets (upper right); Pharaoh and the drowning Egyptian soldiers (lower right); and the crucifixion of Jesus (lower center). Curiosities also appear including the depiction of a continuous body of water surrounding the Holy Land and many silhouette figures that appear throughout the map, likely symbolizing pilgrims much like Burchardus himself.

From: *La Mer des Hystoires*, printed by Jean du Pre, 1491, pp. 309-10 (Goff R347).

“The map by Brandis de Schass bears very little resemblance to previous treatments of this subject and therefore remains a singular document, an extraordinary relic in the cartographic history of the Holy Land. One of the deepest implications of the notion of “holy place” in mythology and theology is that it is the center of the world. The axis mundi, that pivot through which, according to various beliefs, heaven and the underworld are connected, is the center from which the universe evolved. According to Jewish tradition, this axis passes through Jerusalem, where the Foundation Stone (on which the entire world rests) and the Holy of Holies are to be found, and where man was first created. The absolute holiness of Jerusalem and the Jewish and Christian notion that it is the “navel of the world” is thus also expressed in the art of cartography.” (www.arcv.org).



Lot 258

258 **BUENTING, HEINRICH.** Jerusalem die Heilige Viereckete Stadt, in Grund Gelegt und Eigentlich Abgemalt. Double-page woodcut map. Unexamined out of handsome gilt frame. 11.5 x 14.75 inches to mat. Laor 968B.

Magdeburg, first edition 1581, (or later). \$2000-3000

From: Heinrich Buenting, *Itinerarium Sacrae Scripturae*.

Pictorial imaginary plan of Jerusalem oriented to the west, featuring sites in the walled city such as King David's Palace, Herod's Theater and the house of Pharaoh's daughter; along with the surrounding areas such as Bethlehem and the Mountain of Golgotha.

This is one of ten maps by Buenting (1545-1606) in which he rewrote the Bible as an illustrated travel book. Other maps in the series attest to Buenting's imaginative approach to cartography, wherein he depicts the world in the form of a cloverleaf, Europe as the Queen of the World and Asia as the horse Pegasus.



Lot 259

259 **DE WIT, FREDERICK.** Terra Sancta, sive Promissionis, olim Palestina. Double-page hand-colored copperplate map. 21 x 25.5 inches. cf. Laor 860.

Amsterdam, first edition 1666, (or later). \$800-1200

From: Frederick de Wit's *Atlas*, Amsterdam, 1666.

Based on (and a slightly smaller version of) the Nicholas Visscher map of Amsterdam, 1659, from his *Atlases Contractus Orbis Terrarum* (see Laor 793). The shore line runs from Sidon to Egypt. The Kishon River connects Haifa Bay to the Lake of Tiberias. Along the top, a garland is supported by six cherubs. At lower center, the encampment of the Tribes, flanked by Moses and Aaron and surrounding the Tabernacle.

260 DU VAL, PIERRE. Terra Sancta quae et Terra Chanaan, Terra Promissionis, Terra Hebreorum, Terra Israelitarum, Iudaea, et Palestina. Hand-colored copperplate map, here in two separate sheets. 17.875 x 23.375 inches (each). Laor 261.

Paris, 1677. \$1000-1500

✦ A nephew of Nicholas Sanson, du Val (1618–83) was a leading French geographer and cartographer in the late 17th century. In his early years he focused on atlas production and later in life, separately published, multi-sheet maps such as our example.

This large-scale map of the Holy Land is printed on two sheets and divides the region into the Twelve Tribes of Israel. A large inset itinerarium in the southern sheet shows the Nile Delta, Sinai and Canaan with the Wandering of the Children of Israel, titled “Peregrinatio et Mansiones Israel Itarum, in Deserto.” The maps are filled with fine details including icons identifying royal cities, priestly cities, cities of refuge, fortresses and battle locations; and in the Dead Sea, one can see the blazing four cities in ruin. A large title cartouche in the lower left quadrant features Moses, Adam eating an apple in the Garden of Eden and God atop a cloud.

261 FLORIMI, MATTEO. Totius Terre Promissionis A Dan usque Bersabee Verissima Et Amplissima Descriptio. Hand-colored copperplate map, two sheets cojoined. 22.5 x 31.25 inches. Not in Laor.

(Siena?), c. 1581. \$3000-5000

✦ Rare and highly detailed map of the Holy Land first issued by Claudio Duchetti in Rome in 1572. Italian publisher and printer Matteo Florimi (1540-1615) was a prolific publisher of engravings, mostly of an allegorical or religious nature, as well as producer of maps. He employed artists of the calibre of Agostino Carracci, Cornelius Galle and Pieter de Jode, he also commissioned drawings from Andrea Boscoli.

This is the largest and rarest of Florimi’s small output of maps. In addition to pictorial markers of cities, battles, burial places, churches and Roman baths, this map contains many illustrative points and scenes of interest based on Biblical and historical descriptions with Latin captions, such as: In the south: Two spies sent by Moses carrying grape clusters; Towards the north: Joseph placed in the pit by his brothers; In the east: The angel touching Jacob’s thigh.

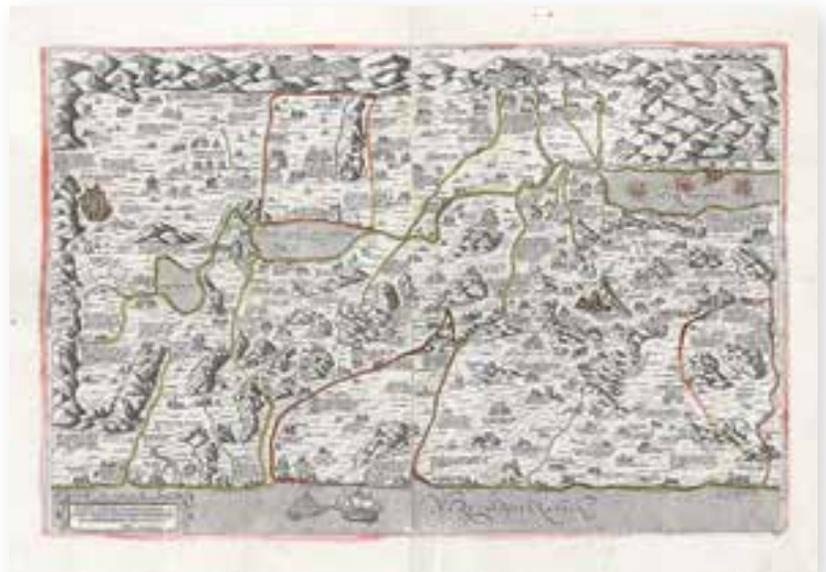
Notable use of color in the of capital cities of Jerusalem and Damascus, and the burning ruins of thr four cities submerged in the dead sea.



Lot 260 (1)



Lot 260 (2)



Lot 261



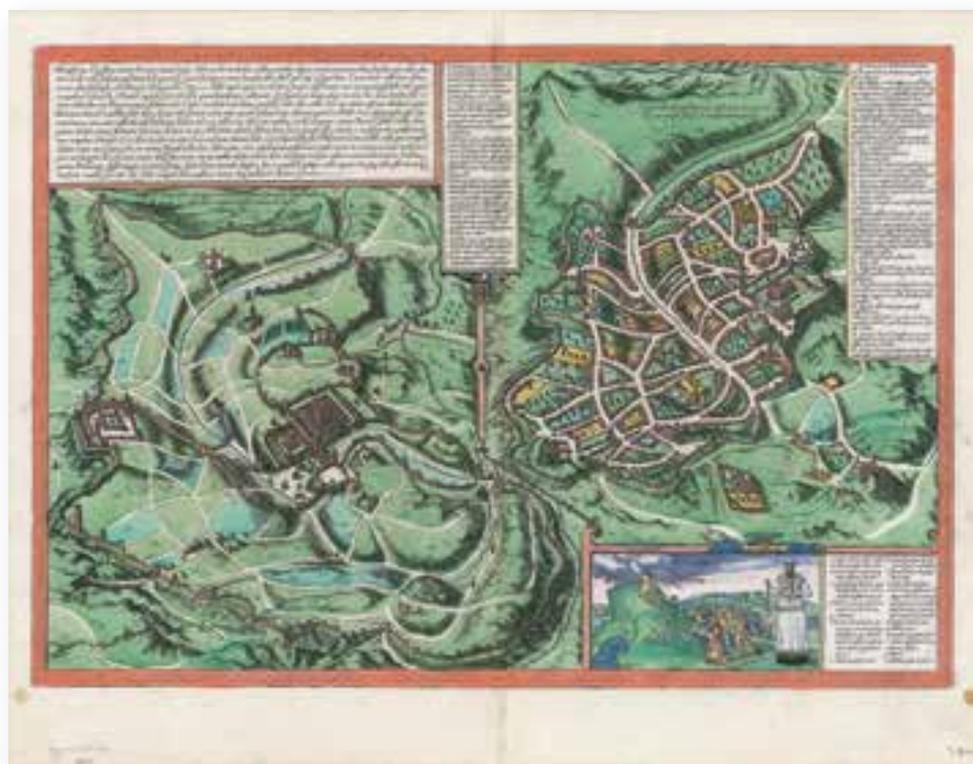
Lot 262

262 GRAWER, EPHRAIM MICHAEL.

Mapath Eretz Yisrael. Tinted lithographic Hebrew map, with some text in Russian. 16 x 16.75 inches. Wajntraub, Hebrew Maps no. 79.

Odessa, 1899. \$2000-3000

✦ In addition to the main map of Eretz Israel divided according to the Tribal division and indicated by each Tribe's name first initial, there is a smaller, inset plan of Jerusalem and two columns of text. Right: A chronological record of the Land's occupation from the time of the Destruction of the Temple until the reign of the Ottoman Empire. Left: The climate and agricultural details of the country through the year.



Lot 263

263 HOGENBERG, FRANS & GEORG BRAUN.

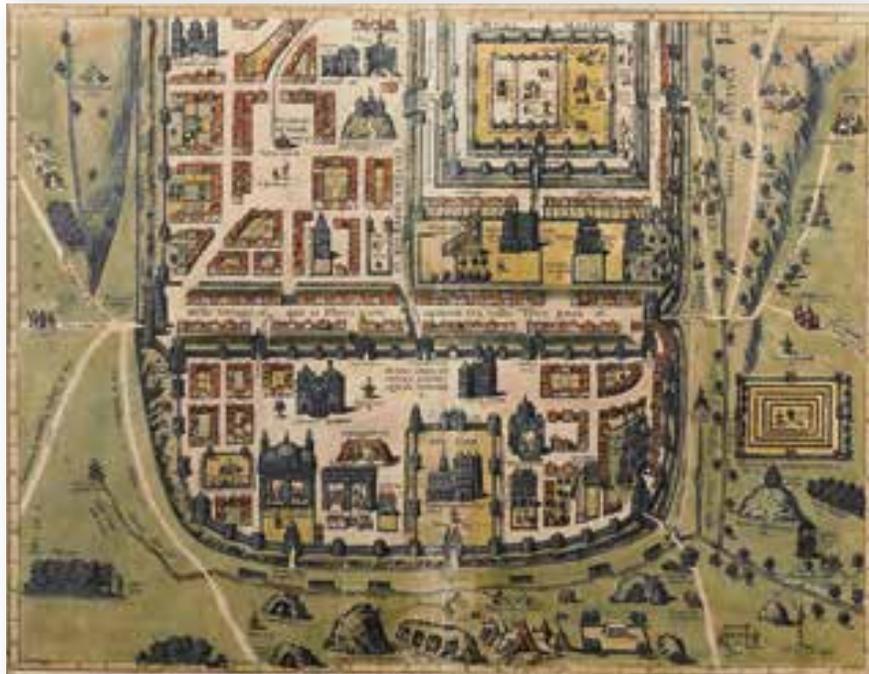
Hierosolyma, Clarissima totius Orientis ciuitas, Iudaeae Metropolis. Double-page, hand-colored copperplate plans (two plans on one sheet). 15.75 x 20.375 inches. Laor 1039.

Cologne, first edition 1572, (or later).

\$1200-1800

✦ From: Georg Braun and Frans Hogenburg "Civitates Orbis Terrarum." Cologne, 1572. Vol. I, no. 52 (i.e. 53). The maps are drawn after Laicstain-De Jode's original but without recording place-names.

Two plans of Jerusalem on one sheet. On the left half is an imaginary topographic description of the ancient city at the time of Jesus. The right half features a topographical description of the 'modern' city - "Noua urbis Hierosolymitanae descriptio..." Latin text on verso: "Ieroslyma."



Lot 264 (In Two Parts)

264 HOGENBERG, FRANS & GEORG BRAUN. Jerusalem, et suburbia eius sicut tempore Christi floruit. Two hand-colored, double-page engraved plans, here in two separate sheets. Unexamined out of frame. *15 x 19.25 inches (each) to mat.* Laor 1041.

Cologne, first edition 1572, (or later). **\$3000-5000**

From: Georg Braun and Frans Hogenburg "Civitates Orbis Terrarum," Cologne, 1572, Vol. IV, pp. 58-59. The first realistic atlas of town plans and views (as opposed to the Ptolemaic and other figurative versions) - nonetheless, the structures here are depicted as 16th century European structures. In addition there are 270 numbered and captioned scenes, displaying sites and events recorded in the Bible, as well as other historical sources. Some date back to Kings David and Solomon, but many record events surrounding the life and crucifixion of Jesus.

As the extended title indicates, the map was compiled by Adrichom depicting Jerusalem at the time of Jesus. Braun and Hogenberg republished it with a change in the orientation. The original map, with a horizontal format, was oriented with the west at top. In the Civitates, the map was rotated to a vertical format, placing north at top. The whole was composed in an interesting non-perspectival viewpoint.

A FASCINATING, LARGE TOWN PLAN OF JERUSALEM DRAWN AS A PICTORIAL MAP

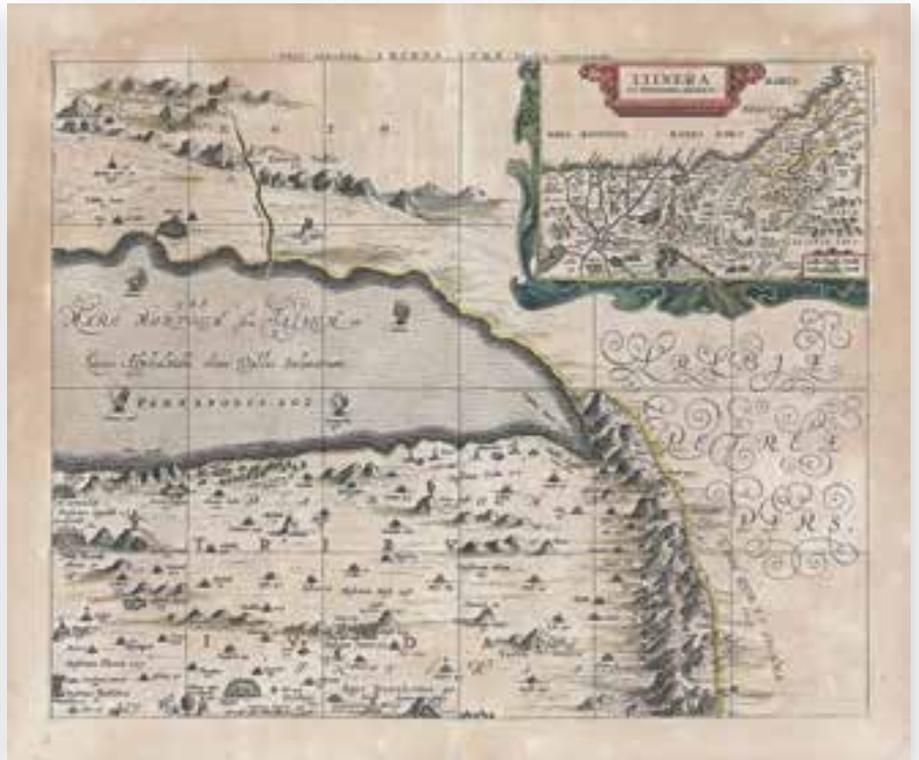


Lot 265 (In Six Parts)

265 **JANSSON, JAN & GEORGE HORN.** Palestine. Complete set of six individual hand-colored copperplate sheets which together comprise a map of the Holy Land. 20.125 x 23.75 inches (four sheets); and 20.125 x 31.125 inches (two sheets). Laor 343-49.

Amsterdam, (1658?). **\$5000-7000**

• A rare map of the Holy Land by Jansson and Horn, divided into six panels and oriented to the east, depicting the Holy Land from the southern tip of the Dead Sea and Edom to the Golan Heights (Gaulonitis) and modern day Lebanon. This map is an expansion and



Lot 265 (In Six Parts)

enlargement of the c. 1590 Adrichom example “Situs Terra Promissionis” illustrating the introductory text composed by George Horn for volume six of his *Novus Atlas*. Consequently some refer to this as the “Hornius Map.”

As a whole the map is embellished with countless vignettes and other images based on Old and New Testament narratives: The smoking ruins of Sodom and Gomorra appear in the Dead Sea, Jonah being devoured by the whale, and Jesus atop a mountain arguing with Satan. Each of the tribes of Israel are identified in their respective territories.



Lot 266

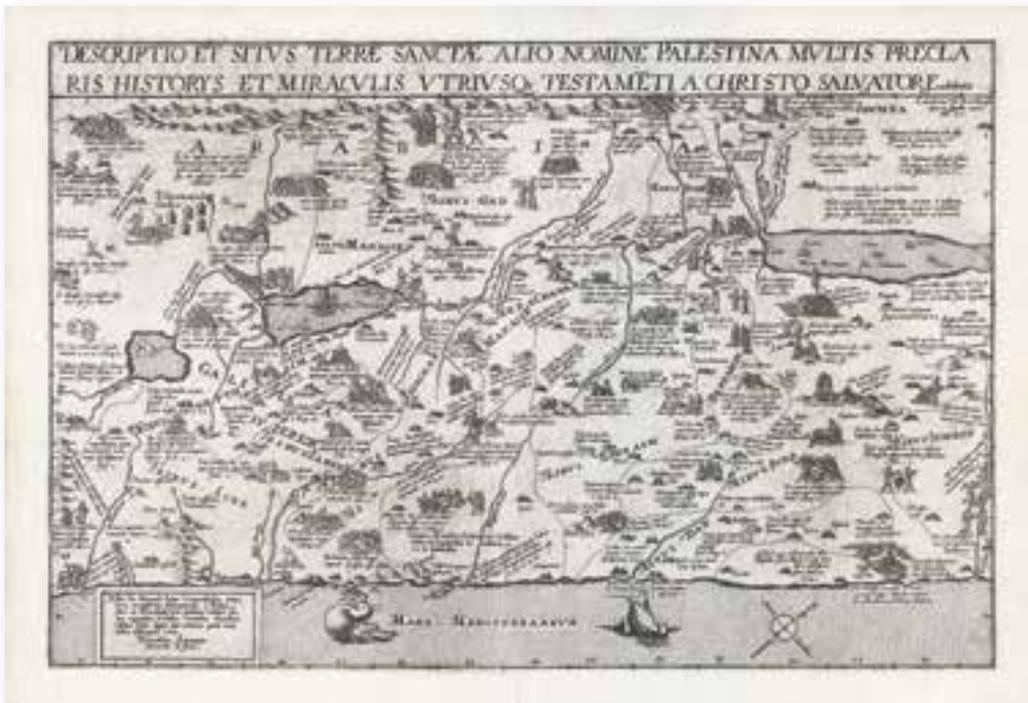
266 JODE, GERARD DE. Terre Sanctae, quae Promissionis terra, est Syriae pars ea, quae Palaestina uocatur, descriptio... Tylmannu Stellam. Double-page copperplate map. 16.125 x 22.125 inches. cf. Laor 375.

Antwerp, first edition 1578, (or later). **\$2000-3000**

♣ From: De Jode's Speculum Orbis Terrae, folio 13.

Rare map of the Holy Land, engraved by the brothers Johannes and Lucas van Deutecum after the broadsheet map by Tilemann Stella of 1557, now lost. Along the lower border is a prospect of Jerusalem and two smaller insets, showing the chapel at Jerusalem and the Church of the Holy Sepulchre.

WITH ONLY TWO EDITIONS, HOLY LAND MAPS BY DE JODE ARE FAR RARER THAN THOSE BY HIS CONTEMPORARY ORTELIUS.



Lot 267

267 JODE, GERARD DE. Descriptio et situs Terrae Sanctae alio nomine Palestina. Double-page copperplate map. 16.125 x 22 inches. cf. Laor 376.

Antwerp, 1593(?). **\$2000-3000**

♣ From: De Jode's Speculum Orbis Terrae. Antwerp, 1593, folio 14. This map does not appear in the first edition of 1578. This 1593 edition was published after de Jode's death in 1591 by his son Cornelius.



Lot 268

268 **MERIAN, MATTHAEUS.** Jerusalem. Copperplate engraved view. 13.25 x 14.375 inches. Laor 1082.

Frankfurt am Main, 1645(?). \$1000-1500

♣ View of Jerusalem from the east, with key in German of twenty-four sites. After Reuwich-Breydenbach.



Lot 269

269 **MONTANUS, BENEDICTUS ARIAS.** Terrae Israel omnis ante Canaan dictae in Tribus Undecim Distributae. Copperplate map engraved by Pieter van der Heyden. WITH HEBREW PLACE-NAMES. 16.625 x 21.25 inches. Cf. Laor 46.

Antwerp, Christopher Plantin, 1572 (or, Leiden, 1593?). \$1000-1500

♣ From: Plantin Bible Polyglot. Vol.VIII, Chaleb, sive de Terrae Promissae partitione.

The map shows the divisions of the Tribes as well as 43 Israelite desert encampments. The Kishon River, here called Chedumin, connects Haifa Bay and Tiberias Lake (the Sea of Galilee). Five cities appear submerged beneath the Dead Sea: Sodoma, Gomora, Adamo, Seboim and Segor.



Lot 270

is the plan of the Jews' encampment in the desert according to tribe alongside the Tabernacle and flanked by depictions of Moses and Aaron. Other images include the two sides of a shekel coin and a heraldic crest bearing dedicatory inscription: "To his Grace James Duke of Ormond."

Of particular interest here are many miniatures of Biblical scenes: "Pharaoh and all of his host following Israel is drowned in the Sea;" "Quails come flying from the Sea;" "The Israelites dance about the molten Calf;" "Moses receives the Law;" "Miriam sent out;" "The Brazen Serpent lift up by Moses;" "Aarons Grave Mount Hor;" etc. Other imagery includes the smoking ruins of Sodom and Gomorra in the Dead Sea, Jonah cast ship from the ship and swallowed by the whale, Hiram's fleet bringing King Solomon cedars and fir from Lebanon to Jaffa and Solomon's ships in the Red Sea bringing gold from Ophir. Each of the tribes of Israel are identified in their respective territories.

270 MOXON, JOSEPH. Israels Peregrination, or the Forty Years Travels of the Children of Israel out of Egypt through the Red Sea, and the Wilderness into Canaan, Or The Land of Promise. Double-page, hand-colored copperplate map. 15.375 x 19.375 inches. Laor 519.

Amsterdam, (1671). **\$1200-1800**

• The third of a series of six Biblical maps by Nicholas Visscher, translated from the Dutch by Joseph Moxon (1627-1691) that appear in his Sacred Geographie or Scriptural Mapps.

This elaborately decorated, English-language itinerarium, oriented to the west, depicts the flight from Egypt and the wanderings of the Jews in the desert. Title cartouche upper right, includes a distance scale of "English miles" alongside two putti. Below are a series of religious iconographic images including vessels from the Temple.



Lot 271

271 MOXON, JOSEPH. Jerusalem. Double-page, hand-colored copperplate plan. 15.375 x 19 inches. Laor 1084.

Amsterdam, (1671). **\$1500-2500**

• From: Joseph Moxon, Sacred Geographie or Scriptural Mapps.

A compilation of six Biblical maps, five of the entire Holy Land and one of Jerusalem specifically; all of which were drawn after Nicholas Visscher and translated from Dutch into English by Moxon.

This imaginary plan of ancient Jerusalem shows the city with the Second Temple, Herod's Palace and details of its streets and markets surrounded by the outer walls. Lower right shows the anointment of King Solomon; lower left Golgotha on Mt. Cavalry.

This plan of Jerusalem, based on Visscher's 1643 model (see Laor 1155) - which in turn was based on J.H. Stern's 1630 image (Laor 1137), features "An Explanation" on the right of the map, (whereas Visscher places the key on the left).

272 **MOXON, JOSEPH.** Paradise, or the Garden of Eden. With the Countries Circumjacent Inhabited by the Patriarchs. Double-page, hand-colored copperplate map. 15.375 x 19.625 inches. Laor 517.

Amsterdam, (1671). **\$1200-1800**

From: Joseph Moxon, Sacred Geographie or Scriptural Mapps.

This detailed map of the region of Paradise features in upper right quadrant: The Expulsion of Adam and Eve by a sword-brandishing angel, also seen is the Tree of Knowledge and Tower of Babel in the distance. Many Biblical sites are identified including the Garden of Eden, the Tower of Babel, Nineveh "where Jonas preacht," The Mountains of Ararat "where on the Ark of Noah rested," Land of Madian "this is the Kingdom of Sheba from whence the Queen... came to hear the Wisdom of Solomon."



Lot 272

273 **MUENSTER, SEBASTIAN.** Ierusalem ciuitas sancta, olim metropolis regni Iudaici, hodie uero colonia Turcae. Double-page woodcut view, hand-colored by R.V. Tooley. 12.875 x 16 inches. Laor 1085.

Basel, Henrich Petri, first edition 1544, (or later). **\$700-1000**

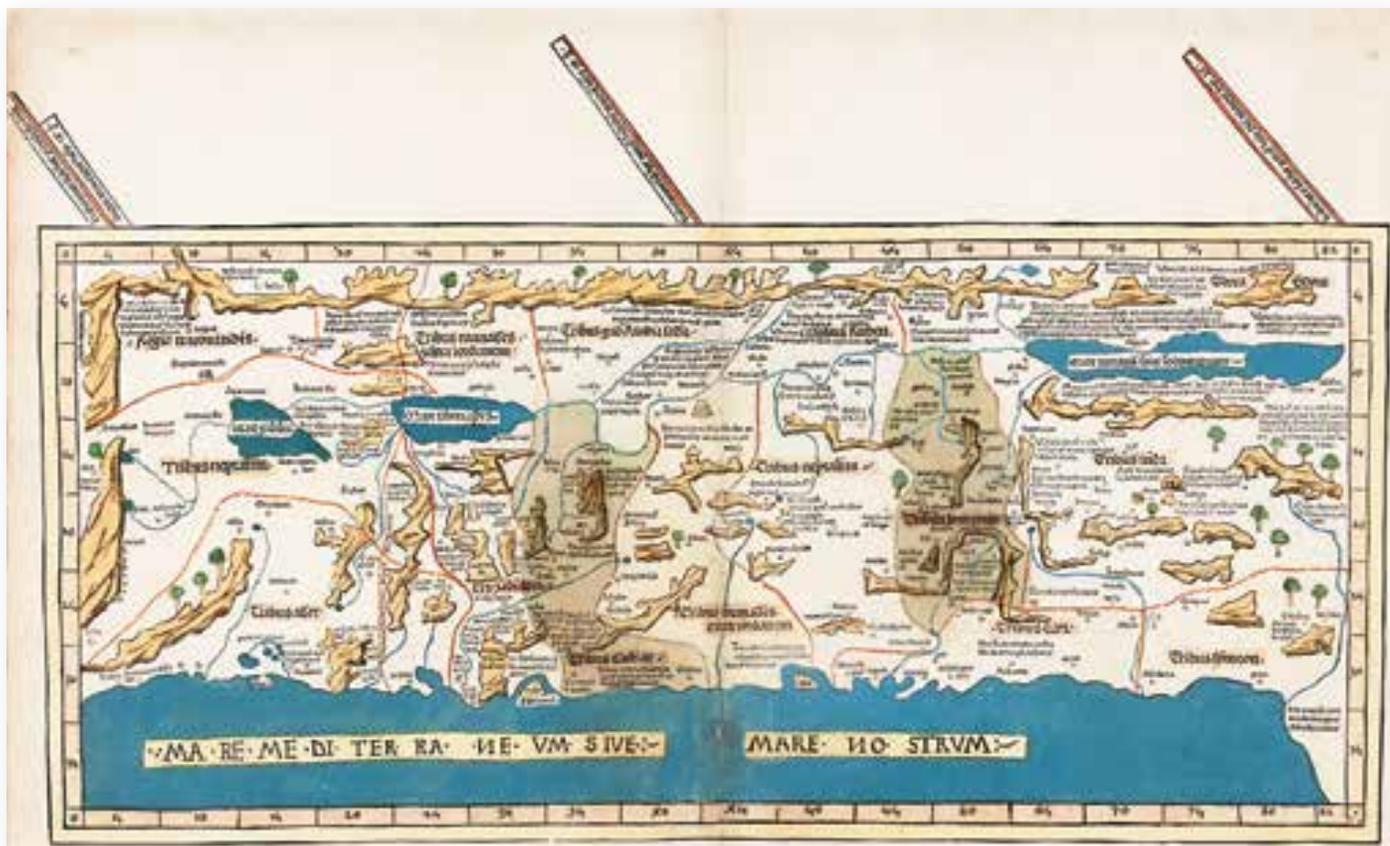
From: Muenster's Cosmographia, Basel, 1544.

Place names in German, descriptive text in Latin. On verso appear 11 lines of Hebrew text in praise of Jerusalem entitled: "Civitas Ierusalem..." as well as an imaginary view of Acre.

German cartographer, cosmographer and foremost Christian Hebraist scholars of his time, Sebastian Muenster (1489-1552) published his Cosmographia in 1544. It was the earliest German description of the world and had a profound impact on the 16th century European perception of the modern world.



Lot 273



Lot 274

274 PTOLEMY - WALDSEEMULLER. Tabula Moderna Terre Sancte. Double-page, hand-colored woodcut map. Framed. 13.25 x 21.75 inches to mat. Laor 603.

Ulm, first edition 1482, (or later). **\$10,000-15,000**

✦ An important and rare map of Holy Land from Ptolemaeus, *Cosmographia*. Edited by Nicolaus Germanus Donis. Ulm, Leonardus Holle, 1482. As per all modern maps of the Holy Land that were added to the early printed editions of Ptolemy, this was taken from Petrus Vesconte, and Marino Sanuto, c. 1320.

“Oriented to the East, shows the whole of Palestine on both sides of the Jordan divided into the Twelve Tribes. The shore line runs from Sidon to Gaza. South of a fantasy Carmel Mountain there is a big island, called the Castle of the Pilgrims (Atlit of today) and a similar but smaller island, north of Jaffa called Assur. The Carmel Mountain is misshapen. The Jordan River in its wide meanderings is shown as a thin line.” (Laor).

A HIGHLY COLLECTIBLE MAP, HERE IN FINE CONDITION WITH STRIKING COLORING.



Lot 275

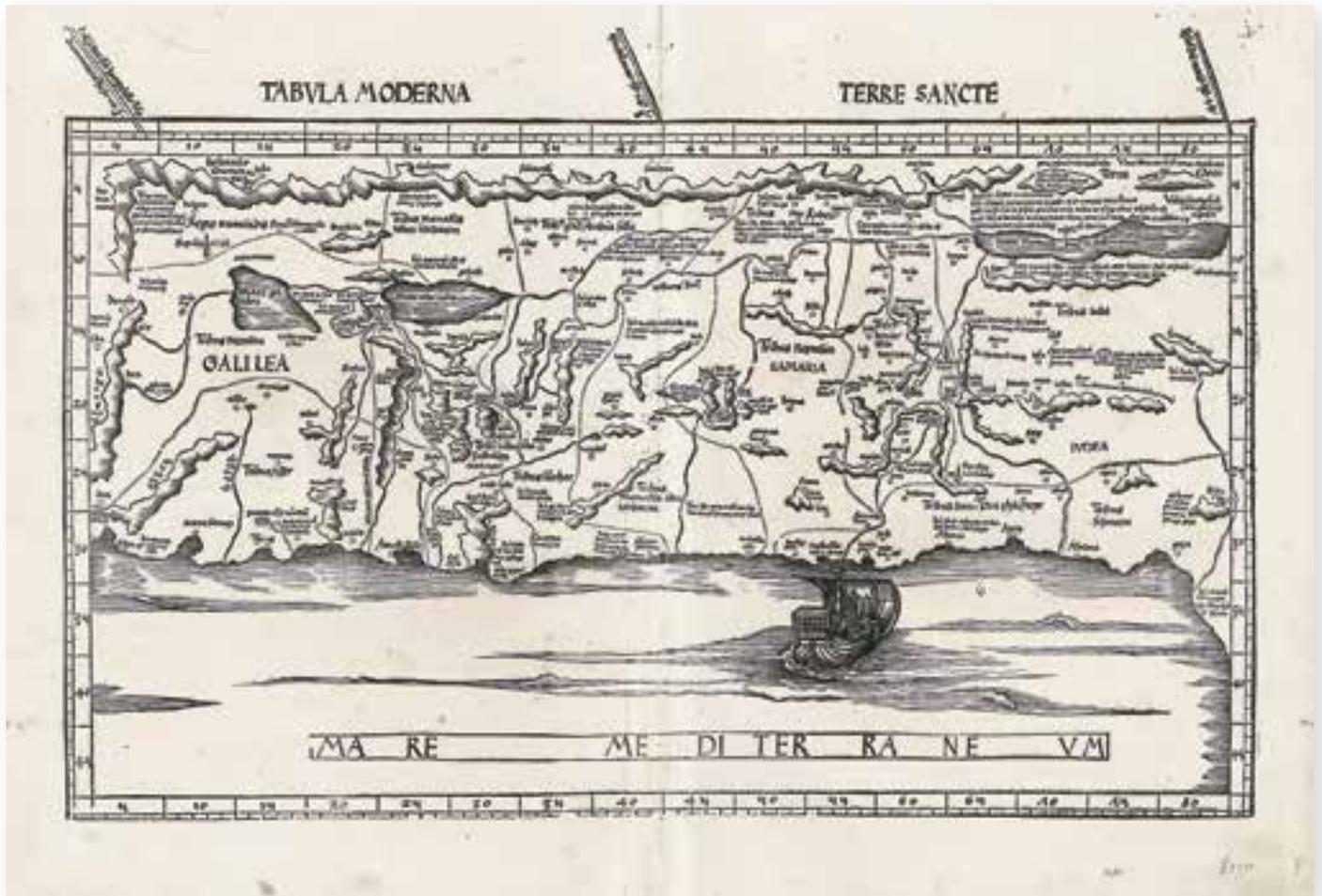
275 **PTOLEMY - WALDSEEMULLER.** Quarta Asiae Tabula Continet Cyprum & Syrium & Iudea & Vtraq. Arabia petream & deserta ac Mesopotamia & Babilonia. Double-page, hand-colored woodcut map. Framed. 15.25 x 22 inches to mat. cf. Laor 602.

Ulm, first edition 1482, (or later). \$10,000-15,000

From: Ptolemaeus, *Cosmographia*. Edited by Nicolaus Germanus Donis. Ulm, Leonardus Holle, 1482.

Ptolemy's remarkable early map of modern-day Israel, Cyprus, Turkey, Syria, Lebanon, Jordan and Iraq. The Holy Land is labeled "Palestina Judea", and is shown divided into the provinces of Roman times: "Galilea", "Samaria", and "Judea". Numerous cities are shown, including Tiberias, Joppa, Ascalon, and Jerusalem.

"The 1482 Ulm edition of Ptolemy's *Geographia* was the first edition printed north of the Alps and the first to appear in color which was applied by the publisher. The Ulm edition of the *Geographia* was one of the most important cartographic texts of the early Renaissance and the first edition of the work to be printed outside Italy. The text for this edition was a manuscript translated into Latin by Jacobus Angeli and edited by Nicolaus Germanus that had been brought to Ulm from Rome in 1468." (BLR).



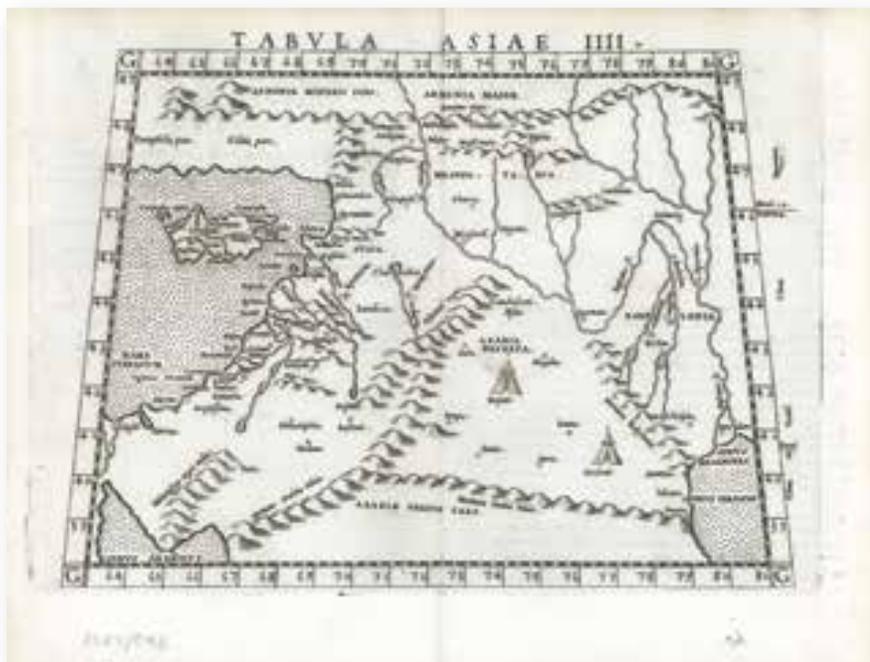
Lot 276

276 **PTOLEMY - WALDSEEMULLER**. Tabula Moderna Terre Sancte. Double-page woodcut map. 17.875 x 24.75 inches. Laor 609.

Strassburg(?), first edition 1513, (or later). \$5000-7000

From: Claudius Ptolemaeus's Geographia, with maps prepared by cartographer Martin Waldseemuller.

Oriented to the east, Waldseemuller's modern map of Palestine after the versions by Vesconte and Sanuto (c. 1320) includes the twelve tribal divisions. The map is very similar to the modern Holy Land map first issued in the 1482 Ulm edition of Ptolemy's Geographia, but includes the decorative element of a large ship inspired by Breydenbach. "The Carmel Mountain is drawn like a sturdy tree with two outstretched branches, the Lake of Merom, called Mare Galilee is out of size and the Dead Sea is shown as an elongated narrow lake." (Laor).



Lot 277

277 (**PTOLEMY**). Tabula Asiae IIII. Double-page woodcut map. 9 x 11.5 inches.

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

This map features Syria, the Holy Land, Iraq (i.e. Babylonia), part of Iran (i.e. Mesopotamia), the northern part of Saudi Arabia, southern Turkey and Armenia. In the lower right is the mouth of the Euphrates River in the Persian Gulf. In the lower left is the northern part of the Red Sea. Cyprus is to the west of Syria.



Lot 278

278 PROBST, JOHANN FRIEDRICH. Ierusalem. Copperplate view by heirs of Jeremiah Wolff. Two sheets cojoined. 17.25 x 45 inches. Laor 1111.

Augsburg, 1730(?). **\$2000-3000**

• A panoramic view of Jerusalem after Wenceslaus Hollar's version. Latin legend along the top, German legend below.

279 SANSON, GUILLAUME. Judaea seu Terra Sancta quae Hebraeorum sive Israelitarum in suas duodecim Tribus divisa. Hand-colored copperplate engraved map. 20.5 x 24.5 inches. cf. Laor 683.

Amsterdam, first edition (1700?), (or later). **\$600-900**

• From: Pieter Schenk, Atlas Contract, Amsterdam, 1700(?).

The map is based on the Nicolas Sanson's (1600-67) original, drawn by his son, Guillaume Sanson (1633-1703) who took over the family publishing business after his father's death.

The map shows the Biblical division of the Land of Israel among the Twelve Tribes. It features two prominent cartouches. Upper left: The title cartouche features Moses, Aaron the High Priest and the Patriarch Abraham preparing to sacrifice his son Isaac. Lower right: A distance scale cartouche includes the key to the royal and priestly cities and sanctuaries and image of the spies with large grape clusters from the Holy Land.

280 SANSON, GUILLAUME. Terra Sancta siue Promissionis, olim Palestina. Hand-colored copperplate map. 18.75 x 23.625 inches. Laor 682.

Rome, 1679. **\$500-700**

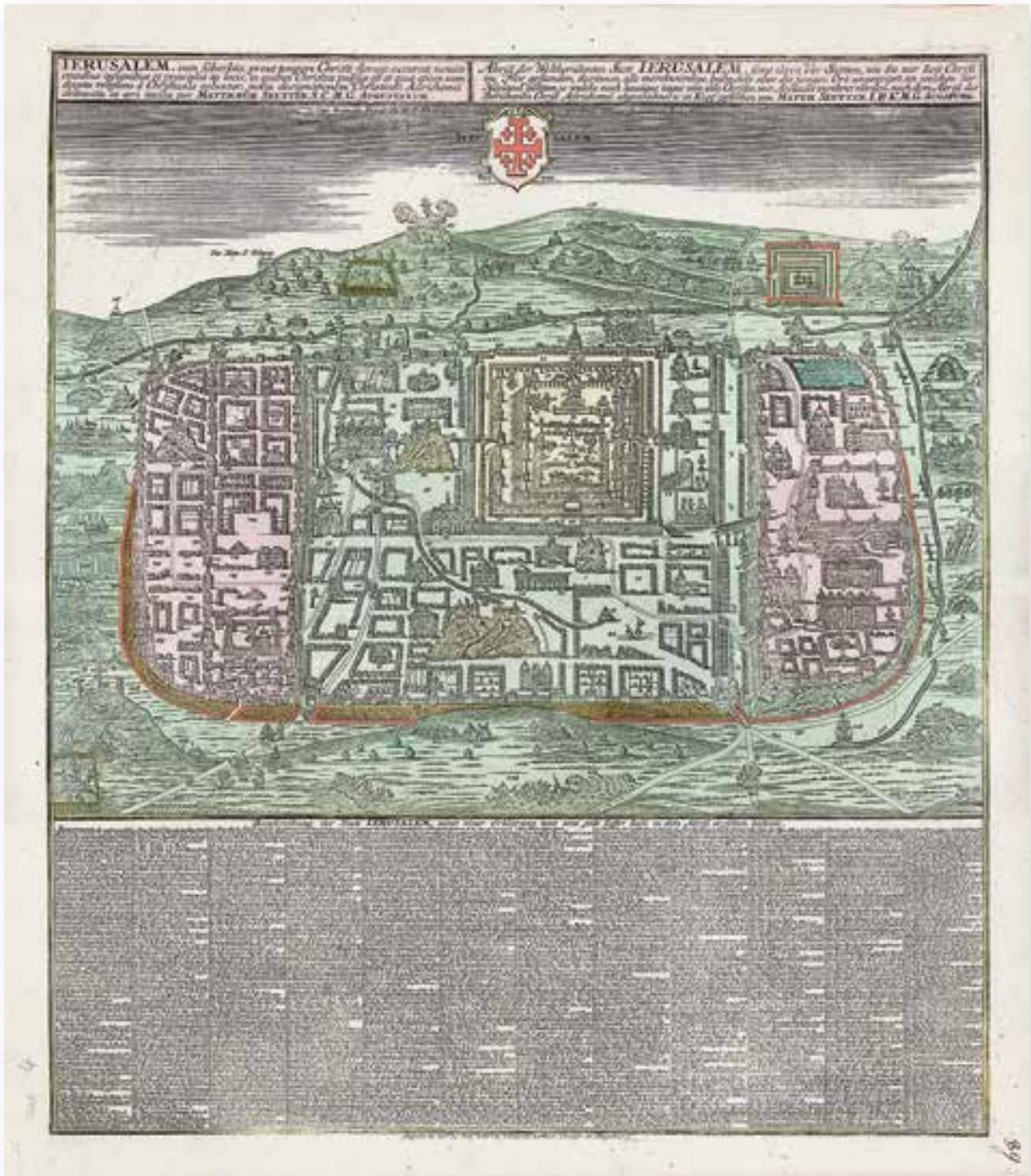
• From: Giovanni Giacomo Rossi, Mercurio Geografico. The Holy Land is here divided between the kingdoms of Judea and Israel. Divided into six provinces and twelve tribes. Newly delineated by Giacomo Cantelli, who added the inset of Syria (upper left hand corner). Bottom right corner features an attractive title cartouche in Latin depicting Adam and Eve mesmerized by the snake in the Garden of Eden.



Lot 279



Lot 280



Lot 281

281 SEUTTER, MATTHAEUS. Ierusalem, cum suburbiis, prout tempore Christi floruit. Hand-colored copperplate view. 24.5 x 21.375 inches. Laor 1130.

Augsburg, 1756. **\$1500-2000**

From: Seutter's Atlas Novus.

An imaginary plan of the city of Jerusalem, drawn after the example composed by Christian van Adrichom (1533-1595) that appeared in his *Theatrum Terrae Sanctae*, Cologne, 1584.

The plan contains 254 scenes and points of interest both inside and outside the walls of the Holy City, based upon Biblical and historical descriptions. Images appear to be anachronistic, as the ancient scenes and characters appear within 16th century European architecture. For example, item no. 11 is recorded as the home of the Biblical Uriah and Bathsheba here depicted as a Renaissance palazzo. Below is an extensive explanatory text entitled: "Beschreibung der Stadt Ierusalem..." which serves as key to the images above.

282 SCHEDEL, HARTMANN. Destruction Iherosolime [“Destruction of Jerusalem.”] Double-page woodcut by Michael Wohlgemuth and Hans Pleydenwurff from the Nuremberg Chronicle. 16.5 x 23.75 inches. Laor 1125.

Nuremberg, Anton Koberger, 1493.
\$800-1200

✦ This fantasy view of the Holy City is taken from Hartmann Schedel’s *Liber Chronicarum* (f. LXIII). Schedel (1440-1514) was a German humanist and historian. His book, more commonly known as the *Nuremberg Chronicle*, divides world history into six ages - from Creation until the present (1493). The work owes its extreme popularity to the fine woodcuts by the artists Wolgemuth and Preydenwurff. Many of these woodcuts are sheer fantasy, such as that of the present Destruction of Jerusalem. Nonetheless, historians find of value those woodcuts that reflect the reality of several contemporary towns.

In the left foreground Solomon’s Temple goes up in flames while spectators converse nonchalantly. At the extreme right is the road to Bethlehem, south of Jerusalem.

The verso (f. LXIII) includes a woodcut scene of the last king of Judea, Zedekiah, blinded and led away into Babylonian captivity by the wicked Nebuchadnezzar. The facing page is surrounded by the the last prophets and kings of old Judea: Haggai and Malachi, Joachim and Zerubabel.



Lot 282

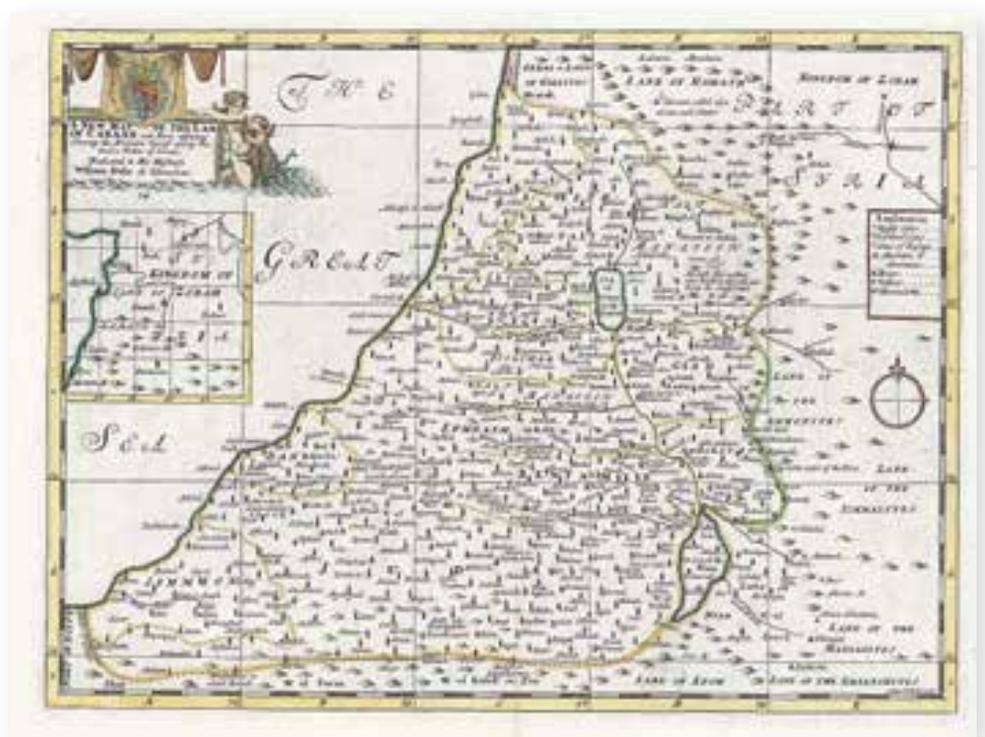
283 WELLS, EDWARD. A New Map of the Land of Canaan and Parts Adjoining Shewing the Division thereof among the Twelve Tribes of Israel.” Hand-colored copperplate map. 18 x 21 inches. cf. Laor 835.

London, first edition 1720, (or later).
\$800-1200

✦ From: Edward Wells. “A New Sett of Maps.” London. T.W. Bonwick, no. 34.

The map shows the division among the Twelve Tribes and includes an inset of Syria in the upper left portion.

Mathematician and geographer Edward Wells (1667-1727) taught at Christchurch, Oxford. He intended his atlas to be a teaching tool particularly for one of his students, the young William, Duke of Gloucester. Unfortunately, William died in 1700 at the age of 11. Wells dedicated the atlas, as well as many of the individual maps, to poor young William.



Lot 283



Lot 284 (2)



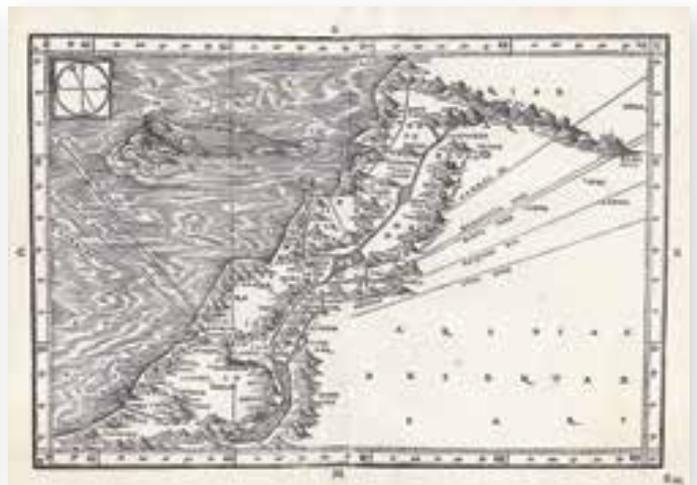
Lot 284 (1)



Lot 284 (3)



Lot 284 (4)



Lot 284 (5)

284 **ZIEGLER, JACOB.** Five (of 8) woodcut maps.

* (1) Continet Syriam... Damascus, Carras Mesopotamiae, Et Cypri... * (2) Constinet Partem Phoeniciae, Galilaeam utranq. superiorem & inferiorem. * (3) Tercia tabula continet Samariam, Tribus autem Isaschar rursus explicatam... * (4) Continet Iudeam proprie dictam. Tribus autem, Partem rursus Ephraim... * (5) Universalis Palaestinae, continens superiores particulares tabulas. (Each) 10 x 14.5 inches.

Strassburg, Petrus Opilius, 1532. **\$3000-5000**

• From: Quae Intus Continentur Syria, Palestine, Arabia, Aegyptus, Schondia, Holmiae, Regionum Superiorum (= Schondia).

Jacob Ziegler (1470-1549) was a German theologian, mathematician, astronomer, geographer and humanist. These maps were the first to display the Holy Land featuring magnetic and other physical forces.

285 BERGEL, ALFRED. Holzsynagoge in Zabłudowo 17. Jahrh. [“The 17th Century Wooden Synagogue of Zabłudow.”] Watercolor. Signed and dated by the artist in pencil lower right. Original framed. 8.25 x 11.5 inches to mat which was likely fashioned by the artist, with window for title and location “Theresienstadt” noted in pencil lower right.

Theresienstadt, 1944. **\$3000-5000**

✦ Born in Olomouc, Moravia, artist and physician Alfred Bergel (1902-44) studied at the Academy of Art, Vienna. Following the Nazi Anschluss Bergel was deported to Theresienstadt where he became a central cultural figure. The Theresienstadt Ghetto included a community of approximately 70 artists, where Bergel was able to continue to produce his artwork, lecture and give art lessons despite inhumane conditions. In 1944 he was transferred on the infamous artists transport to Auschwitz where he was murdered upon arrival. Few examples of Bergel’s artwork remain extant.

The Wooden Synagogue of Zabłudow (Białystok district of northeast Poland) was built in the 1630’s and was one of the most remarkable specimens of that unique form of synagogue architecture. When the Nazis overtook the town Zabłudow on the 25th June 1941, they burned down its central part, including the famed synagogue.



Lot 285

286 DISTEL, VAL. Synagogue in Nuremberg. Oil on canvas. Signed, titled and dated by artist in red lower left. Inscribed on verso of frame: “---- Familie Distel, 16.5.1905.” Framed. 15 x 23 inches.

1905. **\$1200-1800**

✦ Depicts the old town of Nuremberg, including the domed Main Synagogue, or ‘Hauptsynagoge’ located at Hans Sachs Platz, along the Pegnitz River. On August 10th 1938 the German-Nazis entirely destroyed the building.



Lot 286



Lot 287

287 GRISELINI, FRANCESCO. Rare engraved decorative plaque for the Sukoth festival. Central Hebrew verse Hebrew verse (Psalms 76:13). Flanking are cartouche portraits of Moses and Aaron with their respective iconographic symbols. Along the perimeter are a series of vignettes (from left to right): The building of the Sukah, King Solomon at the Temple altar blessing the Jewish People (Kings 8:14), the Priests unable to minister due to the Cloud filling the Temple with God's Glory (8:11), King Solomon spreading out his hands to Heaven (8:22) and a depiction of a Sukah. Below: The joyous Water Libation Ceremony performed each morning of Sukoth during the era of the Temple. Lightly tinted. Signed by the artist in Hebrew lower left. Unexamined out of handsome gilt frame. *13.5 x 18 inches to mat.*

Venice, mid-18th century. **\$5000-7000**

• Venetian-born Grisellini (1717-1787) produced engravings for a variety of subjects including maps, the natural sciences and literature. He illustrated borders for Esther Scrolls and designed Hebrew title-pages.

The present Hebrew engraving depicts the connection between the holiday of Sukoth and the Temple service. See L. Greenspoon, *The Book of Esther in Modern Research* (2003) p. 147.



Lot 288

288 (ANTISEMITICA). Le Juif-Errant ["The Wandering Jew"]. Image of a young Frenchman directing away a pejoratively drawn Jew from his Christian town. With French lyrical text below. *16 x 13 inches.*

Metz, Gangel & Didion, c. 1860. **\$500-700**

• The poem demands: "You (the Jews) are guilty of such sin, otherwise why would God, ever so kind, have you so afflicted."

In the foreground of the image, there are three crosses on a mountaintop (Jesus was crucified and hung between two convicted thieves), a likely allusion to the original 13th century legend - wherein a Jew taunted Jesus on the way to the Crucifixion and was then cursed to wander the earth until the Second Coming.

289 (VERRE ÉGLOMISÉ). “The Wall of Lamentations of the Jews in Jerusalem.” Captioned at base in Yiddish, German, English and French. Gold leaf and paint on glass. 10.5 x 12.5 inches. *Finely framed.*

(Austrian, early 20th century). **\$4000-6000**

✦ Scene of the annual fast day of Tisha B'Av which commemorates, by way of public mourning, the destruction of the First and Second Temples of Jerusalem. The multi-lingual captioning suggests the artist's desire to appeal to Jewish audiences of all nationalities who equally share in the spiritual loss of the Temple in Jerusalem.

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 EGLOMISÉ.



Lot 289

290 (VERRE ÉGLOMISÉ). Die Alt-Neuschule Prag. Captioned at base in German and Hebrew. Gold leaf and paint on glass. 14.5 x 9.5 inches. *Framed.*

(Austrian, early 20th century). **\$3000-5000**

✦ Depicts the famed Gothic entranceway of the “Old New” Shule in Prague, Europe's oldest synagogue built in 1270. The tympanum features a loose depiction of the Tree of Life. Although the synagogue was built in a style most often associated with cathedral architecture, several design elements have been altered to avoid a correlation to anything Christian, for example the use of five-rib vaulting opposed to the usual four or six.

A MOST ATTRACTIVE EXAMPLE OF VERRE EGLOMISÉ OF JUDAIC CONTENT.



Lot 290



Lot 291

291 WITKOWSKI, KARL (KAROL). Portrait of a Rabbi. Oil on canvas. Signed in red, lower right. Small indentation, lower right. Finely framed.
20 x 15.24 inches.

Polish-American, (1860-1910) **\$8000-10,000**

❖ Karl Witkowski was born in Jaslowiec, Poland (now Ukraine) and as a young boy showed unusual talent in drawing, whereupon his parents sent him to school in Czortkow. In 1879 Witkowski enlisted in the Austrian Army (southern Poland at the time was occupied by Austria and renamed Galicia), where he gained popularity by creating portraits of his fellow soldiers and commanding officers, including a portrait of General Duke William of Wuerttemberg. Later he trained in the studio of Polish artist Jan Matejko and was further inspired to work in his mentor's specialty of genre and portrait painting.

Following migration to the United States in 1884, Witkowski was often commissioned to paint the elite of New York City and Newark. Yet ironically it was his paintings of newsboys and street urchins in these same cities that brought him lasting recognition. These pictures of these young people are remarkable for their odd combination of sentimentalism and realism.

A portrait such as the current fine painting of a venerable Jew is a most uncommon canvas for Witkowski to have created.



Lot 292

292 **CHAGALL, MARC.** Angel Leading Elijah. Handcolored lithograph. Artist's initials "M.Ch." lower right and with limitation "75/100" lower left. 21 x 15.25 inches (sheet size).

\$3500-4000



Lot 293

293 **CHAGALL, MARC.** Joshua Stops the Sun. Handcolored lithograph. Artist's initials "M.Ch." lower right and with limitation "67/100" lower left. Unexamined out of frame. 12.5 x 10 inches to mat.

(1956). **\$3500-4000**

294 **(HUNGARY).** Famille Juive a Orsova, Hongrie. Watercolor. Signed 'J. Beicry(?)' lower right. 6.75 x 9 inches. Laid down.

20th-century. **\$800-1200**

✦ A romantic depiction of a Hungarian Jewish family in historical folk costume.

Orsova (German: Orschowa, Hungarian: Orsova) is a port city on the Danube river in southwestern Romania's Mehedinți County. Orsova became part of the Habsburg Monarchy in 1687 at the start of the Ottoman-Habsburg War, but Ottoman forces recaptured it in 1690. The Treaty of Passarowitz gave the city back to the Kingdom of Hungary in 1718. The Treaty of Belgrade gave the city back to the Ottoman Empire in 1739. Finally, The Treaty of Sistova gave the city back to the Kingdom of Hungary in 1791. The city remained in Hungary until the end of World War I, when it became part of Romania. It was included in the Mehedinți county during the administrative reform of 1968.



Lot 294



Lot 295

295 (AMERICAN-JUDAICA). “The Eternal Light - Your Children Need Religious Education.” Poster designed by Lu Kimmel. Large-scale depiction of mother and two young children looking towards an illuminated Hebrew Decalogue atop a fantastical staircase. Laid down on card. Framed. 41 x 29.25 inches. *Loss of image lower left, some wear of text.*

c. 1930. **\$1500-2000**

✦ A striking poster - a variant on the image created for the Jewish Education Association Ivriah, Women’s Division, the national women’s organization devoted to and successful in enrolling Jewish children in religious schools, founded in 1925. The image of the Jewish mother leading her children to a religious education is consistent with the spirit of Ivriah: “The Jewish Mother of today for the Jewish Mother of tomorrow” (JTA, April 28, 1933). This poster was likely issued to publicize their Scholarship Fund.

Well known for his fifty Pulp Book covers, American illustrator Lu Kimmel (b. 1905) was active in the 1930’s through the 1960’s with art reflective of the period, i.e. detective, fantastical, escapist or ‘pulp’ fiction, including his celebrated cover of Mickey Spillane crime novel “The Long Wait” (Signet, 1952). Kimmel was also commissioned to design art for social and humanitarian projects, such as: the United Palestine Appeal (see 1937 Yearbook: “And Jacob Shall Return”), Veterans of Foreign Wars of the United States and our example.

296 KRAMER, JACOB. Head of a Jewish Beggar: Studies. Pencil and pastel. Signed and dated by artist lower right. Unexamined out of frame. *15.5 x 14 inches to mat.*

London, 1915. **\$1500-2500**

• Exhibition label: Campbell & Franks Fine Arts, "Art from the East End" (London, May, 1976). An early notation on the back of frame reads: "Kramer did a number of heads for which elderly Jews were asked to sit. The artist's sister remembers this one as the Leeds Jewish beggar who was frequently invited to join the Kramer family for a meal."

Jacob Kramer (1892-1962) was one of the most significant Anglo-Jewish artists of the 20th century and his work combined the avant-garde idiom of Cubism with Jewish subject matter, most famously in his 1920 masterpiece "The Day of Atonement" (Leeds City Art Gallery).



Lot 296



Lot 297

297 SOYER, RAPHAEL. Williamsburg Bridge. Lithograph. Signed and titled by artist in pencil along lower border. *8 x 11.75 inches to mat.*

New York, 1928. **\$500-700**

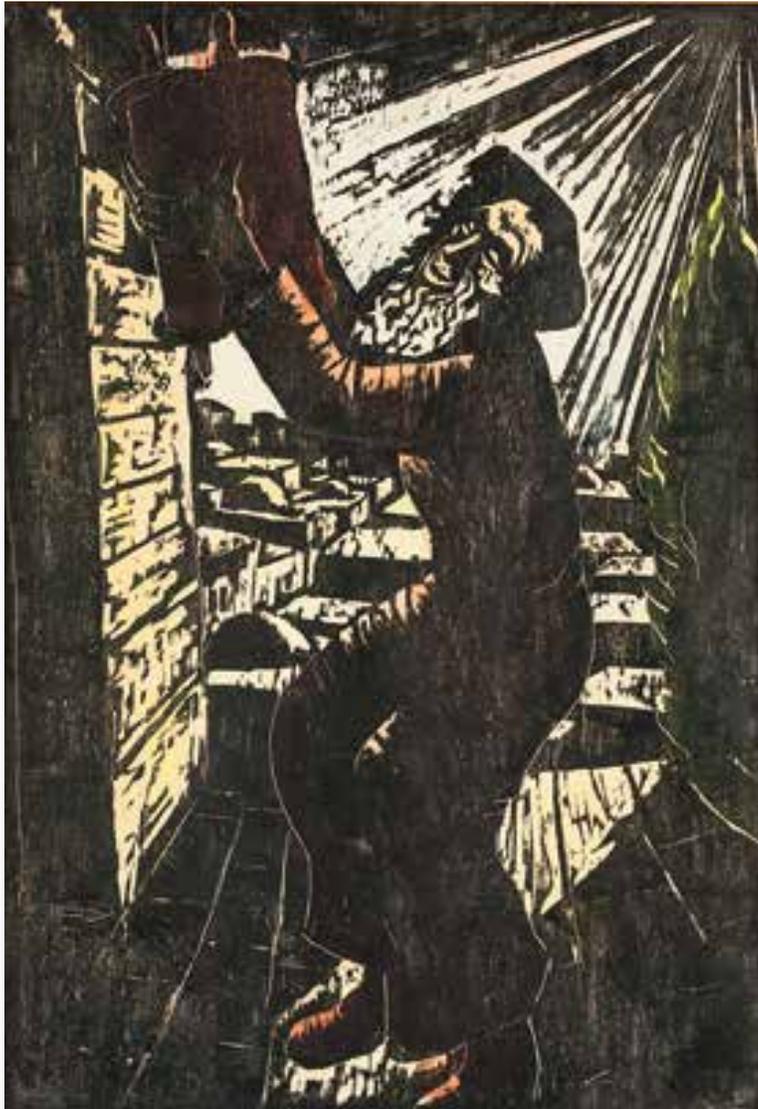
• Russian-born, Raphael Soyer (1899-1987) emigrated to the United States with his family and settled in the Bronx. He is known a social realist painter and excelled at contemporary genre scenes of New York City such as the examples here. See Sylvia Cole (Ed.) Raphael Soyer: Fifty Years of Printmaking 1917-1967.



Lot 298

298 SOYER, RAPHAEL. Street Scene. Lithograph. Signed and titled by artist in pencil along lower border. *7.75 x 9.25 inches to mat.*

New York, 1928. **\$500-700**



Lot 299

- 299 **STEINHARDT, JAKOB.** Simchath Torah. Colored woodcut. Signed and dated by artist in pencil along lower border. Unexamined out of frame. *18.5 x 12.5 inches to mat.* See L. Kolb, *The Woodcuts of Jakob Steinhardt* (1962) no. 152.

1935. \$700 -1000

- 300 **LILIE, EPHRAIM MOSES.** Bukharian Jew Studying. Etching. Signed by artist in pencil lower right. Unexamined out of frame. *11.5 x 13.5 inches to mat.*

1915. \$600-900

♣ See Tel Aviv Museum Catalogue, *Painting With Light: The Photographic Aspect in the Work of E.M. Lilien* (1991) p. 118.

- 301 **STRUCK, HERMANN.** Portrait of a Polish Jew. Etching. Signed and numbered (97/150) by artist in pencil lower left. Inscribed in German in the stone to "Betty and Felise, 5 Nov. 1906." Framed. *14 x 10.5 inches to mat.*

c. 1906. \$400-600

- 302 **STRUCK, HERMANN.** Portrait of Theodor Herzl. Etching. Signed by the artist in pencil lower left; with notation: "B VIII 2". Not examined out of frame. *8 x 6 inches to mat.*

n.d. \$700-1000

♣ A powerful portrait.

- 303 **STRUCK, HERMANN.** Rabbi Isaac Herzog. Profile portrait. Etching. Signed and numbered by artist lower left. Hebrew inscription on plate upper right. Herzog's signature (Hebrew) upper right: "Yitzchok Aizik HaLevi Herzog." *9.25 x 7.125 inches.*

Jerusalem, 1942. \$800-1200

♣ Born in Lomza, Poland, Yitzhak HaLevi Herzog (1888-1959) was the first Chief Rabbi of Ireland, his term lasting from 1921-36. He immigrated to Palestine in 1936 to succeed Rabbi Abraham Isaac Kook as Ashkenazi Chief Rabbi, a position he occupied until his death.

Rabbi Herzog's descendants have continued to be active in Israel's political life. Currently his grandson Isaac Herzog (son of the late President Chaim Herzog) is the chairman of the Knesset Opposition and joint-founder of the new center-left political alliance, HaMachaneh HaTzioni.

- 304 **GALAMBOS, M.** The Chassid: A profile portrait. Pencil on card. Signed, with date and place by artist, lower right. *9 x 6 inches.*

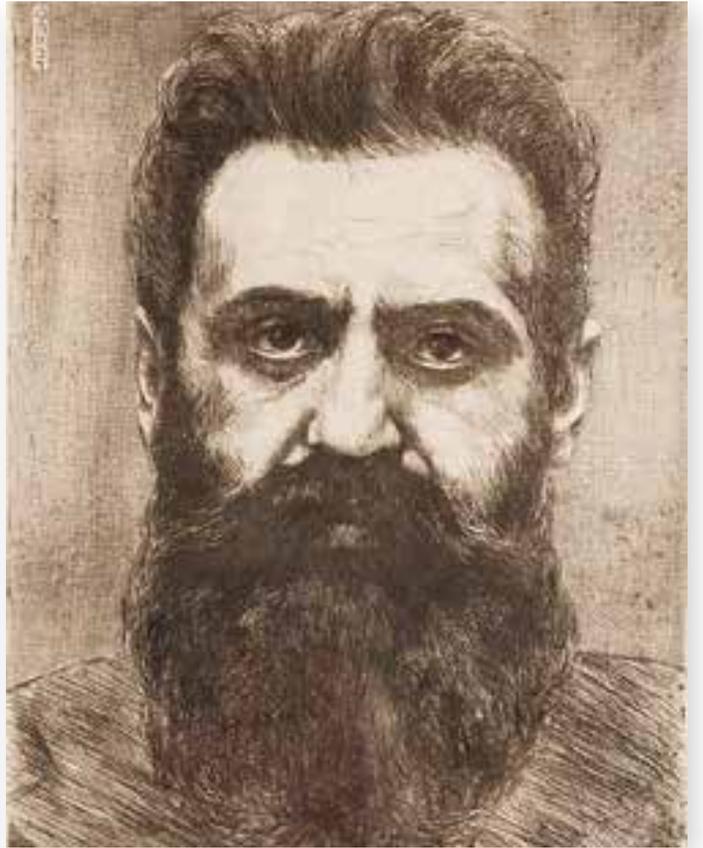
Prague, 1916. \$1000-1500



Lot 300



Lot 301



Lot 302



Lot 303



Lot 304



Lot 305

305 EISENBERG, JACOB. Portrait of a Turbaned Gentleman. Colored etching on silk. Signed in English, "Eisenberg, Jerusalem" lower left. Unexamined out of frame. 7.75 x 5.5 inches to mat.

Jerusalem. **\$300-500**

• Jacob Eisenberg was born in 1897 in Pinsk, Poland. He immigrated to Israel in 1913 and studied at the Bezalel Academy in Jerusalem along with Abel Pann, Boris Schatz and Ze'ev Raban. In 1919 Eisenberg attended Vienna's School of Fine Arts, specializing in ceramics. He remains well-known for his work in ceramic plaques and murals still found today on Tel Aviv public buildings. Eisenberg died in 1965 in Jerusalem.



Lot 306

306 EISENBERG, JACOB. Arab Shepherd. Colored etching on silk. Signed in English, "Eisenberg, Jerusalem" lower left. Unexamined out of frame. 5.75 x 7.5 inches to mat.

Jerusalem. **\$300-500**

• For a version created in ceramic, see lot ***.



Lot 307

307 EISENBERG, JACOB. Jerusalem. Etching. Signed in Hebrew and English, "Eisenberg, Jerusalem." Unexamined out of frame. 5.75 x 10 inches to mat.

Jerusalem. **\$200-300**

308 **RYCHTER-MAY, ANNA.** Old City of Jerusalem. Watercolor on paper. Signed 'A. Rychter-May, Jerusalem' lower left. Framed. 10.5 x 7 inches to mat. Laid down.

Jerusalem, 20th century. **\$1500-2000**

♣ German-born Anna Rychter-May (1865-1955) was the wife of the famed Polish artist Tadeusz Rychter. Husband and wife traveled to Palestine during the 'Orientalist' era of the 1920's where their work was exhibited at the Bezalel School, the salon of Cardinal Ferrari in Jerusalem and elsewhere. Tadeusz Rychter returned to defend Poland from German onslaught in 1939 but was killed soon after. His wife, Anna, remained in Jerusalem and died there, aged 90.



Lot 308



Lot 309

309 **PANN, ABEL.** The Walled City of Jerusalem. Colored lithograph. Unexamined out of frame. 11.5 x 22.5 inches to mat.

(1883-1963). **\$300-500**



Lot 310

310 **(JERUSALEM).** View of David's Citadel from Mamilla. Watercolor. Unsigned. 14 x 18.75 inches to mat.

n.p., n.d. **\$200-400**



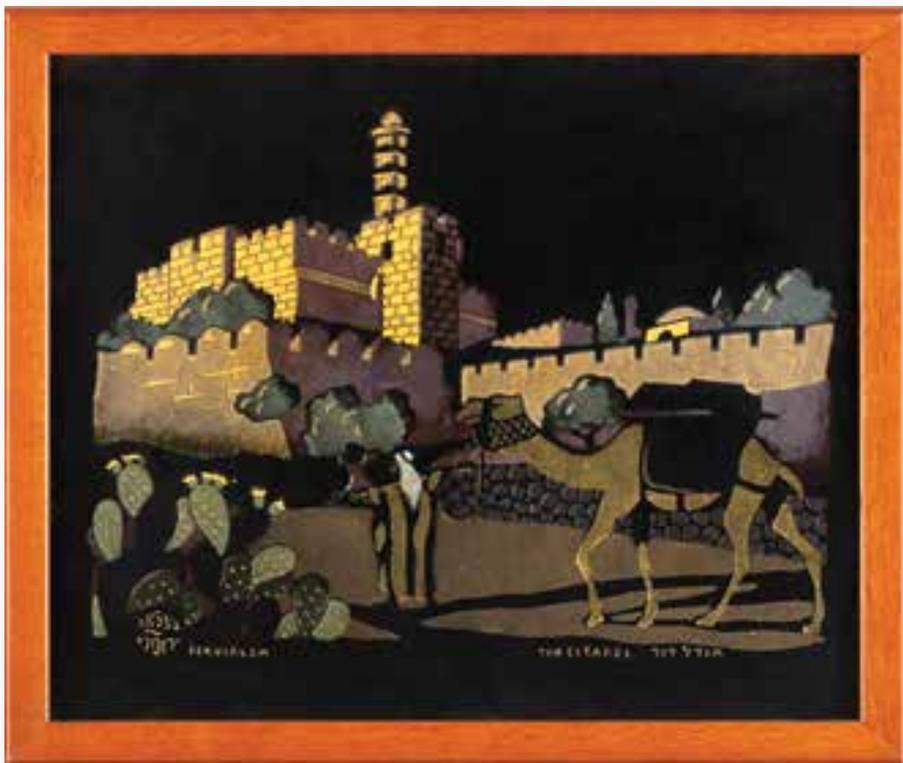
Lot 311



Lot 313

313 (ISRAEL, LAND OF). The Western Wall. Oil on velvet. Marked: Bezalel Jerusalem. Unexamined out of frame. 25 x 9.5 inches.

Jerusalem, early 20th century. \$1000-1500



Lot 312

311 (ISRAEL, LAND OF). Ruth. Oil on velvet. Marked: Bezalel Jerusalem. Unexamined out of frame. 14.5 x 18.5 inches.

Jerusalem, early 20th century. \$700-1000

312 (ISRAEL, LAND OF). David's Citadel. Oil on velvet. Marked: Bezalel Jerusalem. Unexamined out of frame. 13.5 x 16.5 inches.

Jerusalem, early 20th century. \$800-1200

314 (NEEDLEPOINT). Mount Moriah: The Sacrifice of Isaac. Multicolored historical narrative depicting Abraham ready to slaughter his son Isaac on an altar, with ram hidden in trees, and winged angel. Includes avian and floral surround. With Hebrew name "Pesha Feldman," title and date "1903." Needlepoint. Unexamined out of frame. 17.5 x 21.5 inches to mat.

\$600-900



Lot 314

315 (NEEDLEPOINT). Multicolored Mizrach depicting a Torah Ark, flanked by lions, topped with a row of candles. Surrounding central image is a series of Hebrew phrases relating to prayer, and reverence to God. Includes Stars-of-David surrounded God's Name, floral and geometric embellishments throughout. With Hebrew date "1903." Needlepoint. Unexamined out of frame. 18.25 x 21.25 inches to mat.

\$600-900



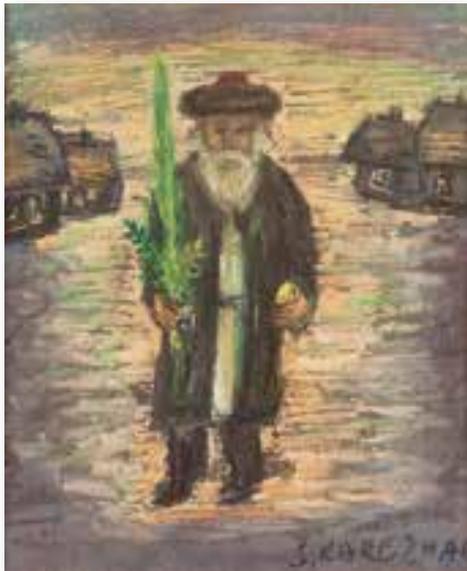
Lot 315

316 VITKIN, SHLOMO. "Maabara - Temporary Settlements of Immigrants." Watercolor on paper. Signed lower left. Unexamined out of frame. 8.5 x 13 inches to mat.

Israeli, (1921-2009). \$400-600



Lot 316



Lot 317

317 **KARCZMAR, SIMON.** Sukoth in the Shtetl. Gouache on paper. Signed lower right. Unexamined out of frame. 7.25 x 6 inches to mat.

20th century. **\$600-900**

✦ “It was the modest and pious life sparked with traditional events which inspired him to paint.” Warsaw-born Karczmar (1903-82) spent much time in his youth with his grandfather in Dzieweniszky, a small Lithuanian shtetl with its “chatas” (dilapidated wooden houses), water carriers and horse-drawn wagons. To pay for his studies at the Warsaw School of Fine Art, Karczmar worked as a furrier. He continued his formal education at the Ecole de Beaux Arts and remained a furrier in Paris for twenty years, before emigrating to Safed, Israel in 1951. By 1955 Karczmar moved to Canada where he again worked in the fur trade until a debilitating eye problem interrupted his career. His wife Nadia encouraged him to return to his painting and the images of his youth in the shtetl then emerged in his art.

318 **KLEINMAN, ZALMAN.** A Mishnaic Tale. Pen-and-ink drawing. Unsigned. Framed. 12.5 x 10.5 inches.

Russian-American, (1933-95). **\$800-1000**

✦ This image was originally commissioned for use in the children’s school text-book on 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 318

319 **FORST, SIEGMUND.** Sukoth in the Temple of Jerusalem. Acrylic on board. Signed and dated by artist in lower right. Framed. 11 x 13.5 inches.

1957. **\$1000-1500**

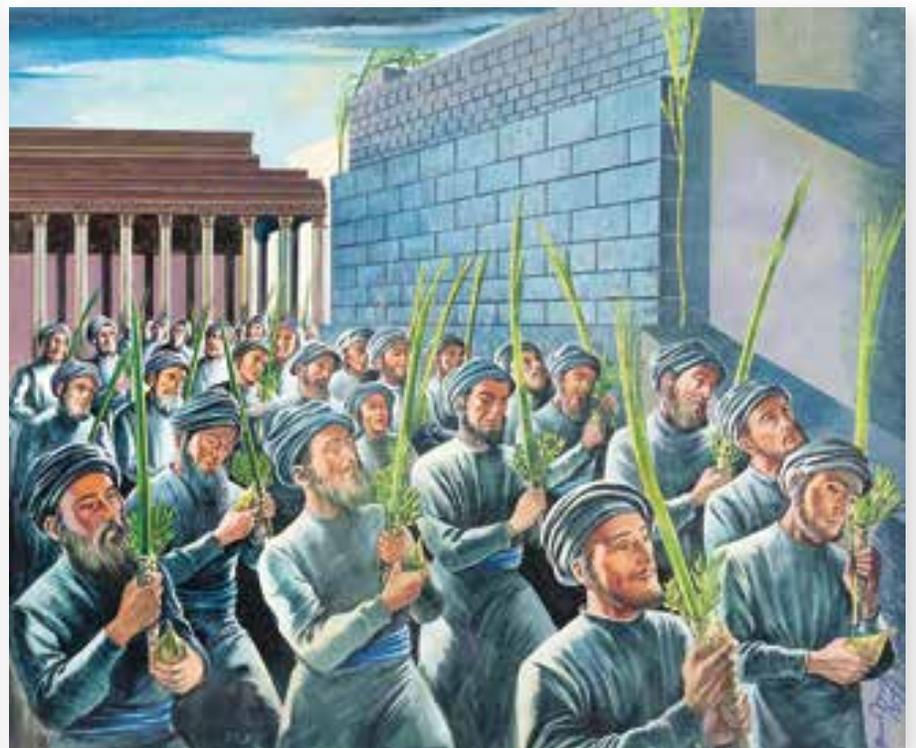
✦ Viennese-born Siegmund Forst, found sanctuary in America in 1939, escaping from Nazi-ravaged Europe. He received his professional training at the Graphische Lehr- und Versuchsanstalt, Vienna. One of just a handful of religious Jews working as professional artists, Forst is well-known for his book illustrations, such as The Midrash Says and The Young Moses

320 **FORST, SIEGMUND.** The Fall of Jericho (The Book of Joshua). Acrylic on board. Signed and dated by artist in lower right. Framed. 12.25 x 10.25 inches.

1958. **\$1000-1500**



Lot 320



Lot 319



321

321 AMERICAN PAINTED WOOD SYNAGOGUE ARK ORNAMENT. Grandly carved, featuring central Torah crown (Hebrew letters "K.T." for Keter Torah) surmounted by large eagle and flanked by pair of Priestly hands. The whole set on wooden base. For placement above the Ark containing the Torah Scrolls. 14.75 x 19.5 inches. Loose.

Rochester, New York, c. 1930. **\$1200-1800**

✦ Exhibited: Jewish Museum, New York, *The Jewish Heritage in American Folk Art* (1984), no. 105.

Eagles or other birds occasionally appear as the topmost decoration of Torah arks in both Europe and American. Cast in the role of guardian, they hover protectively over the Crown of Torah or the Tablets of the Law. This vigilant eagle, talons planted firmly, rests on a crown carved with the letters "C(rown of) T(orah)" (Ethics of the Fathers 4:17). It came from the Field Street premises used from around 1930 to the mid-1950s by Beth Sholem, an Orthodox congregation in Rochester, New York.

322 AMERICAN PAINTED WOOD SYNAGOGUE ARK ORNAMENT. In the form of the Decalogue, with gold-painted Hebrew initial words of each of the Ten Commandments. Central decorative foliate band figuratively joins the two arched tablets. With hanging element on rear. 23 x 23 inches.

20th-century. **\$1000-1500**

✦ The consignor relates that the item originates from a synagogue in Pennsylvania.



322



323

323 RUSSIAN SILVER CHASSIDIC WINE DECANTER. Elegant spherical wine decanter, embellished with engraved, geometric patterning featuring architectural vignettes bearing Hebrew dedicatory inscription: "A momento from Avrohom Yaakov ben Chaya Toiba, 14th Adar, 1880." With: Silver, cork-bottom bottle stopper. Marked (assay date: 1879). Height: 10.75 inches.

c. 1879. **\$3000-5000**

• Provenance: Family Rabinowitz, descendants of the Munkatch Chassidic dynasty.

It is customary for a Chassid to bestow offerings to his Rebbe, hence this decanter was likely gifted to Grand Rabbi Shlomo Spira of Munkacs (the Shem Shlomo) as part of his Purim mishloach manos, with the hope that the Rebbe would use the decanter during the course of his Purim celebration.

324 DUTCH SILVER SNUFF BOX. Rococo style, round-cornered rectangular box, the whole fashioned in a rhythmic fluidity of line. Hinged lid with high-relief scene of the Judgment of Solomon (Kings I, 3:16-28). Marked. 1.25 x 3 x 2.5 inches.

Mid-18th century. **\$2500-3000**

• For a similar Dutch snuff box with a Biblical-themed lid, see Sotheby's New York, Judaica, December 17th, 2008, Lot 87.

325 LARGE AMERICAN SILVER TORAH CROWN. Of strap design adorned with bells and applique of a floral motif throughout. Alternating figures of petite eagles and large, stylized flowers encircle the middle tier; the whole surmounted by a smaller crown with pendant bells attached and large eagle at top. Hebrew dedicatory inscription in shield vignette in memory of R' Yitzchok ben R' Shraga Feivish Blockson, died 16th Sivan, 1926. Height: 20 inches. Few bells lacking.

20th-century. **\$5000-7000**

326 PETITE CONTINENTAL SILVER TORAH SHIELD. Arch-form breastplate, repousse with foliate, shell and scroll devices. Central frame with Hebrew word "Sabbath" flanked by rampant lions. All suspended from linked chain (later). Unmarked. 6.75 x 5.5 inches.

Early 20th century. **\$1500-2500**

327 GERMAN SILVER WEDDING GOBLET. Campana-shaped bowl with fitted removable lid, decorated with engraved and repousse floral and C-scroll motifs, set on knob stem and circular domed base decorated en suite. Large central cartouche bears Hebrew double acrostic congratulatory inscription commemorating the 25th wedding anniversary of Saul and Miriam Zaks. Marked. Height: 11 inches.

19th century. **\$3000 -5000**

328 GERMAN SILVER BIBLICAL-THEMED GOBLET. Tulip-form bowl chased and repousse with dense imagery, namely three, low-relief Biblical vignettes: Adam and Eve's Expulsion from the Garden of Eden, King Ahaseurus extending his golden scepter to Queen Esther, and King David observing Bathsheba from a rooftop. Each vignette is captioned in Gothic German within a scrolled banner. Intermediate space densely embellished with ornaments including pheasants, mythological sun-gods, and floral and foliate motifs which continue on knob stem and circular domed base. Marked. Height: 5 inches.

Augsburg, 18th century (?). **\$2000-3000**



324



325



327



326



328



329 MONUMENTAL CONTINENTAL BRASS SABBATH HANGING LAMP. Sizable “Judenstern” comprised of baluster shaft from which hangs an eight-channel oil lamp, with matching drip bowl (detached). Zeus-like figures appear along base of oil channels a reference to his association with light. Height (approx): 30 inches.

19th-century. **\$2000-3000**

• In medieval Europe Jews used a hanging, star-shaped lamp or “Judenstern” for their Sabbath lights. It was not uncommon for later generations to wire these lamps for electricity to celebrate Sabbath in a more modernized method. This particular example stems from Lithuania and was brought by the consignor’s family to South Africa at the turn of the 20th century where it has been in use until recently.



Detail

330 LAVISH AUSTRO-HUNGARIAN SILVER PIDYON HABEN PLATE. Oval tray with raised rim surrounds central, repousse image of the Biblical narrative of the Sacrifice of Isaac, featuring Abraham at center with knife posed over Isaac recumbent on altar, with Eliezer alongside and winged angel above. Rim bears images of the twelve signs of the Zodiac. Marked. 8.25 x 12.25 inches.

Lvov, 1847. **\$10,000-15,000**

• **A FINE EXAMPLE OF A REDEMPTION OF THE FIRSTBORN TRAY.**

For a similar, though somewhat less refined example of this tray, see Sotheby's, The Michael & Judy Steinhardt Judaica Collection, April 29th, 2013, Lot 6.



331 MONUMENTAL SHUKI FREIMAN SILVER AND GOLD CHANUKAH MENORAH.

Of imposing size, this custom-made, hand-chased Menorah is fashioned with diagonal branches based on the particular tradition of Moses Maimonides.

Additional design inspiration is taken from the specific Biblical description of the Menorah whereby each branch is topped with three gold cups, an apple-like orb and a ring of gold flowers. Nine removable oil and wick fonts which can be turned inwards to resemble the Menorah of the Temple.

Central, graduated, hexagonal shaft engraved with floral design motif; each tier delineated with gold belvederes.

Housed within the lower segment of shaft is a functioning music box which, when wound, plays the traditional "Ma'oz Tzur" lyrical poem sung while kindling the Chanukah Menorah lights.

Domed, hexagonal base engraved with large Hebrew inscription on upper tier: "These candle-lights are holy."

Along lower tier, twelve brightly-colored hand-painted glazed enamel oval cabochons depict the symbols of the Twelve Tribes (e.g. Judah's lion, Zebulon's ship, Gad's tent, Joseph's wheat stalks, etc). Below, additional engraving en suite; the whole supported by six silver-gilt couchant lions.

Marked: "SF Jerusalem Alt-Neu 925." 41 x 27 inches.

* **ACCOMPANIED BY:** Silver oil ewer with applied silver pierced element featuring the Seven Species of Eretz Israel. Marked. Height: 5.75 inches.

Israel, 2000. **\$20,000-30,000**

• The gold accents utilized throughout the menorah are composed of 24k over sterling. The consignor relates that this Menorah was **HAND-CHASED**, as opposed to Shuki Freiman's later work which is only cast.

[ALSO SEE BACK COVER]





332

332 LARGE HUNGARIAN SILVER PASSOVER PLATE. Chased with Order of the Seder in Hebrew at center; floral and fruit designs along wide rim interspersed with vignettes of the Exodus and a Passover Seder. Marked. Diam: 19.25 inches.

20th century. **\$3000-4000**



333

333 CONTINENTAL HEAVY-METAL MENORAH. Uncommon, industrial-like design, of simple and balanced linear form with large, central Star-of-David supporting single bar supporting nine candle sockets. 7.25 x 9.25 inches.

1920's. **\$1000-1500**

• An interesting Bauhaus-inspired lamp.

334 DAMASCENE-STYLE ETHROG CONTAINER. Trapezoidal box of folk design, featuring primitive arabesque scrolling and organic tendrils. Bears vignettes of Sukoth rituals including blessing the lulav and ethrog, the Priestly blessing and festive meals. With additional iconography: Stars-of-David, and fruits of Eretz Israel. Hinged lid with hasp lock bears Hebrew liturgical passage paraphrasing: "Spread over us Your shelter of peace." 4 x 8 x 4 inches.

20th century . **\$800-1200**



334



335



336

335 BEZALEL DECORATED BRASS ARTILLERY SHELL-CASE VASE. Cylinder featuring central plaque depicting profile portrait of Theodor Herzl, framed by Star-of-David set within acid-etched, foliate cartouche with Hebrew words: "Bezalel Jerusalem." Two registers of additional acid-etched organic patterning feature the fruits of Eretz Israel including: grapes, pomegranates, figs and dates. Marked on base: "Patronenfabrik, Dusseldorf, 1912" and (partial) Bezalel stamp. Height: 11 inches.

\$800-1200

336 BEZALEL SILVER MEGILLAH CASE AND SCROLL OF ESTHER. Cylindrical case applied with decorative filigree applique along central register and cartouche. Conical top and domed base with additional filigree design. Spindle marked: Bezalel Jerusalem. * Fitted with complete manuscript Esther Scroll written on vellum in Ashkenazic script. Height of case: 9.75 inches.

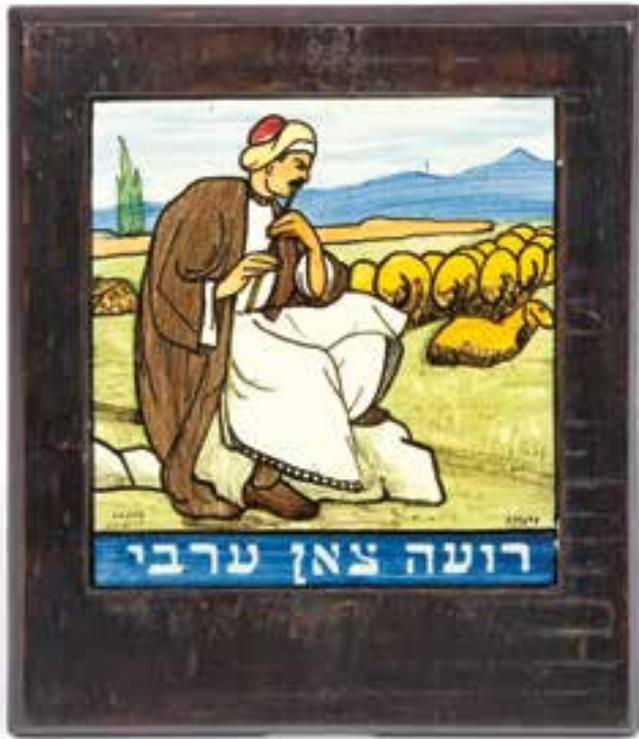
\$1000-1500

337 BEZALEL-STYLE INKWELL STAND. Rectangular tray engraved and embellished with arabesque, rhythmic patterning surrounding two grooves for inkwells (lacking). Front depressed channel with patterning en suite surrounding apt Hebrew verse in Bezalel-like stylization: "The day is short and the work is great" (Ethics of the Fathers 2:20). 1.25 x 1.75 x 7.75 inches.

20th century. **\$1200-1800**



337



338



339

338 BEZALEL CERAMIC PLAQUE. Painted and glazed colorful tile featuring image of Palestinian Arab shepherd. Signed: "Bezalel Jerusalem, Keramika." 6 x 6 inches. Set in wooden frame.

c. 1925. **\$600-900**

• Bezalel ceramics were produced in the Keramika workshop directed by Ya'akov Eisenberg (Barzilai). See Lot ***. See Eretz Israel Museum Catalogue, *Tile Adorned City* (1996). See also Israel Museum Catalogue, *Bezalel of Schatz* (1983).

339 BEZALEL CERAMIC PLAQUE. Painted and glazed colorful tile featuring image in silhouette of water drawer. Signed: "Bezalel Jerusalem, Keramika." 6 x 6 inches. Set in wooden frame.

c. 1925. **\$500-700**

340 BEZALEL METAL PLAQUE. Of arched design riveted to wooden base, embossed with high relief depiction of a farmer working his land, with Hebrew title below. Marked: "Bezalel Jerusalem." 9 x 8 inches.

\$300-500



340



341

341 PALESTINE OLIVE-WOOD PASSOVER SEDER EQUIPAGE. Carved, inlaid octagonal Passover Seder plate, comprised of three designated tiers for Matzah, topped by tray with eight rustically carved vignettes of Holy Land sites with Hebrew captions; appropriate phrase from the Passover Seder liturgy in Hebrew along entire perimeter. Six small wooden beakers fit slight depressions in center, labeled with each Seder element including wine. Height (with beakers) 10 inches; diameter 13.75 inches. Small cracks.

20th-century. **\$1500-2000**

• For a similar example, see J. Weinstein, *A Collector's Guide to Judaica* (1985) no. 204.

342 PALESTINE OLIVE-WOOD JEWELRY CHEST. Elaborately tooled, multi-tiered jewelry box with hinged lid, displaying cantilevered compartments, with lock and key mechanism; interior engraved sliding plaque reveals three shallow drawers with contrasting knobs. Inscribed: "Jerusalem." The whole set on four rounded supports. 7.5 x 10.5 x 8.5 inches.

circa 1900. **\$1500-2000**



342

343 POLISH SABBATH CHALLAH COVER. Square textile featuring Shpanyer-Arbeyt workmanship in undulating floral and avian pattern of applique golden embroidery, central peacock bearing pink and silver metallic sequins. Gold metallic tassel border. Minor wear at corners. 17 x 17.5 inches. Framed.

19th century. **\$600-900**

✦ The Jewish decorative work, known in Yiddish as Spanier Arbeit, or 'Spanish work,' is based on the craft of lace-making that incorporates silver and gold thread - a craft practiced by the Jews of Mallorca, Barcelona, and Toledo in 15th-century Spain. Centuries later, in 18th century Galicia this coiled passementerie was used to adorn prayer shawls, kipboth, kittels and women's head-coverings. (See Yivo Encyclopedia of Jews in Eastern Europe).

344 CONTINENTAL BIBLICAL TAPESTRY. Large-scale tapestry with glass beading, depicting King David on his throne surrounded by Bathsheba, Nathan the Prophet and Solomon the future king. Captioned in Yiddish: Bathsheba implores King David for the Kingdom on behalf of Solomon." 30 x 23.5 inches. Unexamined out of older frame.

1890. **\$1200-1800**

345 PAIR OF FRENCH(?) TEXTILES OF THE HOLY LAND. Charming multi-colored wall hangings: Prayer at the Western Wall. * The Tower of David in Jerusalem (with Hebrew caption below). One stamped on rear: "Made in France." Each: 17.5 x 12.5 inches.

20th-century. **\$600-800**

346 CONTINENTAL SYNAGOGUE TEXTILE. Metallic embroidery on velvet, featuring central Decalogue, topped by small coronet and flanked by rampant lions, with floral patterning throughout. 20.75 x 15.5 inches. Unexamined out of older frame.

Circa 1900. **\$1200-1800**

347 GERMAN WOODEN KEEPSAKE BOX. Lacquered lidded keepsake box featuring Jewish money-lender adorned in green turban and pince-nez, with coins arrayed before him. Diameter: 4 inches.

Early 19th century. **\$1500-2000**

348 GERMAN WOODEN KEEPSAKE BOX. Lacquered lidded keepsake box featuring three-quarter profile portrait of a Jew dressed in fur. Diameter: 4 inches. Minute loss to interior rim.

Early 19th century. **\$1000-1500**



347



348



343



344



345 (Two in Lot)



346



349 (1)



349 (3)

349 SUITE OF AMERICAN COMMEMORATIVE SYNAGOGUE PLATES. Full set of seven hand-colored commemorative plates issued by the Sisterhood of the Spanish and Portuguese Synagogue, New York, in honor of the congregation's tercentenary, 1654-1954. Designed by Esther Oppenheim. Diameter: 10.25 inches (one larger).

New York, 1954. **\$4000-6000**

Featuring: *1. The Mill Street Synagogue of 1730, the first synagogue building erected in North America. *2. The Second Mill Street Synagogue of 1818, erected on the site of the first edifice. *3. The Crosby Street Synagogue of 1834. *4. The 19th Street Synagogue of 1860. *5. The current building on 70th Street and Central Park West, dedicated in 1897 by the Rev. Dr. David de Sola Pool. *6. The Touro Synagogue in Newport, Rhode Island. Dedicated in 1763, it is the oldest synagogue building in the United States. *7. The seal of Shearith Israel, adopted in 1797.



349 (2)



349 (4)



349 (7)



349 (5)



349 (6)



350

350 LARGE AMERICAN BRONZE PLAQUE. Bronze circular plaque with Biblical verse: "My house shall be called a house of prayer for all nations" (Isaiah 56:7). Featuring several low-relief ritual synagogue scenes including the blowing of the shofar, blessing the lulav, reading of the Torah, Priestly blessing; with central female allegorical figure holding a Torah scroll. Hebrew Decalogue at top and Hebrew "Shema Yisroel" adage at side. Diameter: 12.25 inches. With hanging element in rear.

20th century. **\$1000-1500**

• Provenance: The NYPL Hebrew bibliographer Prof. Joshua Bloch (1890-1957).

Another example is housed in Rodeph Shalom Temple, Philadelphia, and is marked with the artist's signature, Rose Kohler, Cincinnati.

351 VICTORIAN STAFFORDSHIRE FIGURE OF SAMUEL AND ELI.

Featuring Eli the High Priest in his Temple-service garb, attended by the young, future prophet Samuel. All composed in colorful and gilt embellishment. The whole on shaped base labeled in yellow. (Vent hole on underside). Height: 11 inches.

c. 1860. **\$400-600**

• See A. & N. Harding, *Victorian Staffordshire Figures, 1835-1875*, Vol. II, p. 42, fig. 1770.



351

352 AMERICAN KOSHER WINE DISPLAY. Rectangular wire basket retail display with colored metal Manischewitz Kosher Wine placard reading: "For that party tonight take home a bottle of Manischewitz Kosher Wine. Try it! You'll be glad you did!" At right is a silhouette of a grape cluster for the retailer to advertise price. Produced on behalf of Monarch Wine Company, Inc. Brooklyn, N.Y. 12 x 20 x 14 inches.

Mid-20th century. **\$100-150**

• **AN AMUSING PIECE OF AMERICAN JUDAIC-KITSCH.**

Iconic American kosher food company Manischewitz produced signage and displays for their products to be used by grocers and retailers with popular tag lines including: "Wine like mother used to make." By mid-century, under the Monarch Wine Company, Manischewitz wines and grape juice were the industry leaders.

— END OF SALE —



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— CONDITIONS OF SALE —

Property is offered for sale by Kestenbaum & Company as agent for the Consignor. By bidding at auction, the buyer agrees to be bound by these conditions of sale.

1. All property is sold "as is," and any representation or statement in the auction catalogue or elsewhere as to authorship, attribution, origin, date, age, provenance, condition or estimated selling price is a statement of opinion only. All interested parties should exercise their own judgement as to such matters, Kestenbaum & Company shall not bear responsibility for the correctness of such opinions.
2. Notwithstanding the previous condition, property may be returned by the purchaser should such property prove to be defective, incomplete or not genuine (provided such defects are not indicated in the catalogue or at the sale). Written notice of the cause for return must be received by Kestenbaum & Company within fourteen (14) days from the date of the sale of the property, and the property must be returned to Kestenbaum & Company in the same condition as it was at the time of sale. Any lot containing three or more items will be sold "as is" and is not subject to return.
3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer's record of final sale shall be conclusive. On the fall of the Auctioneer's hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer's discretion, be put up again and sold.
4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.
5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.
6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer's premium of 23% of the first \$150,000 of the final bid on each lot, and 18% of the final bid price above \$150,000, plus all applicable sales tax.
7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.
9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.

— ADVICE TO PROSPECTIVE PURCHASERS —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.
6. We are not responsible for purchases left on our premises 90 days from their date of sale

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Kestenbaum & Company undertakes Collection Appraisals for insurance, estate tax, charitable and other purposes. Relevant fees will be refunded should items be subsequently consigned for sale.

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We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

Daniel E. Kestenbaum
Tel: 212 366-1197 • Fax: 212-366-1368

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